

WHOLE NO. 1115.

BOSTON, SATURDAY, OCTOBER 4, 1862. VOLUME XXII. NO. 40.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications
for the Herald should be directed.

Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, JR. Committee
J. V. HINES, on
LEWELN OSLER, Publication.

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\$1, in advance, for six months, or \$2 per year.

\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26cts. per year for the international postage; and English subscribers \$1, —amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

From "Light in Life's Shadows."
THY WAY, NOT MINE.Thy way, not mine, O Lord,
However dark it be;
O lead me by Thine own right hand,
Choose out the path for me.Smooth let it be or rough,
It will be still the best;
Winding or straight, it matters not;
It leads me to Thy rest.I dare not choose my lot,
I would not if I might;But choose Thou for me, O my God,
So shall I walk aright.The kingdom that I seek
Is Thine; so let the way
That leads to it, O, Lord, be Thine,
Else I must surely stray.Take Thou my cup, and it
With joy or sorrow fill;
As ever best to Thee may seem,
Choose Thou my good and ill.Choose Thou for me my friends,
My sickness or my health;
Choose Thou my joys and cares for me,
My poverty or wealth.Not mine, not mine the choice,
In things of great, or small;
Be Thou my Guide, my Guard, my Strength,
My Wisdom, and my all.**Luther's Good Preacher.**

"I would not have preachers," said Luther, "torment their hearers with long and tedious preaching. When I am in the pulpit, I regard neither doctors nor magistrates, of whom about forty are here in the church; but I have an eye to the multitudes of young people, children, and servants, of whom there are about two thousand. Christ taught by parables, that all could understand, and this is the art of speaking. Philip Melancthon and Justus Jones are learned men, well skilled in the Scriptures. I would not step into the pulpit for them. It is said that Melancthon, on some occasion, arose to preach a sermon on the text, 'I am a good shepherd.' On looking around on his numerous and respectable audience, his natural timidity overcame him, and he could only repeat the text over and over again. Luther who was in the desk with him, at length exclaimed, 'You are a very good sheep!' and telling him to sit down, took the same text, and preached an excellent discourse from it."

The Italian Question.

Few events in the modern history of Europe have awakened a warmer sympathy in this country, than the successful struggle of the Italian people for national unity. We have rejoiced to see the great principle of self-government claimed and conquered by a powerful nation of Europe. We have watched with intense gratification the rising fame of that great and popular hero, Garibaldi, and the popular course of Victor Emanuel,—who a thing so rare in the annals of royalty—seemed to appreciate the power of the national movement and to accept its leadership. We have been in particular delighted to see the Italian people, while achieving their national unity, at the same time attached to the great principles of individual liberty which underlie the constitution of our own country.

The recent conflict between Garibaldi and Victor Emanuel has been viewed by the friends of progress in this country, as well as in Europe, with profound sorrow. There is still one great struggle in store for the Italian people, before the edifice of the national union will be complete. Venice has still to be conquered from one of the grand Powers of Europe, and another mortal conflict with the hierarchy of the Church, to which nearly all the Italians nominally belong, is inevitable, to get possession of the natural capital of Italy, Rome. The task is still so great as to require the union of all the parties that desire the national unity.

The opinions of the friends of the Italian people about the recent expedition of Garibaldi have been divided. Some have maintained that the great Liberator of Italy should have waited for a more opportune moment; that he should have avoided a conflict with the ministry of Victor Emanuel at any price; that, in particular, he should not have raised the war-cry without being sure of the assent and the co-operation of a majority of the representatives of the people. Others, on the contrary, thought that the sympathies of the immense majority of the Italian people with the object of Garibaldi's expedition were so outspoken, that a few weeks or months would suffice to overcome the timidity of the Government, and to rally the entire nation around the national standard.

The hopes of Garibaldi and his friends have not been realized. Sooner than was expected, his forces have been defeated and the General himself wounded and captured. We are glad to see that, now that, Garibaldi has met with so signal a reverse, even those who doubted the expediency of his enterprise urge upon the attention of the Italian Government his past services, and the indebtedness under which it still is, to the hero who alone conquered for it Naples and Sicily. The Government of Victor Emanuel, we are sure, will not need this admonition of public opinion. It will treat its illustrious prisoner with the high consideration which his own character and the attachment to him of the great majority of the Italian people demand.

As to the state of the Italian, and more especially the Roman question, we feel sure that its final issue will be in accordance with the wishes of Garibaldi and the Italian people. Louis Napoleon may for the moment enjoy the delight which the defeat of his most dangerous and most

implacable enemy in Europe must afford him. But he has been too careful and shrewd an observer of public opinion, not to know that the surrender of Rome to Italy will become, at length, an unavoidable necessity. The Government of Italy, though showing a readiness to make the greatest sacrifices in order to preserve the friendship of France, yet represents that it will be unable to control, at length, the irresistible demand of Italy for the occupation of Rome, should France persist in refusing the evacuation. The union of the Italian people on this point was never greater, and is becoming greater every day.

In France the papers of all parties, except those of the ultramontanes, urge the Government to comply with the wishes of the Italians. Even most of the papers which are regarded as semi-official favor the evacuation of Rome.

The Methodist.

For the Herald.

A Few Thoughts.

Well digested thoughts, are rare "as angels visits; and food, good and necessary for the mind, is not always palatable. The slanderer does not relish essays upon evil speaking! A hasty man will not listen to a lecture upon patience! A profane man believes profanity to be the most excusable of sins. A self-conceited person is wholly unconscious how odious he appears to others; and so on to the end of the chapter. And how often, think you, does a newspaper contributor analyze, and sift and winnow his thoughts, of chaff, and the first person singular, until naught is left but the pure gold?

If "brevity is the soul of wit," conciseness is the soul of composition. Did those who write keep this in mind, there would be fewer volumes and infinitely more good reading, or more readable books.

Did we indeed copy the examples of our Divine Teacher in this, as well as in other respects to what might we not attain!

How strikingly unostentatious, how grandly simple are all His sayings; which to us is evidence, incontrovertible, that a few words, to the point and in season, are of more value than a multitude of fine spun sentences, whose whole object is to show off the learning of the author.

To Peter, who had thrice denied him and added blasphemy to his shame, immediately after having solemnly asseverated that he would go to prison or to death, how mild were his words of reproof; and yet how intensely the treacherous disciple felt the rebuke they administered.

How forcibly the prayer, he taught his disciples, rebukes lengthy and studied invocations.

The reverent "Our Father," of the Son of God, conveys a sublime lesson to presumptuous vain glorious man; for in no place is the too frequent and irreverent mention of Deity, more shocking than in the sacred desk.

I can recall no instance, except in that dire agony upon the cross, where the Saviour addressed the Creator otherwise than as "My Father" the "Father," or "Our Father."

How often he conveyed himself away to escape notoriety. How much his oft repeated, "I charge thee, tell no man," shames the ostentatious charity of our enlightened age.

What a lesson to the proud despiser of the

poor, in his humble manner of life; associating with himself, and choosing for his closest companions and immediate followers the poor fishermen; born in a manger; dwelling in Nazareth of Galilee, removed from grandeur, and following the trade of a carpenter, ere he entered upon the work of his ministry; and even afterwards submitting with filial obedience to the commands or desires of his earthly guardians; deporting himself with the humility of a mere man; and enduring for our sakes, scorn, revilings, ignominy, and the vilest felon's death. O what love was this! how inexpressible! how wondrous!

O sinner, how canst thou pronounce the Name of this matchless Saviour without reverence? how hear it profaned without a shudder? how neglect to praise and honor Him without remorse? Do not neglect to choose Him for a friend before a dying hour. It is but an insult to an offended Mediator to bring him the dregs of a life, worn to rags in sin and offer it as a propitiation.

He is the one Friend that is changeless; and they who seek him early shall find him.

E. S. A.

John Quincy Adams.

When John Quincy Adams was minister to the Court of Holland, he joined a society of learned men who met once a week for mutual improvement. Mr. Adams, though one of the youngest members soon became a great favorite; his finely toned mind and delightful conversation won him many friends, and receiving as much enjoyment as he gave, he was always punctually present.

On one occasion, however, the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening. Mr. Adams was not there. His fellow members noticed and regretted his absence. On the third Sunday evening it met Mr. Adams's chair was still vacant. Many were surprised, that he, who was formerly so prompt and punctual, should thus suddenly break off.

How did it happen? Press of business was supposed. At last the meetings was returned to a week evening—and lo!—there was Mr. Adams in his place, brilliant and delighted as ever. The members welcomed him back, and expressed their sorrow that press of business or duties of his office should have so long deprived them of his company.

Did he let that go as the reason?

"No business engagements hindered me," replied he; "you met on the Lord's day—that is a day devoted to religious uses by me."

He then told them he had been brought up in a land where the Sabbath was strictly observed, and from all that he had felt and seen, he was convinced of the unspeakable advantages always arising from the faithful observance of it.

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you get into the spirit of Christ—Romaine.

From the London Quarterly Journal of Prophecy.

Edward Irving.

(To be continued.)

"Keep thou hospitality," is one of the apostolic counsels with which he has made famous the "ordination charge" to Mr. M'Lean, which, though no "ode," as the biographer very inaptly calls it, is as noble an address as was ever uttered by one minister to another. The hospitality to which he refers here and elsewhere so often, he both gave and accepted freely. But, in his acceptance of it, there was at no time any forgetfulness of his character as a Christian, and his office as a minister of Christ. In whatever company he was, he allowed no one to forget whose he was and whom he served. And if at first there was any approach to exuberance of mirth, a few years sufficed to mellow such excesses into cheerful gravity. As most of his evenings had their work assigned to them;—it might be study, or a lecture, or a district meeting, or visits to the sick;—he had often to quit the room long before the other guests; and there are some who still remember how exactly he noted the hour, and how punctually, yet without haste, he rose from the table or the sofa, and bowing to the company he uttered the "farewell" on leaving, as he had pronounced the "peace be with this house" in entering. The district meeting among the poor, to which, with an elder or a friend, he then perhaps pursued his way, was a thing never to be forgotten by those who attended. No doubt there are some in London who can recall those evenings as seasons of no common enjoyment.

To the children in the house his family visits were specially welcome. Scarcely had he entered, or at least seated himself, when one little one would perch upon his massive foot, another seat itself upon his knee, and a third, climbing up behind his chair, took possession of his shoulders,—so little was he dreaded, so much was he loved. Ere he left, he would lay his hand on them and bless them. There are, we should suppose, not a few, now beyond the prime of manhood and womanhood, who remember the broad hand laid so gently on their young heads, and the loving voice that uttered the blessing over them.

One day the knocker sounded rather emphatically at the door of one of his flock, whose dwelling was in the suburbs of London. The servant opened, and forthwith got the strange message, "Tell Mrs.—that I want sixpence." It was Irving, who was about to avail himself of a passing omnibus, but found his pocket without a coin. Having obtained it, he hurried away, doubtless to make his apologies at some other convenient time.

Having preached, during his "popular days," a sermon on behalf of some London society, he drew not only an immense audience, but a large collection. On coming down from the pulpit into the vestry, he found the "plates" loaded with their gold and silver, and the managers of the church, or agents of the society, preparing to count the gain. "Stop, gentlemen," said he, "stop; you must not touch it till we have consecrated it to the Lord." They fell back; and he, laying his hands upon the heaps, poured out prayer, entreating God to accept the offering, and dedicating it to his cause. He then withdrew, leaving the money to be accounted for.

Sitting one morning at breakfast, if we remember aright, in the house of that worthy man James Nisbet of Berners Street, with Dr. Malan of Geneva and some others, the conversation turned upon the state of religion on the continent, and especially in the city of Calvin. Dr. Malan gave gloomy intelligence, and seemed greatly discouraged; so much so, that he appeared to make it a question whether he could any longer remain and make head against the evil. Irving heard, and then stretching out his hand toward the speaker, broke forth in his own solemn way: "Malan, don't speak of leaving; Malan, I charge you at your peril, remain." What more was spoken, or what effect the impetuous counsel produced, is not now remembered; but on one at least of the hearers it left an impression which more than thirty years did not succeed in effacing.

His attitudes in the pulpit were as natural as they were striking. They were graceful and eloquent. There were no grimaces nor "attitudinings," such as magazine critics loved to describe; such as the "Trial of Edward Irving" depicted on its frontispiece; such as the wretched piece of dishonest book-making, William Jones's "Biographical Sketch," exhibits in the portrait prefixed to a memoir too palpably virulent to injure, or indeed to do aught but convince the reader that it was the catch-penny of some hack, who wished to make a little money, and to misrepresent Edward Irving. Once we remember him discoursing on resurrection, and if we mistake not, speaking particularly of the resurrection of the Lord. The only words which we at this moment can recall were these four, which began a sentence of no common power, "Up from the dead." The utterance of these words was accompanied with a stooping and raising of the body, and an indescribable movement of the hands, which we to this hour seem still to see, and which appeared to us to be the perfection of pulpit action, the words and the motion adding wonderfully each to the other's power and meaning. He was in the habit of occasionally elevating himself in the pulpit on one foot, or rather on one tiptoe, and extending his arm above his head, which, adding to his natural height, gave him the aspect of supernatural majesty, and sent down his burning words, like so many thunderbolts, upon the heads of his breathless hearers. Often was the vast multitude so wrought into sympathy with the preacher, and carried onward by his appeals, as to be on the point of rising in one mass to respond to the glowing utterance. He seemed at such times, as one who knew him well, and heard him often, testifies, like a general speaking to his army, and urging them to battle; and in such moods produced by such appeals there was nothing into which they would not have followed such a leader, with all whose feelings, whether of sympathy or antipathy, each man and woman amongst them was, for the moment at least, so thoroughly identified.

On one occasion, we think it was in Edinburgh, in West Church, where he delivered his lectures, in the May of 1828, to such crowded audiences each morning at seven o'clock, he showed his influence over his audience. He had struggled through the crowd that filled the passages, and made his way to the pulpit with some difficulty. There was some commotion throughout the church on account of the great pressure, and as he ascended the pulpit stair, a cry got up of "Hush, hush." He stood upright in his place, and in his solemn way spoke, saying, "Let no one say, Hush, hush; I will preserve order." All was calmness; and he proceeded to read out the Scotch psalm in his own noble way. At his first Edinburgh lecture, which was in St. Andrew's Church, there was a great array of ministers,—few of whom persevered in their attendance,—several of whom having come very early had secured seats in the front of the gallery. He gave out his text Acts 17. 18, and there went round a smile, in some cases we suspect a sneer, as the preacher read the words slowly and twice over, "What will this babbler say?" On account of the exceeding pressure, there was at times, in the course of the long, though to us, we must say, interesting introductory lecture, a slight movement of restlessness. The preacher paused: "Give heed, dear brethren, give heed. I am stating my thesis; and I want you to follow me, otherwise my thesis will go for nothing. Give heed." We did give heed; and though we felt, young as we were, that the lecturer was more eloquent than logical, we were not the less indebted to him for sending us home to think, and to study the word of God for ourselves. One recollection of these days remains with us; and this is in reference to Irving's prayers at these gatherings. They were striking, and not too long; but they contained no confession of sin.

Was he so "wrapt into future years" as to forget the present? Was he so pre-occupied with the coming glory of the Church as to forget that he was leading the devotions of sinful men? He roused a few in Scotland, who will not soon forget his visit; but the greater part went their way and abused both the man and his teaching.

From the New York Observer.

The Lord Our Righteousness.

Back of the pulpit in our Westminster church is inscribed that glorious old watchword of ancient worthies—"The Lord our Righteousness."

As murderers hear foreboding sound
The brave may never hear,
And see dark blood-spots on the ground,
The phantoms of their fear,—
So holy men, led by the Lord,
Know depths of nameless joy;
Deep fountains in the sacred word,
Beyond this world's alloy.

Words have a meaning and a sound
Besetting those who hear,
To make the heart attuned rejoice,
While others quake with fear:
So when the mystic fingers wrote
The doom upon the wall:
So David's harp from rustic cot
Raised the rejected Saul.

With hooting owl or spectre scream
Guilt hears the victim's groan,
In waking or in sleeping dream,
Or in the tempest's moan:
So, as the preacher spoke of right,
Of ruin by the fall,
My eye run up with fond delight
To our motto on the wall.

Our Lord! our righteousness! ah yes,
My life, my all from Him,
Unbounded love, all changeless this,
A pure soul-cheering stream;
Just as the light of Jesus' love
On my poor heart would fall,
My heart and eye then seemed to move
To this sermon on the wall.

I have no strength to stem the tide,
But here's eternal power!
O Lord within this heart abide,
And wield it every hour.
Clad in that perfect righteousness
That has no spot at all,
In weakness I can toil and sing,
Whatever may betfall.

O little flock! lift up your eye
To Jesus, Lord of all;
Be this our banner and our prize,
This motto on the wall!
Away from pride or fashion's gloss,
All brothers working true,
For Christ we count the world but dross,
While more than conquerors too!

F. L.

Martin Luther.

Martin Luther, the great reformer of Germany, was born at Eisleben, in Saxony, November 10th, 1483. His father was a miner and woodcutter, and so poor that it cost him and his good wife no little trouble to bring up their eight children, of whom Martin was the eldest. However, as he prospered a little in his affairs, he managed to give his son Martin a good education.

When about fourteen years of age, the lad was sent to learn Latin at Magdeburg; but as money was still scarce at home, the boy was often obliged to go from door to door singing, and asking for a little bread. This was the custom of poor students in those days. Sometimes the people were kind, praised his music and gave him food, but at other times the tired singer went back wet and hungry to his lonely bed. But God, who was guiding his steps, led him to the door of a kind woman called Ursula Cotta, where he found a happy home, for she was so touched by his soft, sad voice, that she took Martin into her house and treated him as her own son. Here he grew rapidly in mind and body, never forgetting to improve himself in music, which was as dear to him now that he was happy, as it used to be when he sang his sweet tunes from street to street.

After a short time Martin went to the university of Erfurt, and the next five years were spent in very hardy study. Every morning's work began with prayer, for he used to say, "To pray well, is more than half my study." One day, as he was looking in a monastery over some old books, he found a treasure that had been years upon years hidden from the world. It was a Latin Bible—the first whole Bible he had ever seen. Luther was poor no longer; this dusty volume was more to him than food, or drink, or dress; and he wrote to his father, begging permission to become a monk, so as to spend all his life in the study of the Word of God. For in

those days people were in great darkness, because the light of the Bible had been so long hidden from them, and generally thought there was no way in which they could please God so much as by shutting themselves up in a convent or monastery, instead of following the example of our Saviour, who went about doing good. Very much against the will of his father, Luther entered the convent of Erfurt, and lived there a long time, seeking by fasting, tears, and prayers, to do something that would entitle him to the pardon of his sins and bring peace to his conscience. For he had not yet learned that it is only for the sake of what Jesus has done and suffered that we can be forgiven, and that we must believe on him before we can do anything to please God. But he could afterwards say from his heart, "Thou, O Christ, art my righteousness, and I am all sin. Take what is mine, and give me what is thine."

After three years residence at the convent of Erfurt, he left it to become a professor at Wittenberg. But he brought away two precious things—the peace of God in his heart and the Word of God in his hand. Every day at one o'clock, Luther lectured on the Bible to the young men of his class; and his solemn manner, fine face, and clear, sweet voice, but still more the truths he taught, delighted his hearers. This little sentence, "the just shall live by faith," had like a sharp sword cut away the fetters that bound his own soul, and ever after he used the same heavenly weapon to let the oppressed go free.

In 1510, Luther paid a visit to Rome, and returned greatly shocked by many foolish and wicked things he saw there. About seven years afterwards, the Pope that was then reigning at Rome, Leo X., wanted a great deal of money for various purposes, and took a very strange way of getting it. He sent monks into different countries, and told them to hold fairs where the people might buy pardon of sin. There was one old man who travelled through Germany, carrying a great red cross, and pretending to sell forgiveness: his name was Tetzel. Wherever he went immense crowds followed, welcoming him with music and bells, and lighted tapers, and listening to all his silly stories as if they had been quite true. Luther spoke out boldly from his pulpit against the shameful sale, telling the people that none could forgive sins but God alone; however, Tetzel was all the fashion, for it was easier to pay money than to repent, and so long as the crafty old monk felt his cash-box getting heavier and heavier each day, he little cared what became of the souls of those poor people he was deceiving.

It was on the morning of October 31st, 1517, that Martin Luther walked to the church of Wittenberg, where crowds of pilgrims were going, and fastened to the door ninety-five reasons why persons should not buy Tetzel's pardons, or, as they were called, "indulgences." Before fifteen days, all Germany was ringing with the news. A short time more, and Luther's ninety-five reasons were printed in all the languages of Europe; for the printing press had just begun to lend its help to the spread of knowledge. Luther himself sent a copy of what he had written to the Pope, who was very angry, and obliged him to appear before his legate, or ambassador, Cardinal Cajetan, at a great meeting to be held in the city of Augsburg, there to answer before a large assembly for his noble love of truth.

Three times he appeared before the legate, refusing to retract one word he had written until they could prove to him from the Bible that he was mistaken. At length the legate, thoroughly vexed and frightened, commanded Luther to be silent, and drove him from his presence. But Martin Luther was not the man to conceal what he believed to be true, and in spite of all opposition preached, and wrote, and argued; for "Since it is now the gospel, and not myself they attack," said he, "silence is no longer lawful." He was now at open war with Rome. The Pope burned Luther's books, and in return Luther burned the Pope's orders, saying that henceforth he would obey the Bible and the Bible alone. Sometimes Luther travelled through the country preaching the Gospel; and where the church-

es were too small to contain the people who crowded to hear him; he would take his stand under the spreading boughs of the linden trees, while young and old, rich and poor, heard the words of truth as they flowed from his lips.

Four years of this struggle had passed, when the youthful Charles V. ascended the throne of Germany. He was resolved to see this busy monk of whom every one talked, and Luther was summoned before him at a town called Worms. With simple trust in God, although the danger was extreme, Luther obeyed, and stood in the presence of an Emperor, surrounded by princes, dukes, and bishops. He was asked to retract what he had written, the substance of which was, that the Pope could not forgive sin, that sinners could be saved only by faith in Jesus Christ, and that the Bible was the true treasure of the church. At his own request, a day was granted for consideration. He passed the night in prayer, and next evening the brave reformer appeared again before the meeting. "Here I stand: I cannot do otherwise," he exclaimed. "May God help me." Amen.

Luther's enemies urged the Emperor to kill him, but Charles had promised him protection for a certain length of time, and would not break his word. On his homeward journey, a strange resting place opened for him. The Elector of Saxony, knowing Luther's danger, sent five armed horsemen to arrest him on a lonely part of the road, and carry him off like a prisoner to the castle of Wartburg. His friends wept for him as dead. His foes rejoiced at his overthrow. But both were mistaken. Luther was alive, though hidden, and employed his leisure in preparing for his countrymen the noblest gift they ever got, the book which taught them to read, believe, and love—the Bible in their own language. After ten months he returned to Wittenberg, where he was received with shouts of joy; and now, with unsparing hands, he attacked the errors of the Church of Rome, contrasting its teaching with that of the Word of God. Nor did he forget his old taste for music: the good news of a Saviour's love overflowed from his heart in beautiful song, and he spoke to the German heart in its second language, music. I cannot tell you of half the things that occupied Luther during the remainder of his busy life; but by-and-by you shall read them for yourselves, and you will not love him less when you know him better. You will, perhaps, get a peep into his house, and see that this great man, whose words woke up a sleeping world, was like a child among his children, working in the garden and playing with them, telling them wonderful stories, and writing such beautiful letters that you could read them over and over again. Sickness and pain warned Luther that he was soon to serve God in another world; and when he died, weeping crowds felt that they had lost a father and friend.

Luther was dead, but his work could not die; he had given to his countrymen the Word of God, which liveth and abideth forever, and, by bringing them back to the pure teaching of the Bible, left Germany Protestant!

Rome or Death.

We are indebted to Bro. Joseph Curry of King's Dock office, Liverpool, Eng. for a copy of the Liverpool Courier of Sept. 10; which contains the following article. We are obliged to him for this favor, and shall be pleased at any time to receive anything of interest. ED.

"A correspondent, 'Eta,' writes as follows to the People's Guardian, under date of August 1:—"Rome or death," the rallying war cry of the man of Marsala, has gone forth with lightning speed and thunder tones throughout the length and breadth of Italy, and has found an echo in ten thousand hearts. The response of the spirit-arousing and significant motto has reverberated around the coasts of Europe, and will shortly be heard throughout the entire civilised world. Rome or death! Rome, the burdensome stone of Europe, the goal of Garibaldi's hopes, the anticipated centre of united Italy! Rome, the proudly and profanely called Eternal City, the Holy City, the Holy Place, the heaven on earth! Is

this coveted desideratum to be realised? Shall the "Great City" which once reigned over the kings of the earth become the metropolis of a united Italy; and, by and by, increase in wealth and grandeur and power? We shall see. Whilst all eyes were turned towards Rome, and thousands of hearts throbbed with earnest desire and hope that such would be consummated, the writer of this article asserted (basing his views on the unerring Word of God) that there would be no united Italy, having Rome for its centre, and no amalgamation of races under the fostering care of Victor Emmanuel. No, "we would have healed Babylon, but she is not healed, forsake her." What means the crafty, wily fox, who builds up with the one hand and throws down with the other? What are the intentions of the "protector?" Doubtless to aggrandise himself and to glorify "La Belle France." He, however, is compelled to act cautiously; and, with consummate hypocrisy, is the declared friend of liberty, whilst his actions give the lie to his professions. There has appeared on the field of action Garibaldi the brave and true, the man of the people whose heart is set to free his beloved Italy from the terrible incubus which has for ages burdened her, and has well nigh deprived her of all vitality. The question arises, will he succeed? He will doubtless continue to play an important part in the affairs of his country, but to liberate her will be the work of a higher power after that she has been baptized in blood. Rome can never become the capital of Italy. She is to be destroyed, and ere long men's ears will tingle with the dreadful news, "Babylon is fallen, is fallen." The programme of the future of Italy seems to be, that Garibaldi's movements will create a civil war in the peninsula, which will call forth the strenuous interference of the "protector," who, in all probability, will for the ostensible purpose of conciliating the various races of Italy, divide them into a confederation of states over which he will place viceroys, subject to his own dictation; and thus appearing as the ten uncrowned horned beast of Rev., 17 chap., at which time the Papacy will resume pro. tem. her arrogant position, and be coming so intolerant as to incur the indignation of the ten horns, and the protector who will unhorse her, hate her, make her desolate, and naked, eat her flesh and burn her with fire.—Rev. xvii, 16. Another act in the great drama will be the mustering of the troops of various nations in the "States of the Church," for the purpose of checkmating the assumption of the "protector," and thus will be enacted the "treading of the vine-press without the city."—Rev. xiv, 20; after which signal judgment the Papacy, together with the wicked nations of the earth, must drink of the fierceness of his wrath, until the "Prince of Peace," returns to make wars cease unto the end of the earth, to break the bow, to cut the spear in sunder, and to burn the chariot in the fire.—Psalm xlii, 9. Amen."

[We think the above writer in error in applying to Rome any prophecy made in respect to old Babylon. Nor do we regard Rome, but the Papal hierarchy as the mystic Babylon of the Apocalypse. It is not therefore prophetically impossible that Rome may be the capital of Italy. Garibaldi has, however failed of his purpose, as will be seen by the following extract from the same journal: ED.]

"A Paris correspondent says he has as last something like an authentic account of the affair at Aspromonte. It is wholly incorrect to describe it as a battle, or even a fight: it is derived from one of the volunteers, who states that by a miracle he slipped through the hands of the Bersaglieri, and made the best of his way to Naples, whence this account is transmitted:—

"On moving forward from Aspromonte we found our way intercepted by the troops; we then receded, and found that our way back to the coast was likewise intercepted; so that in whatever direction we moved we found that we would have to cut our way through. The General then led us back to Aspromonte, where we rested and awaited events. Shortly, a large Piedmontese force, consisting of one regiment of the line and two battalions of Bersagliers made their appearance, and steadily ascended the hill. When they had arrived within shot Garibaldi threw down

his pistols, unslung his sword, and advanced in front alone and unarmed, and entered into conversation with the commander of the regulars. He seemed to talk cheerfully and jocularly. The colonel he was talking to appeared very animated. Menotti Garibaldi went and joined his father and also began to talk very earnestly, as if requesting him to consent to something. At last he retired, and came back to his post in the front rank, exclaiming, 'I will never surrender.' Almost immediately afterwards a volley was fired by the regulars, but I think it must have been fired in the air, as we did not hear the hiss of the bullets. Garibaldi ordered us not to fire, but some of our men loaded, and we all renewed our priming. Then there came a second volley, and this time there was no mistaking the ring of the bullets; a good many of our men fell, and the rest fired (my gun was not loaded). Almost before I knew what I was about I felt the point of a bayonet in my thigh; the Bersaglieri were up on us. I flung myself down a steep incline, and hid in the ravine, and presently I saw the troops marching off a lot of my comrades as prisoners. The whole affair, including the parley, did not last half an hour. We were only 800. I remained concealed till dark, and then made my way to a neighboring farm, and then, my wound which was slight, having been dressed, came on to Naples.

The Naples correspondent who supplies this account by no means vouches for its accuracy; the anything but heroic part which his informant seems to have played having inspired doubts as to his veracity—rather unfairly, as the utter want of embellishment of his own share in the skirmish is if anything, a guarantee of the truth of his account, which is, moreover, far more consistent with probability than the many versions transmitted by the telegraph from Turin.

In the Diritto we find another letter, the following extract from which will be read with interest. It is written by a Garibaldian officer, who was present when his chief was shot down:—

"Garibaldi is wounded in the left hip by a ball, which slightly tore the flesh. The other wound, which is deeper and more serious, is on the right ankle. It happily appears that no bone has been fractured, but the bone only torqued by the rotatory motion of the ball on the upper part of the instep. The lotion of cold water, which I at first constantly applied, acted favourably, and that proves that there is no fracture. The ball, however, has not been able to be extracted. When the General received the shot he was passing along our front, and ordering us not to fire. I saw as it were, a sudden slight contraction in all his body. He, however, went a few steps more, and then staggered. We ran to him, and supported him to the edge of the wood. From that moment, to describe to you what took place is impossible. The lion, wounded, and despising his pain, was truly great in enthusiasm, indignation and anger. Raising his hat he cried, 'Italy for ever! Italy for ever!' and it was a deep and gigantic cry which came from his heart. I had his poor foot supported on my leg, and when in his excitement he apostrophised his assailants, and asked what his volunteers were doing, I felt a thrill run through my limbs, and calling his attention to his wound, begged him to be quiet.

A litter was made in the best manner it could be done, and at sunset the same evening the sad convoy began to move."

The Patrie states that the captain of the steam packet General Abbaticci, which conveyed the Garibaldians from Catania to Melito, was, on his arrival at Naples with the mails, summoned to appear before the authorities. On his appearance he was closely interrogated, and among other questions, he was asked how he could account for having remained two days in the port of Catania. His reply not being considered satisfactory the steamer was searched. A sum of 100,000f. was found on board, for which the captain could not account, and he was consequently committed to prison. It is supposed that the money is part of what was taken out of the Treasury at Catania.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noon-

How the Nation may be Saved.

Many causes are assigned for the seeming failure of the summer campaign,—the incapacity of Generals, the want of co-operation between the cabinet and the commanders, the overpowering force of the rebel army, etc. But one great cause has been strangely overlooked,—the oblivion of God into which our government and Generals seem alike to have fallen. We may call it hypocrisy or blasphemy in the rebel government, but cannot set aside the fact that it has studiously recognized a divine providence from the very commencement of the war. Mr. Davis, in all his public documents; Stonewall Jackson, and even Gens. Johnston, Lee and Beauregard, in their army bulletins, have uniformly given thanks to God for victories gained, and acknowledge dependence on Him in the uncertain issue of the contest. Mr. Davis has just issued a proclamation for a day of public thanksgiving in view of the important victories in Virginia and Kentucky.

Nor have similar acknowledgments been utterly wanting by our own government. Pres. Lincoln, when commencing his journey for the capital, made an earnest request that prayer should be offered for Divine wisdom to guide him. A day of fasting and prayer was also appointed, and observed with singular unanimity throughout the loyal States. Secretary Stanton, too, in a famous paper, which reminded one of the spirit of the old covenanters, rebuked the presumption which spoke of "organizing victory" in forgetfulness of God. But it is most noteworthy, in view of the retreat of our army from before Richmond by both lines of approach, that neither Gen. McClellan nor Gen. Pope made the remotest allusion to God, as the arbiter of battles, in the bulletins issued before making an advance movement. Gen. McClellan departed from his usual modesty, in saying that he was about to bring the army face to face with the foe, and the war should be short, sharp and decisive, with no more defeats or panics. He is doubtless a man of prayer and a Christian soldier, but no one could have inferred it from his bulletin. In the proclamation after the week of battles, he was equally wanting in any allusion to a higher power. He declared that the enemy had been beaten in every encounter, and that Richmond should yet be taken by his army. The bulletin of Gen. Pope partook of his general boastful spirit, and intimated that his army, unlike the beaten divisions on the peninsula, would soon be in Richmond. Has not such self-confidence been overtaken with a righteous rebuke? "Shall I not visit for these things? saith the Lord."

The same spirit has prevailed to an alarming extent in the nation. Men have said confidently, "The North is so strong in men, and treasure, and the material of war, that the rebellion will soon be crushed." Christian men, even, have thought more of mighty armies, and iron-clad ships, and monster-guns than of the favor of the Lord of Hosts. The neglected closets of Christians and the empty seats at social meetings for prayer, give painful testimony to this latter truth. "Shall I not be avenged on such a nation as this? saith the Lord."

God has taught the nation, by a bitter experience, that the race is not always to the swift, nor the battle to the strong,—"Them that honor Me will I honor, and they that despise Me shall be lightly esteemed." Is the discipline of sorrow likely to prove effectual? The indications are not promising. There is little of humiliation before God, or of turning to him with the whole heart. Churches are not roused to the urgent need of prayer. Deserted closets have not witnessed the tears of penitence, nor the crowded conference-rooms heard the broken utterances of confession. The nation are predicting certain success to the new levies of six hundred thousand men, instead of the Divine blessing on a righteous cause.

But there are not wanting gleams of hope. They that fear the Lord are beginning to speak one with another and the Lord may hearken and hear them. The proposal to devote the fourth Sabbath evening in every month to prayer for

the country, has evoked a general and earnest response. Many are asking, "Cannot a day be given to fasting, humiliation and prayer, throughout the loyal States, and be kept in a spirit worthy of the appointment?" The Warren Association in Rhode Island, the oldest of our religious organizations in New England, has appointed the third Thursday in October for this purpose among its members; and it is thought the other associations in the State will unite on the same day. It was postponed to a late day to secure a general co-operation.

May we not hope that such movements on the surface indicate a deep religious feeling in the hearts of thoughtful men? Have we not trusted long enough in our superiority of numbers and resources, and is it not time to trust in the living God? There is a short way open to success over our enemies. It has been tried often, and the record of its power is in the revealed Word,—"Call on me in the day of trouble. I will deliver thee and thou shalt glorify me." If the recent reverses in Virginia lead to the adoption of this new policy, by the people of God, the lesson will be a salutary one.

Watchman and Reflector.

LORD BACON, in order to illustrate the right method of using Scripture, appealed to the treatment of the grape, which, when tenderly pressed, gives out fine wine, but which when crushed is ruined. In nothing is this so important as in the treatment of a text. If it be forced out of its place to sustain a true doctrine, the doctrine is often rejected as false, simply because the text does not support it. Thus Mr. Romaine's famous sermon on Imputation, preached by him before the University of Cambridge, created unnecessary difficulty, from the fact that it was based on a purely accommodated text—Isa. xiv: 8. He was charged with preventing Scripture, and on this ground was excluded from the University pulpit.

Do the Right Thing.

Whenever you are in doubt which of two things to do, let your decision be for that which is right. Do not waver, do not parley; but square up to the mark, and do the right thing. Boy! when you divide that apple with your little sister, be careful not to keep the largest half for yourself. Young man! don't sneak out of the basement-door because you wish to escape your father's eyes. Maiden! let not the most trifling deceit pass current in those little acts which make the sum of your life.

No matter who you are, what your lot, or where you live, you cannot afford to do that which is wrong. The only way to obtain happiness and pleasure yourself, is to do the right thing. You may not always hit the mark; but you should always aim at it, and with every trial your skill will increase. Whether you are to be praised or blamed for it by others; whether it will seemingly make you richer or poorer, or whether no other person than yourself knows of your action, still, always, and in all cases, do the right thing. Your first lessons in this will grow easier, until finally doing the right thing will become a habit, and to do a wrong will seem an absolute impossibility.

From Bro. Geo. W. Burnham.

DEAR BRO. BURSS—I wish to inform my friends abroad, that my health for 3 months past has not permitted, nor does it now permit me to make such efforts in travelling and preaching as formerly. Yet I am ready to supply calls from any quarter and labor by the grace of God, to the extent of my ability, if not called to go a warfare at my own charges, and have my family subjected to want.

Brethren among whom I have labored, feebly to be sure—thus long, shall I hear from you in a way that will indicate more clearly whether my work is still the gospel ministry, or some other honest employment in which I may continue to prove that I have not "forsaken the faith and become worse than an infidel."

G. W. BURNHAM.

Newburyport, Sep. 15, 1862.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.



ADVENT HERALD.

BOSTON, OCTOBER 4, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

The Meeting at Waterbury, Vt.

We would call the attention of our readers to the notice on our last page of the twenty second annual meeting, Oct. 7th, at Waterbury, Vt., of those who believe in the near return and everlasting reign of the King of kings on the renewed earth. It is desirable to have a full attendance, not merely for the spiritual and social enjoyment of those attending, but for the influence which such a gathering may be expected to exert on the community, and on spectators who may be present. It was the general testimony that our last annual meeting at Springfield Vt. was one of our best. It was harmonious and spiritual, without the presence of any opposing element. There is no reason why the coming meeting should not be even more profitable than the last. Our friends in Waterbury will desire to see a large number present, and will take pleasure in providing ample accommodations. Let there be a full attendance, and let all go there actuated by a desire to see God glorified and His truth advanced, in all that may be said or done. The greater portion of the time, it is expected, will be occupied by lectures and addresses, and not by the adoption of fruitless resolutions, or unprofitable discussion.

The cars over the Lowell, Concord, Nashua and Vermont Central roads, leave Boston at seven and a half A. M. and five and a half P. M. reaching Waterbury respectively, at five and a half P. M., and at a quarter before four in the morning. This route involves no change of cars and is the one we have chosen. The through fare from Boston to Waterbury is six dollars and twenty-five cents; and the local fares are,

From Boston to Concord \$2.50
Concord to White River Junction 2.20
And " White River to Waterbury 2.80

Making in all, \$7.50
It would appear according to the arrangement of Bro. Bosworth, that to avail one's self of the return checks, it would be necessary, in going from Boston, to buy a ticket to Concord, then to White River, then to Waterbury, take return checks to Concord, and then buy ticket to Boston, making ten dollars. Or, if a through ticket from Concord to Waterbury will answer,—the price of which is \$4.90,—the whole cost would be \$9.90.

We have, however, made an arrangement at No 5 (five) State St. Boston, so that those going to Conference can obtain through and return tickets, for eight dollars; and those tickets will be good, at that price, from Lowell or any other place where Bro. may intersect that road. Beyond Lowell this would probably be no object; but from there it would be better to use them than to pay the local fares. Those this side of Lowell, or in places where the route would not be through Boston, can get these tickets by an express or other agent at a trifling ex-

pense; and then their fare, in addition to this, would be only what it may cost to reach that line of roads.

These through and return tickets can be obtained only at No. 5 State street, Boston, and are good only on the above route—the cars leaving at the Lowell Railroad depot

companying the extract with such strictures as in my judgment it deserved. A portion of the quoted section was as follows:—

"But to show the looseness of the statement that, allowing thirty minutes to each person, it would take 'more than ten thousand million of years' to judge each individual, let us look at the facts and figures. There are at present about *a thousand million*, i. e. *a billion* of inhabitants in the world. If there had been that number in the earth at the beginning, and if the number had continued undiminished to this day, there being three successive generations in a century for six thousand years, the number of men would have been *ONE HUNDRED AND EIGHTY BILLION*; and it would require that number of half hours, on this large supposition, to judge the race. There are *SEVENTEEN THOUSAND FIVE HUNDRED AND THIRTY-TWO* half hours in a year. In one hundred and eighty billion half hours there are contained *TEN MILLION, TWO HUNDRED AND SIXTY-SIX THOUSANDS, NINE HUNDRED AND FIFTY-EIGHT YEARS*. The number of leap year days, i. e. one day each four years, in 'ten thousand million years,' would give two-thirds enough half hours, for the judgment of the race, allowing the half an hour claimed to each person.

"In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a few odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four odd half hours*, not needed for the purpose of judging the race. A slight error of time amounting to *NINE BILLION, NINE HUNDRED AND EIGHTY NINE MILLION, SEVEN HUNDRED AND THIRTY-THREE THOUSAND, AND FORTY SEVEN YEARS*!!

Dr. Duffie, Brigade Surgeon on Gen. Sigel's staff, has arrived in Philadelphia from Richmond, where he has been a prisoner for four or five weeks. He says that one of Gen. Pope's officers was deliberately shot at Richmond, and is reported to have died of congestion of the brain. Between 3000 and 4000 rebel soldiers were under guard upon charge of attempted desertion. There are around Richmond only 5000 or 10,000 troops.

Philadelphia, Sept. 25. The Washington Star says for 24 hours past it has been currently stated that the President designs at once issuing a call for an additional draft that will increase our army in the field to one million. We trust the rumor may prove true, though we are not able to say so.

—

We believe that though successful in dispersing the cavalry guard recently holding Ashby's Gap, Col. R. B. Price, of the 2d Penn. cavalry woefully failed to accomplish what must have been the main object of the expedition, the destruction of the wagons of Lee's army, known to have been at the time lying three miles behind the Gap.

Louisville, Ky., Sept. 25, midnight. The army of Buell and Bragg left Lebanon, Tenn., and Carthage respectively on the 21st. Buell following the arc and Bragg the chord of a circle. Our army travelled 361 and Bragg's 206 miles.

Buell got into Northern Kentucky one day ahead of Bragg, notwithstanding the immense excess of our transportation over that of the enemy.

Col. Wilder of the 17th Indiana has arrived, having been exchanged with the rebels for a Lieutenant and twenty-six privates.

Rumors creating some excitement are afloat of the movements of two divisions of Bragg's army, but the direction or purpose cannot be ascertained to-night.

St. Paul, Min., Sept. 24. An arrival from St. Cloud reports more murders by the Sioux in the town of Richmond on Monday, and the killing of two children. The inhabitants are flying to St. Cloud, leaving the town to the ravages of the Indians.

A message from Fort Abercrombie, received at St. Cloud on the 21st, report the fort safe. The Indians have abandoned the siege.

Forty or fifty Chippewa chiefs have offered their services to Governor Ramsay to-night to fight the Sioux, but they were not accepted for the present.

TRUTH AND FICTION.—Truth is mighty, and will prevail. Fiction, however venerable a garb it assumes, or whatever an influence it exercises for a time, must finally succumb to its mighty superior, and its latest echoes are disappointment and corruption. Truth is divine and everlasting, error is human and perishable.

A "Correction Corrected."

Bro. Bliss: I claim the privilege, with your permission, to direct your attention for a few moments from your customary editorial duties into the field of grammar and arithmetic. Your "known accuracy" as a mathematician has been most inexorably perverted to an unworthy purpose by a third person, and the consequence is that your humble servant is paraded before the public as presumptively in error on a point concerning which the mistake belongs not at all to me, but to yourself and another individual. Confident of your willingness to do me exact justice in the premises, I beg leave to lay before you the facts in the case.

Early in the autumn of last year the public became indebted to H. L. Hastings for a pamphlet of 156 pages on "Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust." At this time I was Editor of *The World's Crisis*, and in the issue of Sept. 18th, 1861, I laid before my readers the 13th section of "Part II" of "Retribution" (pp. 134—138), entire, ac-

companying the extract with such strictures as in my judgment it deserved. A portion of the quoted section was as follows:—

"But to show the looseness of the statement that, allowing thirty minutes to each person, it would take 'more than ten thousand million of years' to judge each individual, let us look at the facts and figures. There are at present about *a thousand million*, i. e. *a billion* of inhabitants in the world. If there had been that number in the earth at the beginning, and if the number had continued undiminished to this day, there being three successive generations in a century for six thousand years, the number of men would have been *ONE HUNDRED AND EIGHTY BILLION*; and it would require that number of half hours, on this large supposition, to judge the race. There are *SEVENTEEN THOUSAND FIVE HUNDRED AND THIRTY-TWO* half hours in a year. In one hundred and eighty billion half hours there are contained *TEN MILLION, TWO HUNDRED AND SIXTY-SIX THOUSANDS, NINE HUNDRED AND FIFTY-EIGHT YEARS*. The number of leap year days, i. e. one day each four years, in 'ten thousand million years,' would give two-thirds enough half hours, for the judgment of the race, allowing the half an hour claimed to each person.

"In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a few odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four odd half hours*, not needed for the purpose of judging the race. A slight error of time amounting to *NINE BILLION, NINE HUNDRED AND EIGHTY NINE MILLION, SEVEN HUNDRED AND THIRTY-THREE THOUSAND, AND FORTY SEVEN YEARS*!!

This I believe, if I have reckoned right, (and an error of a million of years would be small in comparison with the whole amount,) is the slight mistake in *figures* committed by this religious teacher who publicly writes, and stereotypes prints with emphasis the statement that 'the day of judgment will a period of more than ten thousand million of years, if we allow only thirty minutes to each individual.'

"It is said 'figures will not lie,' but that persons may not always tell the truth about figures, is quite evident."

It is proper that I should here state that the "religious teacher" referred to in the foregoing extract is George Storrs. In the concluding portion of my article I wrote as follows:—

"Bro. Hastings says on p. 136, with an *emphasis* even more emphatic than that which Bro. Storrs employed, that—

"In one hundred and eighty billion half hours there are contained *TEN MILLION, TWO HUNDRED AND SIXTY-SIX THOUSANDS, NINE HUNDRED AND FIFTY-EIGHT YEARS*."

"We give it as *our opinion* that this statement contains an error amounting to *SEVENTEEN YEARS* and that fraction of a year which has 9612 for a numerator and 17,532 for a denominator.

"Again: Bro. Hastings says—

"In the 'ten thousand millions of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a few odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four odd half hours*, not needed for the purpose of judging the race."

"We give it as *our opinion* that this statement contains a slight error of time amounting to *SEVEN HUNDRED AND NINETY-SEVEN BILLIONS NINE HUNDRED AND NINETY-NINE MILLIONS EIGHT HUNDRED AND EIGHTY THOUSAND AND FOUR HALF HOURS*.

"Once more: Bro. Hastings says—

"A slight error of time amounting to *NINE BILLION, NINE HUNDRED AND EIGHTY NINE MILLION, SEVEN HUNDRED AND THIRTY-THREE THOUSAND, AND FORTY SEVEN YEARS*!"

"We give it as *our opinion* that this statement contains a 'blunder' of precisely *FORTY-FIVE MILLIONS FIVE HUNDRED AND SIXTEEN THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE YEARS* and that fraction of a year having 700 for a numerator and 17,532 for a denominator.

"If Bro. Hastings be wrong in the particulars we have enumerated, nothing should 'shield' him from this correction of his figures;—if we are wrong, we wish our mistakes pointed out to us that we may recall them without delay."

So I wrote; and I wish here to say, that the computations requisite to enable me correctly to characterize the three mathematical statements cited from "Retribution," were based upon the assumption that a year contains 17,532 half-hours, which I was justified in supposing was the datum of our author's calculations: it being my object in my several computations to show, not that he was ignorant of the precise length of a year, but that in the use of the data which were presumed to have been the basis of his calculations, he had erred to an extent that should make him ashamed of his treatment of the "mathematical blunder" of another. With this explanation, I affirm without hesitation that I was *exactly correct* in my several mathematical calculations. But the author of "Retribution" seeks to give currency, with your aid, to a contrary impression respecting one of my three statements, as will be seen from a foot note in the (recently issued) "second edition" of his work. It is as follows:—

"In the first edition of this book I referred to a statement in a pamphlet, which I learned had also been published and preached elsewhere, that The day of judgment will be a period of more than ten thousand million of years, if we allow only thirty minutes to each individual judged. Supposing this absurd and erroneous statement to have been made at random, like the assertion of infidels, that all the dead if raised could not find standing places on the globe, I hastily cast the figures, and when finally putting my book in type, committed them to a friend for revision, and published that this ten thousand million year statement contained (I believed, if I had reckoned right, and an error of a million of years would be small compared with the whole amount) a slight error of time amounting to 9,989,733,047 years. Either my own or my friend's figures were wrong, or our statements of the precise length of a year incorrect, for by some means several errors crept in. In general I believe I stated the mistake less than it should have been, by allowing the number of men to be twice as large as it is."

"An ardent defender of the new faith who was then clothed with a brief editorial authority, took a cursory glance at Retribution and began to review it and correct its figures. Upon the above statement he wrote 'We give it as our opinion that this statement contains a "blunder" of precisely FORTY-FIVE MILLIONS FIVE HUNDRED AND SIXTEEN THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE YEARS, and that fraction of a year having 700 for a numerator, and 17532 for a denominator.' As this statement did not affect the argument, I have never taken the trouble to make the calculations needful for an exact correction of it."

"An editor of a religious weekly, somewhat noted for his chronological and mathematical aptitudes, kindly sent me a correction of the whole affair. He states that the error in the original 'ten thousand million of years' story, was only 9,989,733,042—five years less than that claimed in Retribution. He says, 'On the premises of both Retribution and the [Review] the excess found by both of them should have been 9,989,733,059, and the fraction, so that Retribution on its own premises, is in error here, only 12 years and a fraction. The [Review], however, in claiming the error it does, is itself in error to the extent of that claimed, minus 12; viz., to the amount of 45,516,763 years and a fraction. When, however, we take the true premises, they show an actual error in Retribution of 210 years, plus odd days, hours, &c., and an error in the [Review] at least of 45,516,552 years, plus, &c., though it may be 420 more—it not having been specified whether it found in excess or deficiency the amount claimed.'

"From the known accuracy of the author, I presume this statement to be correct, though I have never examined it, the matter being unimportant. Supposing it to be accurate, I humbly beg pardon for my mistake of 12, or 210 years in ten billion (a mistake as large in proportion as a drop in the Atlantic Ocean, and one, for which I provided, by the most guarded forms of expression.) And as the author of the 'ten thousand million' story has since publicly and honorably disclaimed it as the error of a treacherous memory, and stated that it was two thousand times as large as he intended it should be—and as his original statement of 'ten million years,' allowing an hour's time to each person, is probably not much more than twice as large as the truth, in its estimate of the world's population, I, while begging indulgence for my own blunders, and disclaiming any uncourteous imputations, shall be happy to leave the correction of the precise '45 million' calculations, with the reproach brought upon the venerable author of the original mistake through the needless publicity given it in connection with his name, by his zealous disciples, in the hands of those critics, whose fifteen or twenty articles in review of Retribution, indicate their fitness for such discussions."

(pp. 134, 5.)

Upon the foregoing extract I submit the following remarks.

1. There is neither foundation nor excuse for intimating that Mr. Storrs's "original statement of 'ten million years'" was "more than twice as large as the truth in its estimate of the world's population." The "ten millions of years" calculation of Mr. S. assumed eighty thousand millions as the number of persons to be judged, and allowed one hour to each person. The author of "Retribution" (first edition) bases his calculations upon an assumption larger than that of Mr. S. by just one hundred thousand million persons! True, he calls it a "large supposition," but still he uses it. In the above extract, he indicates what he supposes to have been the extent of his exaggeration. Reducing his "ONE HUNDRED AND EIGHTY BILLION" one-half, as he now requires us to do, it will still be seen that what Mr. H. regards as a correct estimate exceeds that of Mr. S. by precisely ten thousand million persons! Can the author of "Retribution" plead a "treacherous memory"—the word "treacherous" having originated with Mr. H., and not with Mr. S. to whom it is imputed—in palliation of the new injustice here exposed?

2. The "ardent defender of the new faith" alluded to in the extract, is myself; and the extract which I have given from my editorial strictures will prove to every intelligent reader, 1. that I "wrote" nothing at all "upon" what Mr. H. calls the "above statement"; and, 2. that no such "statement," either for form or substance, was before me for criticism! Let these denials be considered in their bearing upon the reliability of the individual whose unworthy resort has made them necessary. I reserve further comment for another time and place.

3. The "somewhat noted" editor, is yourself, as I have reason to know; and I wish to call your attention to the fact that you misapprehended the bearing of my criticism upon the blunder of "precisely forty-five millions five hundred and sixteen thousand seven hundred and seventy-five years" and that fraction of a year having 700 for a numerator, and 17,532 for a denominator." The statements and figures in the "correction" imputed to you make it manifest that you supposed that the sum just named was given by me as the equivalent of the difference between our author's "few odd half hours" and the real error of Mr. Storrs. Herein you erred; and my object in writing this is to request that you will give me such a correction of the whole affair as will vindicate the correctness of my several assertions, so far as they relate to the proper use of the "premises" which I had assumed. Nothing can be more palpable than the fact that the author of "Retribution" gave his "nine billion, nine hundred and eighty-nine million, seven hundred and thirty-three thousand, and forty-seven years" as the equivalent of the previously stated "odd half hours." Now my statement designates the difference which I find between this asserted equivalent and what would be (in years) the real equivalent. I ask you, then, am I right? If I am, are you willing to have the "second edition" of "Retribution" go to the public in its present form? Does not justice to yourself and me, demand that the blundering foot-note in question should be expunged from its pages?

4. The author of "Retribution" has affirmed (with no "guarded forms of expression" whatever) that his "mistake of 12, or 210 years in ten billion" is "a mistake as large in proportion as a drop in the Atlantic Ocean." Deeming it very probable that "this absurd and erroneous statement" may "have been made at random," I would state that the "proportion" between "210 years" and "ten billion" years, is about equal to the "proportion" between "a drop" of water and the liquid contents of a cistern twelve feet square and nine feet two and one-quarter inches in depth. When the reader ascertains how many such cisterns could be filled before the "Atlantic Ocean" would be empty, he will know to what extent H. L. H. has underestimated the "mistake" in this one of his calculations.

5. One word more, and I close. If you stated in the document from which the author of "Retribution" quotes, that "the error in the original ten thousand million of years' story, was only 9,989,733,042—five years less than that claimed in Retribution"—will you please inform me what data gave you such a result? You will herewith receive the "original" calculations of Mr. Storrs, as republished in the Crisis of Oct. 2, 1861, and I give it as my opinion that (assuming the length of a year to be the same as assumed in my calculations) the period he should have given is 9,126,169 years and a fraction of a year, instead of 10,000,000 years.

Yours for the truth,

RUFUS WENDELL.

Salem, Sept. 24, 1862.

Comments on the Above.

If we have been instrumental, inadvertently, of any inaccuracy, or of misleading any one in any respect, as appears by the above, it will afford us real pleasure to rectify it. And we hope ever to regard it as a favor for any one to specify wherein we may have misapprehended any issue; for we lay no claim to infallibility, and, like all others, are liable to err,—though not, like some, disinclined to correct.

Of the work entitled "Retribution," either the first or second editions, we know nothing, and know nothing of any of the issues there involved, except from what we find in the foregoing, or found in the article referred to, never having had possession of the work in question.

On the appearance of the article in the Crisis of Sep. 18, 1861, noticing the mathematical computations involved, always feeling an instinctive desire to test the accuracy of such, and perceiving the invitation, at the close of the portion of the article copied in the above, to point out any mistakes in it, we took our pen on the day of its first perusal and went through with what we understood to be the various mathematical issues there contested. The results were embodied in an article of some length, designed for the Herald of the coming week as a rectification of what we regarded as errors of either party. For some reason, not now recalled, the article was not inserted in the No. of the Herald for which it was intended, nor in that of the week following; and then came the conference at Springfield, Vt., to which we went on the 7th of October, having the article among our papers. There we met Bro. D. T. Taylor; and conversation reverting to the computations in question, we read him the article, remarking that as so much time had elapsed we had concluded not to insert it. At his request we

then gave it to him to show to Bro. Hastings, and had since heard nothing from it, nor do we recall having thought of it, until it is now brought to our notice.

The article was written so long since, that we cannot recall all its bearings, nor is the small extract made from it in "Retribution," as copied in the above, sufficiently full to make what is given so intelligible as might be desired. We will, however, remark,

1. That as the accuracy or inaccuracy of a simple mathematical computation may be determined by any one apt at figures from the premises given, any claimed result does not need being fortified by the supposed "known accuracy," or the reputation of any one for "chronological and mathematical aptitudes." For each one who has learned to add, subtract, multiply and divide with precision, can determine it for himself.

2. We are surprised that any one should admit having "never examined" a computation by another that he adopts as an authoritative correction; or that it should be regarded as a "trouble to make the calculations needful" to arrive at the knowledge of any correct result, respecting which he has made a special issue.

3. We had no knowledge of the "ten thousand million of years story," except as we found it referred to in the Crisis of the date specified; and if we made reference to any "error in the original" statement, it was merely to what we inferred that statement to have been from the article in question, that being our only source of information respecting it. And,

4. It is true, on the premises of 80,000,000,000 hours and also reckoning 17,532 half hours to a year, that the result would be "9,126,169 years and a fraction," as stated by our correspondent,—sufficiently near "ten millions of years" to fully justify the use of that as a round number. We have no difficulty in supposing that God could judge the entire race in an inconceivably short space of time; so that the question of time weighs nothing with us. That, however, is not the question here at issue.

On endeavoring to recall to memory the article given to Bro. Taylor, it occurs to us that one thing that particularly attracted our attention, was the assumed length of the solar year,—viz. "seventeen thousand five hundred and thirty two half hours;" which is near enough its actual length when only a few years are involved, but when we estimate thousands and millions of years a slight difference in the length of a year will amount to a large number of half hours. And so we went through the several computations, first with the assumed length of the year, and then with what we regarded as its more accurate measurement; which we think was the estimate of LALANDE, who makes it 365 days, 5 hours 48 minutes and 35 and a half seconds,—there being not a leap year every fourth year, and only 97 leap years in four centuries, with an omission of one more for every six thousand years, and of another for every one hundred and forty four thousand. This would give in half hours 17,531,619,72 plus, as the decimal expression for a single year. And multiplying this by the larger number, it would give 175,316,197,222,222 and two-ninths, as the number of half hours in "ten thousand million of years."

Taking up, however, the statements given "in the concluding portion" of the article, we examined them not only on the premises of what we regarded as the correct measurement, but also on the premises assumed by "Retribution," that in one year their is 17,532 half hours.

Multiplying this by the ten thousand million gives 175,320,000,000,000 half hours; which is an excess, over our estimate of the true number, by 3,802,777,777 and seven-ninths half hours, or an excess of 216,275 plus years. Now to examine on the assumed premises the three statements copied from "Retribution," it is evident,

1. To test the statement—that, "In one hundred and eighty billion half hours there are contained ten million, two hundred and sixty six thousands, nine hundred and fifty eight years," these half hours need only to be divided by 17,532. And any one can see that the result should by 10,266,940 years, with a remainder of 7920; which deducted from the amount claimed, shows an error in excess of "seventeen years and that fraction of a year which has 9612 for a numerator, and 17,532 for a denominator;" but on the more accurate year-measurement we adopted, the answer would be 10,267,163 years and a fraction; or 223 years more than the true result on the assumed premises, and 205 years more than the erroneous answer in Retribution from the same assumed premises.

In the paper we sent to Bro. Hastings, we held both himself and Bro. Wendell responsible for not assuming a more accurate year-measurement, and so reckoned all variations from it as errors in both of them; but as Bro. W. only endeavored to show wherein the other had miscomputed on the basis of his own premises, and made no effort to determine

the true solar or astronomical year, as he afterwards explained, the variations from the true time, either in this or the other statements, cannot in fairness be laid at his door.

2. To test the statement—that: "In the ten thousand million of years there is time enough to give each of the race half an hour in which to be judged, and then there will be left a few odd half hours, namely, one hundred and seventy five trillions, nine hundred and ninety nine millions, eight hundred and eighty thousand and four odd half hours, not needed for the purpose of judging the race"—we need simply, on the assumed premises, to subtract 180,000,000,000, the assumed number of persons of our race, from 175,320,000,000,000 half hours; and we find the remainder to be 175,140,000,000,000; and as this is less than the claimed answer by the sum of 797,998,804 half hours, it shows an error of that amount in "Retribution" as exposed by Bro. Wendell's article. But on the more accurate year-measurement, the given half hours should be deducted from 175,316,197,222,222 plus, the actual half hours in ten thousand million years; and the answer would be 175,136,197,222,222 plus half hours, which is 621,802,657,771 plus half hours less than was claimed by Retribution, on wrong premises. In the actual issue made, Bro. Wendell, as in the previous one, was here precisely correct.

3. The last of the three statements stood disconnectedly, as follows:

"Once more: Bro. Hastings says—

"A slight error of time amounting to nine billion, nine hundred and eighty nine million, seven hundred and thirty three thousand and forty seven years!"

It is to this statement that Bro. Wendell has more particularly called our attention; and it is to this our remarks had respect, as referred to in the foot note copied from the second edition of Retribution. In our examination of this we, doubtless, were in error, though not in our computation or figures, on the basis we estimated. We took it for granted that "the blunder" which Bro. Wendell here claimed, consisted in the giving of this number as the actual difference in time in years between one hundred and eighty thousand million half hours, and ten thousand million years. Had this been Bro. Wendell's supposition, our figures given in the foot note would have been precisely correct; and as there was nothing in the connection, near the close of the article where we found it, to indicate otherwise, it was very natural we should thus regard it. When, however, we turn to the article in the Crisis, now before us, and examine the 13th section of Part II., as in the extract made by Bro. Wendell, its grammatical connection requires us to understand that the "slight error of time," as there specified, is given as the equivalent in years, of what had just before been expressed as "the few odd half hours"; and that what was claimed by Bro. Wendell, as the error in respect to it, was in understanding, as he rightly did, that "A slight error of time amounting to nine billion, nine hundred and eighty nine million, seven hundred and thirty three thousand and forty seven years," was there given as the equivalent of "A few odd half hours, namely, one hundred and seventy five trillions, nine hundred and thirty seven billions, nine hundred and ninety nine millions, eight hundred and eighty thousand and four odd half hours."

As these two numerical expressions stand in the extract as equivalent amounts, to be correct the sum given in "half hours" should make the specified result in years. But when we divide 175,937,999,880,004 half hours by 17532—the half hours given for a single year,—the result is 10,035,249,822 years, and a remainder of 700 half hours. And as the difference between this number of "years," and the 9,989,733,047, given as the equivalent of those "half hours," is 45,516,775 years, and that fraction of a year which has 700 for a numerator and 17532 for a denominator, as Bro. Wendell made it, it is only a matter of justice to him to admit that what he claimed as an error of that amount in the statement, was fairly and legitimately claimed.

We have, therefore, in conclusion to say that Bro. Wendell was strictly accurate in his three statements of error in "Retribution;" and as what is given as a "foot note" in its second edition will thus be seen to be unjust to him, as it also is to ourselves in the disconnected form in which an extract from what we wrote is there given, its author, as in honor bound, will promptly correct and expunge it.

We believe, in the foregoing, we have done equal and exact justice to all parties, as we ever aim to do, and have corrected the error we inadvertently imputed to Bro. Wendell through a misapprehension of what he regarded as the expressed equivalent of the years given.

The "Atlantic Ocean" calculation is a new element brought into this discussion, which we suppose we have no occasion to examine.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

CAMP MEETING AT PERRY'S MILLS.

NEW YORK, Aug. 15th to 24th.

Friday, August 15th. I arrived and went on to the ground with Dr. Loomis. As the preacher's tent and pulpit were not finished, I spent most of the day with the doctor in completing them, which was done in season for our evening service. In the evening I expounded to a small audience on the 30th chapter of Isaiah, as a preparatory service.

We have for our meetings, a very beautiful maple grove, with every convenience and comfort. As yet we have but four tents on the ground, but expect others will be put up the coming week.

Saturday, Aug. 15. In the morning I spoke from Isaiah 55: 1-7. In the afternoon, the 46th Psalm. A goodly number were present, and many spoke of the goodness of God, and of their joys. We had no evening service. All made preparations for the morrow.

Sabbath, August 17. A beautiful day dawned upon us; and at the time of morning service carriages came streaming in, from every road and passage, from all parts of the country in the region round about. And at the hour of service, the place prepared for the congregation was filled with attentive worshippers, besides many others who could not get seats, stood all about in hearing distance.

I spoke in the morning from Isaiah 26: 1-5 "Perfect peace for the people of God. I showed that God's people, in order to this high state of blessedness, must

I. Have the assurance, on "testimony, that they please God."

II. We must have assurance that they are accepted of God, or have "the witness in themselves that they are born of God; and must have the present witness, and enjoyment of present positive peace with God, independent of all existing circumstances.

III. They must have peaceful relations with all men.

1. In their families. 2. In the church. 3. With all men, "as much as lieth in them."

These points were elaborated in the space of a full hour, in which I had the most profound attention from a large number, who looked while I was speaking, and appeared at the close of the service as though they would have no objection to enjoy this great blessing. And many resolved in good earnest to have it.

In the afternoon the congregation had increased. And at 2 o'clock I addressed them again for the space of two full hours on the 12th chapter of Daniel, chiefly on the last two verses, relating to the time when Daniel will "stand in his lot," in the "resurrection of the just."

We had a large number present of the old Adventists of the 1843 stamp. It seemed almost like 1843 times. We had some of the same faith in the word of God, and the same joy and blessedness in view of the kingdom nigh. I showed that the blessedness of those who should wait and come to the 1335 days, was not a blessedness relating to the state of some who should live to see the commencement of these days, but the blessedness of Daniel who should stand in his lot in the "end of the days." This being the divine interpretation, and not our "assumption," it could be relied on, upon the same principle that we rely on the prophecy itself. There can be no mistake about this matter.

And when Daniel shall stand in his lot he will not stand alone, but the whole sacramental host of God's elect will stand with him "in the resurrection of the just."

Elder S. B. Reynolds, was with us, and helped me in the services and as he was to remove the next week, from Moors to Wellington square, Canada West, and as he had long preached to the people of this region, to whom it would be pleasant and proper to give a farewell discourse I invited him to do so at 5 o'clock. There was a large audience whom he addressed from the third chapter of the Ephesians.

It was a timely and sound discourse, and much appreciated by all. The tear stole down many a cheek during his closing remarks. He leaves this community with their good will, and prayers for his success in his new field of labor.

Bro. Reynolds has joined Messiah's church in C. W. and goes to labor with them. He has recently made a tour in the province, and I was glad to know that he had visited the dear people of Fingal, and elsewhere where I travelled and labored last Spring. We have but few preachers, and have need of unity and sympathy, in feeding and building up the tried and waiting ones. May God bless and succeed our brother in building up the waiting saints, and gathering lost souls to Christ.

JOSHUA V. HIMES.

A LEAF FROM

MY JOURNAL.

CLEMENTS PORT N. S. NOV. 21, 1861. All things shall work together for good to them that love the Lord.

While passing through severe trials, I renew my covenant with the Lord, throw myself upon the alter unreservedly, promise to spend my time, my talents, my life, my all in the service of the Lord. Seeing but one bright Star to guide my footsteps through this dark vale of tears, I will follow Thee, bright star of Bethlehem,—knowing that all things shall work together for my good.

So I venture out alone, trusting only in God to protect me, a feeble woman. My mind leads me to Clarence, distance 20 miles. A Bro. takes me to the place and returns, leaving me among strangers to take my own course as the way may open and the Lord direct. I find a home among some Quakers, or Friends, tell them my business. A meeting is appointed in the school house, quite a gathering, and my Heavenly Father stood by me as he promised, giving me freedom in speaking and his blessed spirit to shine upon his word. I could wish for no greater evidence than he gave me that I was in the way of duty; and oh, thought I, who is there in this wide world to forbid my preaching Jesus and the resurrection, if God bid me go, although I am a feeble woman. The spirit whispers, There is nothing that shall harm you, if ye be followers of that which is good. Go ye into all the world and preach the gospel to every creature. God gave me power in the minds of the people, without any other recommendation than the spirit of my master I carried with me. I held three meetings in this one place, and a collection was taken up for me. Doors were opened in other places, and invitations given, and so I labored on as the way opened, with freedom of thought and of word; and although one Rev. gentleman refused to give out an appointment for me to preach Jesus to a perishing world, because I was a woman, he had probably forgotten that the mother of Jesus was a female, and that a certain Mary was the first at the tomb and the first that proclaimed a risen Saviour. However, his good Baptist Deacon gave out the appointment and attended the meeting. O! what freedom had I in speaking that evening! had all the popular clergy of the day stood before me, I should have been nothing daunted. I had opened my mouth for God, and none could stop me; a door was open and none could shut it; people will hear and none can hinder. Held three meetings among the colored brethren to good acceptance. God loves his children and so do I, and I expect there will be a multitude of them in the kingdom, while many proud whites will be shut out.

Held thirteen meetings in Clarence, tarried five weeks made some calls, scattered some tracts, and then returned to Clements, feeling I have been sowing the seed of the Kingdom and that my labour is not in vain in the Lord. Clarence is a beautiful pleasant place and the people very kind, mostly Baptists; but God has some good children among them, although the cause of religion is very low—no Advent believers, but those that love Jesus do not oppose his coming.

CLEMENTS JAN. 1ST, 1862. There are a few in this place of like precious faith, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, with whom my heart is united with strong bonds of Christian friendship. God bless them for their kindness and sympathy to the lone widow in her afflictions; inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me.

HILLSBURGH FEB. 1862. Here is the place where I first landed when I came to this Province. There is a company of Adventists here, who have stood firm in the faith from the commencement of the glorious proclamation of the coming kingdom. They have a chapel, and regular meeting. I trust there will be a company ready to hail the coming King.

SMYTH'S COVE, a lovely spot on the shore of the beautiful basin near the bay of Fundy. Here light has shone on the coming of the Lord at the door, that I trust will never go out until the bright day of

eternal glory shall dawn. A few believe, although sectarian prejudice is very strong. Bro. Wm. Ingaham has been here, and has sounded out the word of the Lord. A little hall has been fitted up for Advent meetings, and I go occasionally to meet with the few that love the truth. O precious Bible, thou art our chart, our guide, our lamp, our light, through this dark world of sin. On thy promises we lean.

MRS. ABIGAIL MUZZEEY.

Review of Editorial Remarks on my Review of "Parable of Ten Virgins," No. 2.

We admit the truth of the remarks of the Editor, on the scriptures he quoted, but that they are not in conflict with the probation state, we think can be easily shown. "He does gather out of his kingdom all that offend and do iniquity;" but this is synchronical with the probation state, and continues a thousand years: prior to the new heavens and new earth state. The millennium is in fact the day of Judgment, as Dr. Seiss conclusively proves in the sixth and seventh discourses of his "Last Times." Wherever the thousand years is mentioned it is in connection with the judgment. 2nd Pet. 5. 7, 8. speaks of it as that day of perdition of ungodly men." And immediately, as if afraid of their mistaking it for a day such as one of ours—he adds—"I would not have you ignorant that one day is with the Lord as a thousand years." In Rev. 20. 4. also, where the thousand years is spoken of, it is in connection with the judgment; and synchronical with the first resurrection. Those that were "beheaded for the witness of Jesus lived" and "sat on thrones," "and judgment was given unto them" * * * and they reigned (as judges) with Christ a thousand years. Is it not evident that this is a reign of judgment?" "The first thousand years, of the Messiah's personal reign in the period which the scriptures style by eminence "the day of judgment, and the great day of judgment is nothing more or less than those wonderful administrations of the Son of Man, by which he will set up his visible kingdom. It is certain, that the scriptures do unequivocally connect the judgment with Christ's occupancy of the throne which he is to receive at the second coming." The Last Times page 145.

The seat of this throne is on the Earth "and under the whole heavens" (Rev. 5. 10, and Dan. 7. 27). The time of its continuance is a thousand years." Rev. 20: 4, 6. It is after the first resurrection, and coming of our Lord,—and it is not in the new heavens and new earth state, for Satan is loosed after the thousand years," and it is not until the conclusion of this last Satanic apostasy that death is destroyed; then the new heavens and new earth is immediately ushered in, when there is "no more death." The gathering out of his kingdom continues during the whole period of this thousand years." But according to the Editor's view, there would be no time left for gathering out; but one indiscriminate conflagration, which we find nowhere in the scriptures. The process in connection with the gathering out, is specified. The Son of man shall send forth his Angels, and shall gather out of his kingdom all that offend, and them which do iniquity." Gather ye together first the tares, and bind them in bundles to burn them.—And shall cast them into a furnace of fire." As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world." (Matth. 13: 30, 40, 41, 42.)

What similarity is there in this gathering out or casting into a furnace, and a general conflagration caused by fire poured down from heaven." Besides the tares are first gathered, bound, and burnt, before the wheat is gathered;" but if I understand the Editor's views aright, it is that the righteous are first gathered or removed, and then an indiscriminate, and universal conflagration. Let us fairly understand one another; and let us examine this subject in a fraternal spirit; laying aside all preconceived opinions; and see if we do not arrive at the same conclusion, that there is a period of probation after the appearing of our blessed Saviour. And if the scriptures do really teach thus, of course we all will submit. There is nothing derogatory in a change of opinion, it rather speaks nobility of spirit and sincerity of heart. Watts says, for a man to say that he never changes, is simply a claim to infallibility." We all recollect the reply of Melanchthon, when shown two of his own pamphlets directly opposite in opinion—dated thirty years apart. I should be sorry if I had learned nothing in thirty years.

A. P. J.

THE SANDWICH ISLANDS.—The population of the Sandwich Islands has dwindled to 67,000, from 150,000 in 1823. Disease, and other accompaniments of Christian civilization, are rapidly sweeping off the native inhabitants.

We should round every day of stirring action with a evening of thought. We learn nothing from experience unless we muse upon it.

Corals, agates and crystals are found on many a stormy shore; thus the soul finds God's most precious gifts in the rugged path of sorrow.

From Bro. A. N. Kendall. Dear Brother Bliss, the following chain of prophecy is a theme that I have dwelt much upon of late and I will give my views upon the subject, and if I am incorrect I wish you to set me right it is in the last chapter of Daniel commencing with the 5th v. "Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not; then I said, O my Lord what shall be the end of these things?" Now if Daniel who was so much beloved of the Lord understood not, how am I to understand, but he says that in the last days many shall run to and fro, and knowledge shall be increased and he further adds; but the wicked shall do wickedly: and none of the wicked shall understand. Now I don't claim to be wise but I want to understand the truth of this as much as Daniel did. And when he shall have accomplished to scatter the power of the holy people all these things shall be finished. Now who are the holy people, was it the Jews, God's holy covenant people their power as a people were long ago scattered; then what holy people was it whose power was to be scattered and how was it to be done? was it the church of God? and how is their power scattered? and what is power? An old proverb is union is strength; now there may be five hundred different creeds of what is called religion in the world and the people of God scattered into all the different denominations. Now is not this scattering power and are we not be constantly praying thy kingdom come, thy will be done on earth as in heaven, that we may be gathered out of every kingdom and people, and tongue and nation, and made kings and priests unto God, and we shall reign on the earth; then shall the kingdoms of this world that we inhabit become the kingdoms of our Lord and of his Christ and he shall reign on Mount Zion and before his ancient people gloriously when the wilderness shall become a fruitful field and the wolf and the lamb shall feed together and the lion shall eat straw like the bullock and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain saith the Lord.

A. K. KENDALE.

NOTE. The "scattering" the power of the "Holy people," is, literally, the breaking in pieces of their power; and "the accomplishment of that, we regard as the complete fulfillment of the time during which their power was to be broken. The meaning of the passage, therefore, we understand to be that when the predicted period of their treading down is accomplished, that then all these things will have been fulfilled.

From Bro. Daniel Campbell.

Dear Bro. Bliss:—I send you these lines to inform you that I have been reflecting on my course, for about 20 years, in the province of C. W. I have preached in about a hundred places, during that period; and in a number of the above places I have preached often, and baptised in about 32 neighbourhoods from 23 to 18, 15, or a smaller number in a place; and of the above number, some have passed in body to the grave, and their souls to Paradise. Some of them are in my mind, namely father Asa Spencer; his daughter, my beloved wife, Mary Ann Campbell; Bro. Clapp; sister Sovereign's two daughters; Bro. Karnes; sister Welding; sister Church; sister Gerrard; Bro. Willard; sister March; Bro. Buckholder; Bro. Landing; sister Ann Campbell, &c. I have had the privilege of baptising 4 individuals since I gave an account of any thing in that line last, and I expect in a few days to baptise some. I have been engaged in field meetings lately, with Elder D. W. Flanders; and since have been travelling through the province, preaching and teaching, to God be all the glory, for the privilege of doing and suffering for Jesus and the children of men. I am fully satisfied that the time of the end of Daniel 12, and the days of the Seventh Angel of Rev. 10 are the same time, and that it has not arrived as yet; so that all efforts to prove definite time is unavailing. However, I most firmly believe that the signs prove that Gentile time will soon end. What are all the professed waiting ones doing? not all are keeping the ordinances as they were delivered; no, not all the waiting ones. Let such ponder on the sayings of God, by Isa. 24: 5, 7. Cause and effect are connected by God. Will you believe and escape the punishment? Christ is the Saviour of all men; but manifestly of those that obey him. Read Heb. 11, and learn of God's ap-

ADVERTISEMENTS.

Ayer's
SARSAPARILLA,

THE WORLD'S GREAT REMEDY FOR
Scrofula and Scrofulous Diseases.
From Emery Edes, a well-known merchant of
Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.
From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an affliction humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray & Co., manufacturers of enameled papers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas — General Debility — Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commanding it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Stoot, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"Dr. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alterative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J.,

had dreadful ulcers on his legs, caused by the abuse

of mercury, or mercurial disease, which grew more

and more aggravated for years, in spite of every

remedy or treatment that could be applied, until the

persevering use of AYER'S SARSAPARILLA relieved him.

Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness,

are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative

effect of this SARSAPARILLA. Some cases require,

however, in aid of the SARSAPARILLA, the skilful

application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morris, of Cincinnati.

"I have found your SARSAPARILLA an excellent

alterative in diseases of females. Many cases of ir-

regularity, Leucorrhœa, Internal Ulceration, and

local debility, arising from the scrofulous diathesis,

have yielded to it, and there are few that do not,

when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a

very debilitating Leucorrhœa of long standing, by

two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia,

when caused by Scrofula in the system, are rapidly

cured by this EXT. SARSAPARILLA.

AYER'S
CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues

are so universally known, that we need not do

more than to assure the public their quality is

maintained equal to the best it ever has been,

and that they may be depended on to do all

that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Ayer's Cherry Pectoral.

Sold by WEEKS & POTTER, and dealers every-
where.

proval of attention given to dispensational truths—
Moses in keeping the passover; Enoch in full faith
of translation. There is manifestly the gospel of the
grace of God, and the gospel of the kingdom. Matt.
24: 14. Acts 20: 24. I fully believe in the two.
Yours in favor of keeping the commandments.

D. CAMPBELL.

Brighton, Sept. 16 1862.

Dear Bro. Bliss: We very seldom, in this country, hear anything said by our clergy about the second coming of Christ. They are going to have the world converted first. I gave one of our Methodist preachers a text, near 12 months ago, and requested him to preach from it. He said he would after he had given it a thorough examination. The text was: "And he shall send Jesus Christ who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. After about two months he gave notice that he would preach, by request, from the above text, in two weeks. Well, the time came the congregation assembled expecting to hear a second advent sermon, but to my great surprise the preacher tried to make out the conversion of the world before the 2d. coming of Christ. A few of us here want very much to hear the good news of the Saviour's soon coming. If any of the 2d. advent preachers from the east are coming to Cincinnati, tell them to pay us a visit. They may take the 4 o'clock train on the Little Miami Railroad, come to Milford, take the Goshen omnibus to this place; which is 17 miles from Cincinnati. Yours in good hope.

ERASTUS HOLMES.

Mulberry Ohio, Sep. 20 1862.

From Bro. Charles H. Snow: Dear Bro. Bliss, I cannot do without the Herald, so long as I can pay for it. I love it for the spirit it manifests, for the light it has shed on many passages of scripture that looked dark to me, and for the blessed truths it contains.

My prayer is that it may be continued until our blessed Lord shall come. I wish it were in my power to do something more for its support. Yours in blessed hope,

CHARLES B. SNOW.

Edgartown Marthas Vineyard Sep. 22nd. 1862.

LIFE.—What a world of joy and happiness! What a world of misery and sorrow in this world. Life! Everything that belongs to man, spiritually, socially, politically, is embraced in this one short word. The earnest of all friendships; the rapture of all loves; the relation of all positions; the field of every action; the swelling of the heart under all circumstances; the development of mind; the fame of all good; the pulsation of the soul for immortality—all, everything in us, above us, which we think, see, feel, know, are spoken in this word life. Is it a wonder that a shadow convulses the frame when the spirit is about to leave its casket of clay? no, it is no wonder.

THE TRUE SOURCE OF HELP.—As to what lies below, leave that with God. Man, your equal, weak as you, and not fit to be your judge, may be shut out thence: take it to your Maker—show Him the secret of the spirit he gave—ask Him how you are to bear the pains He has appointed—kneel in his presence, and pray with faith for light in darkness, for strength in piteous weakness, for patience in extreme need. Certainly at some hour, though, perhaps not your hour, the waiting waters will stir; in some shape, though perhaps not the shape you dreamed, which your heart loved, and for which it bled, the healing herald will descend.

ANTETAM, the name of a small tributary of the Potomac, flowing into it near Shepherdstown, is the name now applied to the field of the great battle of the 17th Inst.—the greatest battle of the present war. The slaughter on both sides was terrible, but resulted in driving the rebels over the Potomac.

CORRECTION. We are reminded by Bro. Orrock that Dr. R. Hutchinson's address is "Devon St." not "Devonshire St." as we have had it, and as we have been sending previous Nos. of the Herald. We mistook the word.

God's mercies are like a large chain, every link leads to another; present mercies assure you of future ones.

OBITUARY.

DIED, Aug. 7, 1862, at Little Washington Virginia, of Typhoid fever, John FRANKLIN PAGE, eldest son of S. B. and Almira Page, formerly of North Troy Vt., aged 22 years.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

W HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectively cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plumb, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve Mr. Farrington, a wealthy merchant and manufacturer.

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 4, 1862.

Watch, Mother, Watch!

Mother, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall:
Never count the moments lost,
Never mind the time it costs:
Little feet will go astray;
Guide them, mother, while you may.

Mother watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy, joyous child;
Catch the word while yet unspoken,
Stop the vow before 't is broken:
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, Oh keep, that young heart true!
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see
Ripening for eternity.

My Little Blind Sister.

Not many miles from Alderbrook, "the dear old home of Fanny Forrester," lived our little blind Nellie. Long years, dear children, have rolled away, and been numbered with those that are no more, since a little star of light was born in our home; and yet, as distinctly as the events of yesterday, do I remember her birth, and her sad yet beautiful death.

It was morning, such a morning as makes one feel that there is something of heaven even here on earth; the sky so calmly clear, so gloriously radiant with the morning sun—such as are sometimes tendered as the farewell to the glad summer months. To my bedside came dear grandmama, and whispered in my ear, "Darling, do you know you now have a little sister?"

A sister! How, even now, though the flowers bloom over the tomb of the only being endeared to me by that most sacred name, still as then does it make a feeling of yearning, and send a new thrill of life through every fibre of my being.

Arrayed in my little pink dress, I was led noiselessly into the room, to see my little sister. Oh, what a strange, mysterious thing is a new born babe! How beautiful the room looked! the long white curtains draping the windows, parted carefully in the centre, letting in the soft rays of the morning sun; the bed, with its not less snowy curtains, and the pure white fragrant chrysanthemums—everything conspiring to render it the most beautiful spot for the dawning of a new life.

Child reader, have you ever had a little baby sister? If you have, you can fancy what proud and joyful feelings made my heart leap—made me clap my hands and dance about in a thousand curious little capers, as I saw this new object of love before me.

Ah, grandmama! dear old grandmama! as well might you have spoken to the running brook to cease its murmuring, or the songsters to hush their tuneful notes, as to strive to stay this overflowing fountain of joy.

A few more days, and there fell upon our household a deep gloom. Did you ever see a blind baby, children? Little sister Nellie was blind.

Year by year, most sweet and dear to us she grew. Though blind to all the world, yet she was the light and love of our home.

My father was appointed captain of one of those majestic steamers that plow the Atlantic. He had bade us all farewell, and was standing on the balcony, when Nellie stole to his side, and said, "You will come back to your little blind Nellie—won't you papa?"

"Yes, darling," he answered tenderly; and that strong man stooped down, and with tears pressed a kiss on both her sightless eyes, and with a fervent "God bless you!" stepped hurriedly from the balcony, over the shadows of the cedars, into the great heart of the restless world.

But, from that hour, mirth departed from our fireside. Nellie, formerly so cheerful and gay, grew quiet and listless; her little cheek paled, and she seemed like a lamb lost from the fold. It was in vain we moved her into the sunshine. In her slumbers, disturbed by dreams, she would call—"Papa! papa! come to your little blind Nellie!"

A few more weeks, and she lay in our mother's arms, dying; but even before she departed, "darkness there was no more, nor shadow of doubt," for her little eyes opened to the light of heaven, and she whispered, "Mamma, I see—I see!"

APPOINTMENTS.

NOTICES OF J. V. HIMES.

Lectures on the Advent in Craftsbury, Vt., Oct. 2 to 6th. This being a new field, it will be pleasant to have brethren come in and help. Call on Alfred Collins.

Waterbury, Vt., to attend the Conference Oct. 7th, &c.

The friends in Pennsylvania, Iowa, and Wisconsin will be patient. I cannot leave New England till the latter part of October. I shall then visit Philadelphia, Milesburg, and other places, and thence to Iowa. Shall be glad to hear from any who wish my labors, as I will call on any who wish (where fit may be practicable) on my route.

I shall go by Chicago, Ill., and Davenport, Iowa, thence to Muscatine, Iowa, &c. Special notice here after.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

T. M. PREBLE, Clerk of Conference.

Concord Sept. 27, 1862.

APPOINTMENT.

At Concord, Sabbath, October 5th.

T. M. PREBLE.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. BLISS, 46 1-2 Kneeland street, Boston Mass.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The Post Office address of "Rev. R. Hutchinson, M. D." for the present will be "Care of Mrs. M. Holme, 34 Devon street, Liverpool, England."

My Post Office address for the future will be Wellington Square, C. W.

BENJAMIN S. REYNOLDS.

Supposing Moores, N. Y., to be your former address, we have changed the Herald sent to B. S. R., at that place, to the above. If there is any error please inform.

Ed.

NOTICE.

The Anniversary of the American Millennial Association will be held in concert with the A. E. Advent Conference at Waterbury, Vt., on Wednesday, Oct. 10th, at 7 P. M.; at which time the annual election of officers will take place for the ensuing year.

JOSIAH LITCH, Pres't.

F. GUNNER, Rec. Sec.

EVANGELICAL ADVENT CONFERENCE.

THE EVANGELICAL ADVENT CONFERENCE will hold its 22d Annual Session in Waterbury, Vt., commencing Tuesday, Oct. 7th, and continue three days, or longer if the Conference deem it expedient.

The opening services will be on Tuesday, at 2 o'clock P. M., after which the unfinished business will be attended to. In the evening the Annual Sermon, by Elder D. Bosworth.

Wednesday, A. M. A session of the American Millennial Association.

Wednesday, P. M. A session of the Evangelical Advent Conference. Business and Essays.

Evening. Anniversary of A. M. Association. Opening Address by Elder J. Pearson, to be followed by other brethren, on the Importance of Publications as a means of spreading the light.

Thursday. Sessions of Conference. Business and Essays.

In the evening, — the Anniversary of our Missionary work, — an Opening Address by Elder C. Cunningham, on the Christian Ministry, and the Gospel Method of its Increase and Support; to be followed by addresses from other brethren.

The following are some of the subjects that will be discussed at the Conference, the opening addresses or essays to be given by those whose names are attached to the subjects, after which others will follow in addresses.

1. Prayer, its essential qualities. H. Canfield.

2. Active Christianity, what is it, and its results, present and future. I. H. Shipman.

3. Social meetings, the duty and benefits of maintaining them. D. L. Robinson.

4. The Sabbath. H. A. Eastman.

5. The prophetic Periods, how they should be interpreted, what ones fulfilled, those yet to be fulfilled. J. Litch.

6. Either The Coming One or the Resurrection. S. Bliss.

7. Christian fellowship, its importance, the scripture basis of it. O. R. Fassett.

8. Ministerial success, in what it consists, its secret. J. M. Orrock.

9. Our mission, what it is, and how it should be prosecuted. L. Osler.

JOHN PEARSON, Jr.,
LEMUER OSLER,
ANTHONY PEARCE,
Committee.

I have made arrangements with the Vt. Central and Rutland and Burlington R. R. to pass the friends over this road, to and from our Conference, for fare one way. So that friends coming from the S- or E., will buy their tickets only to Bellows Falls or White River Junction; then pay for local ticket to Waterbury, and when they give it up, ask for check back. Those from the West will do the same from any station on the Rutland and Burlington Rail Road. Those from the North, via Rouse's Point, the same. As we expect a number of our friends from Canada, perhaps Bro. Orrock can get the road from Waterloo to Rouse's Point to do the same.

BRO. BLISS. We have just effected an arrangement with the Railroad from Concord to White River Junction, to carry passengers to and from our Conference for fare one way, provided they ask for a check when they give up their tickets, and have checks endorsed by me.

D. BOSWORTH.
Waterbury, Sept. 18.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00
Stephen Sherwin, Grafton, ... 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R. I. 16.30
Millennial Aid Society in Shiremanstown, Pa. 9.00
" " " " " New Kingstown, Pa. 4.50
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Josiah Vose, Westford, Mass. (" or more") 2.00
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Joseph Barker, Kincardine, C. W. 5.00
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Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00
Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Dowd, New Haven, Vt. 5.00
Alexander Wattles, Troy, Mich. 1.00
James Penniman, Milford, Mass. 1.00
Philadelphia, no name \$5.00
Micajah C. Butman, Lynn, Mass. 1.00
Mrs. Boardman, Seneca Falls, New York. 1.00
M. B. Woolson, Milford, N. H. 2.00
William B. Schermerhorn, Schenectady, N. Y. \$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

S. B. Gleason 1075; Mrs. Anna L. Du Bois 1127;

Jonathan Murray 1127; J. W. Phillips 1127; S. Wilson 1127; F. Davis 1127; E. Davis 1148, each \$1.00

Wm. Stearns 1127; E. Holmes 1133; R. Harley 1153;

M. C. Butman 1153; J. C. Thayer 1142; Mrs. F. A. Collier 1127; Mrs. Mary Gove 1153; Charles B. Snow 1140;

Charles H. Shute 1127; R. W. Liscomb 1127; S. Cartmont 1153—we have none of that number. The dollar received January 4 paid to July 1, 1862, S. K. Baldwin 1140; Wm. B. Schermerhorn 1236; Wm. Crook 1101; W. Woodward, 1160, each \$2.00

Stoddard Curtis 1101 \$4.00

Mrs. Hannah Snell 1127; G. D. Hilliard 1127; A. Bean 1127, each 50 cts.

That alone is worth looking after, which will

make one lovely in the eyes of God.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. N. Kendall. We received a dollar from you Sept. 7, and credited you to No. 1134 in the Herald of Sept. 13th.

A. M. ASSOCIATION.

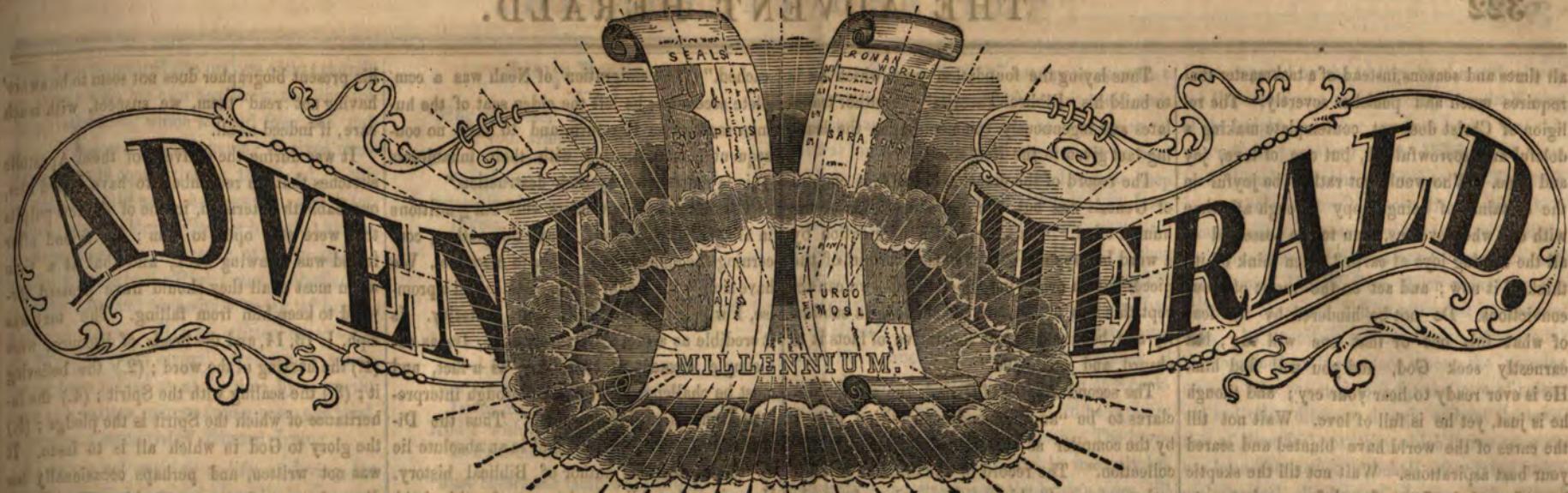
The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

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WHOLE NO. 1116.

BOSTON, TUESDAY, OCTOBER 14, 1862.

VOLUME XXIII. NO. 41.

THE ADVENT HERALD

Is published every Saturday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by
"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters, on business, simply, marked on envelope ("For Office"), will receive prompt attention.

J. PEARSON, jr. Committee
J. V. HINES, on
LEMUEL OSLER, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

ADVENT.

The church has waited long
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger she.
Age after age is gone,
Sun after sun has set.
And still in weeds of widowhood
She weeps, a mourner yet.
Come, then, Lord Jesus, come!
Saint after saint on earth
Has lived, and loved, and died;
And as they left us, one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come!
The serpent's brood increase;
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God!
Holy, and true, and good,
Wilt thou not judge thy suffering Church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see thee face to face,
To share thy crown and glory there,
As now we share thy grace.
Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice!
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.
Come, then, Lord Jesus come!

"I WISH TO BE A CHRISTIAN."—Many rest contented with merely saying, "I wish I were a Christian." That may be true. And yet you are not a Christian. Ten thousand things which we wish to do, we yet on the whole choose not to do. God's requirement is, "Choose ye this day whom ye will serve." You "want to be a Christian," perhaps. But do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other want which interposes to prevent?

JOHN F. KNOX.

Camp 107th Regt. N. Y. V. near Harper's Ferry Sept. 25, 1862.

Letter from the Army.

Bro. Bliss.—This beautiful morning finds me a soldier to the extent that seven weeks experience would have towards making me one. I set down to write amid the sound of fife and drum, something unusual for me when I write you. I think that among the letters from your correspondents in the Herald I have seen none from one who has taken up the sword in the defence of our country. Some have even said that in these last times a follower or one who professes to follow our dear Lord and Saviour should not be found in the ranks of the army. I do not want to argue the question; I like the reply you made to one such. In the Herald of Sept. 6th, there goes forth a prayer of a sister which should be the prayer of every heart.

My friends at home send the Herald to me after having received it from the office and, as it has been, it is ever a welcome visitor. Our Regt. was in the battle of last week Wednesday (Antietam). We did not suffer much, comparatively speaking, with other Regts. having only 70 killed and wounded. Do not know exactly the number killed as the injured ones were left behind, and have not heard from them. We lay in support of two batteries most of the time, we were in the engagement, and to see the rebels fall before the mouth of those instruments of death was indeed a horrible sight; for as we lay quietly upon our faces we had plenty of time for reflection. It is strange how soon one will become accustomed to the scenes of the battle field so they can look upon it almost without emotion. The balls and shells fell thickly around us. I do not know how many came near me and can but thank God for my preservation as He is the only being that can shield us from dangers at all times, and in His hands our lives are. If there is any thing that would convince one of the truth that the end is nigh even at the door, it seems the present state of the nations of the world speaks in tones not to be misunderstood. Is the world being converted? Does it not stand those in hand of experienced faith to watch closely the wiles of the adversary lest they are drawn from their own steadfastness? and may we not well say unless these days are shortened even the elect shall not be saved? It is a trying place in the army for a Christian; but thanks be to God, the faith He gives His children grows the brighter for the using of it. I wish I was able to give you something of a journal of our marches for we have not been idle since we left home; we have marched as much as a new regiment could stand, and for the last 19 days have been on duty as an acting army, passed through one battle and were it not that we are acting as a reserve would no doubt have seen more of the reality of war. I am in Williams' division. Mansfield was carried through our ranks as he was taken from the field. But a short time before he rode by our lines full of life and animation: such is man! Shall hope to receive a letter this mail; we have had no mail since last Thursday. Hoping that God may grant to the Herald that certain sound He requires of watchman. I remain yours, in the hope of the soon coming kingdom.

Want of Faith.

Rev. Dr. McClintock is responsible for the following:

The British people generally will believe the Times, and imagine that neither cutlery nor cloth can be made in America. Some time since I stepped into a cutler's shop in Liverpool to buy a pen-knife. The knives he showed me had ugly and awkward handles. I took out my own American-made pocket-knife, which had a handle of vulcanized India-rubber, beautiful in form, and solid as ebony. "Have you any like that?" Said he, "That is made of bone; I have none like it." "It is not bone, but India-rubber." The man looked at me, smiling, as though I were chaffing him. "It is an American knife," said I, "and the handle is certainly of rubber." "Bah!" said he, "that is no American knife; it was made in Sheffield." I showed him the maker's mark, but it was of no use. He stuck to it that no such knife could so be made in America; that the American mark was put upon it to order by the Sheffield maker; and that it was a bone handle. Argument was useless; the man knew his own trade, and that was enough.

The Mother Dove.

The old meeting-house was to come down, so that the new one might stand on the spot. It had a very high steeple, which could be seen a great way off, and to which many eyes had often been turned to see which way the golden rooster on the top was looking; for he always kept his eye directly on the wind, however hard it might blow.

The first thing was to get the steeple down safely, without crushing the building. So a man climbed far up toward the top, and fastened a strong rope to it. The rope too, was a very long one. Next they went into the belfry, and sawed off the strong timbers on which the steeple stood. They seemed like legs, and were probably as high as two men would be, if one stood upon the shoulders of the other.

Now, then, the street is full of men and boys, a great many of whom take hold of the long rope to pull the steeple over. But they must go off a long distance, or it will fall on them.

"All ready?" cries the master carpenter.

"All ready," shouted a score of voices.

"Pull carefully."

So they all began to pull, the men to give word, and the boys to shout. Soon the poor old steeple began to tremble on its legs.

It seemed almost to shudder at the awful fall it must make. It made one almost feel sorry for it. Just then there came a beautiful solitary white dove, and flew round and round the steeple, not daring to fly into it, and not able to leave it. She was evidently aware that some great evil was about to befall the steeple.

"See that dove!" said a hundred voices.

"Poor thing! she must have young ones up in the steeple!" said a few voices.

Again they pulled, and again the old steeple reeled and tottered. The distress of the poor bird was now so great, that all shouts were hushed. Every one felt sorry for her. Not a voice was heard; and now they pulled the rope, and the steeple again reeled, the timber cracked;

the bird hovered a moment on her wings, and just at the instant the steeple began to fall, she darted up into it, out of sight. For one instant more the lofty spire poised and trembled, and then fell with a crash that crushed every timber in it, and made the ground tremble. I went to see it, and there I found the poor dove, lying between her two little children, all three dead. Alas! poor dove! You were willing to die for and with your children, but you could not save them.

But, oh! when Jesus Christ died for men, he saved them. He came up out of the grave, and will bring all his people out of death, and make them alive forever. He did not die in vain, like the poor dove. Rev. John Todd, D. D.

To the Young.

"Remember now thy Creator, in the days of thy youth." How few of our young readers realize this sacred injunction. They are too much occupied with the follies and pleasures of the world to give proper heed to the wants of the soul. For a time, and while under the influence of good teachings, they feel impressed; but the frivolities of companions, and their own natural desire to be free from restraint and responsibility, soon overcome their good intentions, and they drift down the stream of time careless and purposeless. To them life is as a summer day, all sunshine and gladness, and they feel like procrastinating all efforts for their soul's salvation, forgetting entirely their liability to be called upon to render up their earthly account when they least expect it. There is another stumbling-block to earnest effort by the young which should not be overlooked by those having in charge the fostering of religious sentiments in their hearts.

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The first thing was to get the steeple down safely, without crushing the building. So a man climbed far up toward the top, and fastened a strong rope to it. The rope too, was a very long one. Next they went into the belfry, and sawed off the strong timbers on which the steeple stood. They seemed like legs, and were probably as high as two men would be, if one stood upon the shoulders of the other.

Now, then, the street is full of men and boys, a great many of whom take hold of the long rope to pull the steeple over. But they must go off a long distance, or it will fall on them.

"All ready?" cries the master carpenter.

"All ready," shouted a score of voices.

"Pull carefully."

all times and seasons, instead of a taskmaster that requires much and punishes severely. The religion of Christ does not contemplate making a doleful and sorrowful life, but one of love, joy and hope. Who would not rather be joyful in the certainty of being happy through all time with one who loves us, than to be possessed of all the fleeting joys of earth? Then think of it; think of it now; and act on the result of your convictions. Do not be hindered by the fear of what this one or that one will say; but earnestly seek God, and you will find him. He is ever ready to hear your cry; and though he is just, yet he is full of love. Wait not till the cares of the world have blunted and seared your best aspirations. Wait not till the skeptic has poisoned the fount of truth for you, but go to your quiet room and pour out your heart to God, that he may have mercy on your transgressions; keep nothing back; tell him your wants, and he will give you what you need. "And ye shall receive, seek and ye shall find."—*Sturgeon.*

"Reconstruction of Biblical Theories."

"Or Biblical science improved in its History, Chronology, and Interpretation, and relieved from traditional errors and unwarrantable hypothesis by Leicester Ambrose Sawyer, translator of the scripture, etc. Walker, Wise, and company. Boston."

No work of late has issued from the American press, has made a more bold and unblushing infidel attack on the authenticity and divine inspiration of the Scriptures than the work noticed above. "It is an attempt," as the author avers in his preface, "to improve our theologies and reconstruct the theories of the earliest parts of the Bible till the times of Samuel and Daniel, embracing the Pentateuch, Joshua, and the judges."

The Author endeavors to shew that the first books of the Bible were not written until the days of Samuel and Daniel. That the first part of the Bible, from Genesis to the end of 2 Kings, is a single work of the time of Ezra, and perhaps from his pen; but transcribes portions of many earlier works, all of which have perished." He says, "The ascription of the Pentateuch to Moses is a Jewish fiction, analogous to that of attributing to him the unwritten traditions recorded in the Talmud; and there is no good reason to believe that the Hebrews brought up the language of the Pentateuch from Egypt; it was not the language of the Egyptians, but of the Canaanites, whose lands they seized." Which language he calls the Aramaean, and belonged in common, to the Aramaean nations of Western Asia.

As letters were not introduced until the times of Samuel and David, the events of the past were preserved in "enigmas and allegories" till then, where they were recorded, and from which time "we first have a connected and consistent train of events." The author's argument on this point is not established, and it controverts the testimony and subsequent sacred history which always ascribe to Moses the writings of these early books. These records of the past, he considers to be the traditional sayings of former ages written in the allegorical style. It was the high prerogative of the Hebrews to receive from the earliest times reminiscences of the doings and fortunes of the human race lost by all its other branches. These were mostly invested with the attractive garbs of allegories and enigmas to make them memorable, only learning enough of literal statements to serve as a key to interpretation. It is impossible that those early traditionists who, without letters, undertook to send down information by the lip to the latest ages, could be fully aware of the magnitude and importance of the work they had in hand. They acted in this, doubtless, on the views of their own, and for reasons of their own, views narrow and reasons narrow, such as the age to which they belonged could reach and comprehend." Thus the author ignores the statements of two Apostles, Tim. 3: 16 and 2 Peter 1: 20, 21; and overlooks the fact of the Saviour's sanction and seal to these writings. Luke 16: 31.

Thus laying the foundation upon which he is to build his "Biblical Theories" the author translates and ingenuously comments upon the leading fact given in the Pentateuch.

The record of the creation in the first chapter of Genesis was but the mere invention of the human mind. "This conception of creation by a word betrays not only a human origin of the piece, but an origin in superstition—we can accept this as a fiction, and acknowledge a sublimity and beauty in it; as a narrative of facts it is absurd and ridiculous."

The second chapter of Genesis the author declares to be "an independent tradition, placed by the compiler as the second document in his collection." The record of the creation of man and woman are by him endeavored to be made the most absurd and ridiculous. "The account of Eve's creation, though beautiful and ingenious as an allegory, and fraught with good moral lessons, is so puerile and ridiculous, considered as a literal fact, that it ought to have had a better fate than has hitherto been ascribed to it." Eve's temptation is only a laudable stride after useful knowledge; and her eating of the tree of knowledge of good and evil, is her fortunate discovery of the cereal grains and luxuriant fruits by which man becomes perfect! "In the next step of the human race the married life takes the lead, and demonstrates the vast utility of marriage; the God-given help becomes a guide and leader, not a seducer, as is generally supposed, and conducts her husband and her race to the condition of the gods—knowing right and wrong some suppose the fruit in question was the fig.

This is a noble fruit; but the more probable opinion is, that it was wheat and the other cereal grain, and that they are represented by a tree, because that having been the great fruit bearer of the race. The serpent is not so great a friend after all; for, according to this "author,"—God selected the serpent to instruct Eve about the new food, perhaps purposely; the serpent also is a son of God, and may yet be redeemed. How the serpent performed this part, we are not told, and are therefore authorized to conclude that he did it in the natural way, in which all animals teach such lessons, by eating the food himself. Serpents are sufficiently intelligent to be tamed and domesticated and to wait on a mistress like a dog, and take food from her hands. Eve perhaps had a pet of this kind on which she may have purposely have tried the new food. The serpent satisfied her that the new food is harmless and beneficial; perhaps he grew fat upon it, and Eve added it to her stores, set it on her table, and ate it, and gave it to her husband, and the serpent's augury was fully accomplished. The soul as well as the body thrives on it."—Thus the whole record of the temptation, the fall and the subsequent curse is frittered away by this "improved interpretation" imported from the East by the German neologic schools. By this "reconstruction of Biblical theories" "Satan" becomes "a night shadow, and on being pushed to the wall may some day prove fictitious." And the first temptation and sin has made a great step in "natural and moral progress upward to the gods and immortality."

The translation and interpretation of Mr. Sawyer concerning the record of Cain and Abel is a striking illustration of the "wrestling of the scriptures" to meet one's "improved Biblical history." "The story of Cain killing his brother is a tale often repeated, and a tragedy often re-enacted. It is so common and inevitable, that it may be accounted one of the laws of the race, that the stronger branches shall destroy and absorb the weaker and it is by this means that the advancement and increased elevation of the race are secured; it is a beneficent law." That which is condemned as a most heinous crime in both testaments is made to be a real good by the professed Christian Author!

The "Noachian deluge" was but an "allegorical and traditional account of Noah and his sons driven by tyranny to emigrate from the older seats of the race in its equatorial home, to the high lands of Armenia, where he acclimated it to a cold and stern region. The bracing air of the mountain proved a benefit, and the race attained new and higher powers than had been before

reached." The emigration of Noah was a complete secession; he left the olden seat of the human race, never to return, and to have no consequent communication with their inhabitants. This is represented by their destruction."

The Abrahamic covenants were but traditions in allegorical character. Says this author, concerning the appearance of "Jehovah to Abraham. We have simply the fact of an appearance, and a promise, I will give this land to your posterity. Is it credible as a fact? Certainly not. It has not a simple element of credibility as a fact, and must be challenged by honest thorough interpretation, and discarded as a fact." Thus the Divine record and covenant is laid in an absolute lie by this pretentious author of Biblical history. He assigns the following however for this bold assertion that these covenants were of mere human origin as handed down from generation to generation. After what has been said the fictitious character of this transaction scarcely needs to be argued. (1.) It departs from the established and known methods of God. (2.) It makes God promise what he could not promise and cannot now—the absolute gift of a country to a particular race. (3.) It makes God promise what he has not performed. He has not given the whole land of Canaan to the Abrahamicites. (4.) It makes God give a sign of fidelity and veracity that is not pertinent, and cannot be admitted." &c. (5.) The sign is indecent, and is unworthy of either God or man."—The force of these reasons are of no effect upon the minds of those who have studied and understand the covenant promise made to Abraham and his seed, as explained in the Old and New Testaments.

The destruction of the cities of the plain are regarded by this author as allegorical, and he accounts for the traditional record of the death of Lot's wife thus; "The Hebrews had a bad opinion of women, and the traditionists do not deem Lot's wife worthy to escape this awful catastrophe."

A translation and commentary of the record concerning Isaac, Jacob, Esau, Moses and the law follows in this work and is of a similar character to those already given. The journey of the children of Israel through the wilderness and their miraculous preservation and deliverance, their final receiving the land under Joshua, with the fall of Jericho and the destruction of the Canaanitish inhabitants as a nation are also commented upon by Mr. Sawyer, in each of which instance of recorded history his endeavor is to stamp the Biblical record as unauthentic and uninspired, and accordingly of human origin. We regret the publication of such a work at this time, when there are so many sceptical minds ready to read anything of a nature to destroy the force of Divine truth, and make the word of God of none effect, so as to appease their consciences and live in sin until the day of Christ.

O. R. FASSETT.
Bro. Fassett forgets that the word "pretentious" is tabooed by apologists for error. We think, however, it is rightly used in the present instance.

ED.

From the London Quarterly Journal of Prophecy.

Edward Irving.

Continued.

Irving's second course of prophetic lectures in Edinburgh (in 1829) was very different from his first. His lectures in 1829 were very elaborate and carefully prepared, though not logical in structure. They were chiefly exhibitions of Old Testament types, beginning with Adam, "the type of him who was to come," or, as Irving expressed it, the type of him who is to come, as if the type unfolded itself almost exclusively in the second advent. The lecturer's expositions of the curse on the serpent, on the ground, and on woman, were noble and eloquent. But he hardly sustained himself throughout; and the end of that course was wholly extempore, consisting of an exposition of the Apocalypse. The four volumes afterwards issuing out of these lectures bear little resemblance to their original; containing very much more of his "advanced theology" that he had promulgated in his lectures, and at the same time some of the most magnificent passages he ever penned; of which

his present biographer does not seem to be aware, having not read them, we suspect, with much care, if indeed at all.

It was during the delivery of these Apostolic sketches that we remember to have heard him, one Sabbath afternoon, in one of the few pulpits that were still open to him; for friend after friend was drawing back, and that at a time when most of all they should have pressed forward to keep him from falling. The text was Eph. 1: 13, 14, and the heads of discourse were (1.) the hearing of the word; (2.) the believing it; (3.) the sealing with the Spirit; (4.) the inheritance of which the Spirit is the pledge; (5.) the glory to God in which all is to issue. It was not written, and perhaps occasionally too discursive, yet it was profitable. The sermon was very long; but the day was sweet, the church not over crowded, and the audience interested, or at least patient, till the hour of five was past. As the service had begun at a quarter past two, some impatience became both visible and audible, several leaving the church. At first the preacher was disconcerted, not relishing this practical interference with the liberty of the pulpit, for which he had done battle in London with his elders. But the movement went on; more dropped out; and the preacher began to say some hard things to these deserters. In a moment, however, he checked himself with, "But I forget,—some of you may be servants, and under authority. I may not hinder you." He then proceeded with his discourse, dismissing the congregation about half-past five; many of them returning home in fair sunshine to express their weariness and dissatisfaction; but some to meditate on the words of truth which had fallen from lips that were formed to teach and to be listened to.

In the beginning of this year (1829) the bill for Roman Catholic emancipation had been announced by the King's ministers. During the previous year, Irving had thrown his mighty energies into the opposition which was rising to the proposal of this measure. In Edinburgh, and elsewhere, he had lifted the flag of his true and ancient Protestantism, and waved it from south to north.

At the close of this year, or the beginning of the following, we forget which, he preached two remarkable sermons in his own church, which were soon after published as a small pamphlet of forty pages, entitled "The Signs of the Times." The biographer does not notice this work, and yet it ought not to be forgotten. It is Irving all over; and not least the postscript, which was added when the Emancipation Bill, which he so much dreaded, was actually announced in Parliament.

On the 6th of December 1830, the "kirk-session" (not the congregation, as the present biographer has it) agreed to a petition to the King to appoint a "day of national fasting and humiliation." The document is of great length, covering fourteen octavo pages of print, and was, of course, the production of Irving,—a production of which he needed not to be ashamed. It was presented to Lord Melbourne on Tuesday the 21st of that same month, by a deputation consisting of Mr. Irving himself, Messrs Wm. Hamilton, James Nisbet, and Duncan Mackenzie, elders. The petition was engrossed in the minute book of session, and an account of the interview with Lord Melbourne is here given at length. Mrs. Oliphant makes a slip when she calls his Lordship Premier (vol. 2. p. 165). He was only Home Secretary then, under the Premiership of Earl Grey.

About the same time, Spencer Perceval, Esq., gave notice in Parliament of a motion regarding a day of humiliation. The newspapers represent him as received with laughter; but he himself, in a letter to a London newspaper, says that there was great exaggeration in this statement. But his movement was a bold one, and the thing which he was about to call on the House to do was not at all in accordance with the feeling of the members or the spirit of the day. Looking forward to the day fixed, he felt considerable trepidation, and sought to sustain himself by the prayers and sympathies of his Christian friends in Regent Square Church. On the preceding

Sabbath he requested the prayers of that church; and Irving with his own pen drew out the following intimation, which he read from the pulpit:—"Spencer Perceval, having received much edification and consolation in the Lord in this church, earnestly asks their prayers and intercession, with Almighty God for him, that he may be strengthened, on Tuesday next, to make a faithful witness in the High Court of Parliament as to the duty and necessity of a day of humiliation and fasting. It was written on a small slip of paper, (with several corrections,) which, having been picked up at the time by a worthy elder as a curious relic, was some years ago handed to us as a memorial of Edward Irving.

As we are not writing a life of Irving, but merely recording facts not generally known, and not given in the present biography, we pass over the history of Irving's opinions and doings, both while in Regent Square and after his expulsion. Perhaps the most remarkable episode in the history of these strange years is the uprising of Robert Baxter of Doncaster, as an inspired prophet and his subsequent denial of his own inspiration. If any warning could have been heeded by Irving, this might have been. "But if they hear not Moses and the prophets, neither will they believe, though one rose from the dead."

A little before this, when Irving was in Edinburgh, if we mistake not, a few friends were together, conversing variously. At last the discourse turned upon error;—the manner of its introduction, and the men who sowed it. An honoured minister of Christ took occasion to advert to the fact of so many good men being connected with its promulgation. "And do you think," said Irving, "that Satan is such a fool as to introduce error into the church by any one but a good man?" Most true; yet sadly prophetic; though the speaker uttered the words without suspicion of his own future, or any apparent consciousness that there might, perhaps be, even already, in his own teaching, the seed of most devious doctrine.

On the 9th of February 1831, died Dr. Andrew Thomson of Edinburgh; a man honored to do a work for God in his day. He had both defended and attacked Irving; with what success, or on what occasions, it is not our present object to specify. When Irving heard of his death, it is said that he started, and exclaimed, "Have I loved that man enough!"

We heard Irving when he visited Edinburgh for the last time in the beginning of 1834. The adherents of the new sect met in the small chapel in Carrubber's Close, called Whitefield Chapel. Thither Irving went; and thither we turned our steps one week evening, to hear him once more, and to judge for ourselves as to the man and his message. The place looked dingy, being but poorly lighted; and the audience was small. How strange the contrast between this and the "West Kirk" in 1828! An "apostle" or "angel" was in the pulpit, and Mr. Irving occupied the desk under him. To us all was melancholy. Irving looked twenty years older; his black hair had become gray; his cheeks thin and sunk. Only the old eye and forehead remained to tell of other days. Even his voice was not what it had once been. He expounded a passage in Jeremiah, if we remember aright; but the exposition was bare and feeble. He prayed; and the tones of his voice still sound to us afar; low, wailing tones of profound melancholy; while the burden of his hopeless cry was, "Have pity, Lord, upon Thy desolate heritage!" He looked dispirited, and wan and feeble; a man whose heart had already begun to break.

It was about this time that the Rev. H. B. McLean, at whose ordination had been delivered the well-known charge in March 1827, turned away from Irving in sorrow. When the miraculous "manifestations of the Spirit" were announced, he gave them his calmest thought, being from his sympathies and friendships very much predisposed in their favour. He made up his mind, not without many struggles, and decided that Irving and his party were wrong; that the work said to be inspired was not of God. He gave his reasons at full length privately, to Irving and others—thirty-two reasons in all—for the rejection of "the work" in London.

Little Bessie.

"Hug me closer, closer mother
Put your arms around me tight,
I am cold and tired, mother,
And I feel so strange to night:
Something hurts me here, dear mother,
Like a stone upon my breast;
Oh, I wonder, wonder, mother,
Why it is I cannot rest!

"All day long while you were working,
As I lay upon my bed,
I was trying to be patient,
And to think of what you said;
How the kind and blessed Jesus
Loves his lambs to watch and keep;
And I wish he'd come and take me
In his arms that I might sleep.

"Just before the lamp was lighted,
Just before the children came,
While the room was very quiet,
I heard some one call my name.
All at once the window opened,
In a field were lambs and sheep,
Some from out a brook were drinking,
Some were laying fast asleep.

"But I could not see the Saviour,
Though I strained my eyes to see,
And I wondered if he saw me,
Would he speak to such as me?
In a moment I was looking
On a world so bright and fair,
Which was full of little children,
And they seemed so happy there!

"They were singing, oh! how sweetly!
Sweeter songs I never heard!
They were singing sweeter, mother,
Than can sing our yellow bird.
And while I my breath was holding,
One so bright upon me smiled;
And I knew it must be Jesus,
When he said, "Come here, my child!"

And at first I felt so sorry
You had called me—I would go—
Oh! to sleep, and never suffer!
Mother, don't be crying so!
Hug me closer, closer, mother,
Put your arms around me tight,
Oh! how much I love you mother,
But I feel so strange to-night!"

And the weeping mother pressed her
To her overburdened breast;
On the heart so near to breaking,
Lay the heart so near its rest,
In the solemn hour of midnight,
In the darkness, calm and deep,
Lying on her mother's bosom,
Little Bessie fell asleep.

From the N. Y. Observer.

Lough Derg.

This once renowned scene, whose absurdities and impieties are immortalized in Carleton's "Lough Derg Pilgrim," has been sanctioned by the present Pope, and Bishop McNally has got the roads leading to it repaired, boats for the pilgrims in readiness, priests and friars in attendance, and host of pilgrims flock to it. I think, therefore, that your readers will be interested in the following notices. It is in Donegal, where that country touches Fermanagh.

As a matter of curiosity, we may mention that Lough Derg has its Pagan, as well as its so-called Christian celebrity, having received its name, according to tradition, from a remarkable exploit of Conan Moal, one of Fionn MacCumhall's heroes in the third century. This Conan, in the fictitious poems attributed to Ossian, is the Irish counterpart of Homer's Thersites, both in personal qualifications and in heroic prowess, having been an ill-tongued, babbling, boasting egotist, sure to make his escape whenever danger appeared, while the only act of daring ever ascribed to him rests on the authority of this Lough Derg tradition. The story, in short, is that Conan one day, when hunting amongst the Donegal mountains, chanced to light upon the bones of an old sorceress, erewhile famous in that region, and while engaged in poking her remains, a dwarf suddenly appeared and warned him to take care, as the old woman's thigh-born contained a worm, and if he (Conan) should let out this demon worm upon the country, he would repent his rashness. Conan scoffed at the warning, and, lifting the "varmint" on the point of his spear, he pitched it into Lough Derg, where it speedily grew up into fiery dragon, which desolated the country in all directions, swallowing up cattle and men by wholesale. This monster, popularly re-

garded as Satan's "mother" soon grew to such a size as to fill the entire Lough, and it could suck men and animals into its maw at a distance of several miles, while so great was its interior heat as to require all the water of the Lough to keep it from serious inconvenience from its own fires. The whole community, as may be readily supposed, were enraged against Conan for his folly, when he valiantly declared his resolution either to kill the "piast," or be killed by it, as so many had been already. Conan accordingly provided himself with a proper stock of cutting weapons of the right sort, ascended the mountain of Knocknachuinny, and permitted himself to be quietly sucked into the monster's stomach. The burning heat admitted no delay, and he instantly began cutting and slashing at the brute's sides, till he opened for himself a free passage to the world outside, and this he accomplished with no other damage than the loss of his scalp, which was literally roasted off his head, the monster meanwhile filling the country with its infernal bellowings, and the lake and adjacent shores with its blood! The bowels and bones of this Pagan mammoth are still to be seen at Lough Derg, transformed into stones, while its blood still dyes the shores of the lake in many places! Hence the name of the place, "Lough Dearg," or the "Red Lake," and hence also the title of "Conan Moal," or "Bald Conan" by which our hero has ever since been recognized in Ossianic minstrelsy.

PAPAL AUTHORIZATION OF ST. PATRICK'S PURGATORY.

The Ultramontane party in Ireland are making notable progress in the restoration of the "dark ages," a phenomenon which we cannot help regarding as a good omen in the present state of the civilized world. In a late number of the Dublin Catholic Telegraph we find the following authorized announcement, viz.—

"Lough Derg.—This celebrated and time honored sanctuary, to which the Holy See has annexed the fullest plenary indulgence, has been opened this year, with the sanction of the bishop of the diocese, the most Rev. Dr. M'Nally, on the 29th of June, and will continue till the end of August. The island has been greatly improved last season. Mr. W. Campbell, of the Ferry, has fitted out his boats, &c., for the accommodation and convenience of all persons visiting the island."

During the middle ages, "St. Patrick's Purgatory" in Lough Derg was celebrated throughout Europe for the miraculous panoramic views of "heaven and hell," which were exhibited to pilgrims possessing fortitude enough to brave the horrors of the terrible cave in the principal island of the Lough, in which the aforesaid "purgatory" was situated, and numerous are the legends commemorative of these heroic adventures. One of the most romantic of these imaginary exploits is the story of a sinful knight called "Owen," who, having become weary of the life he had led, came to Lough Derg to expiate his transgressions some time during the reign of King Stephen, of England, who is represented as having given him a species of passport to the island, though by what authority history is silent. The tale is narrated at great length by Messingham, in his "Florilegium Insulae Sanctorum," and Matthew Paris has embodied in the history a tolerable full epitome of its main incidents. The story soon spread, and was extensively believed, so that even on the Continent, if any sceptic were found to doubt the realities of a future life, it was customary to order him to make a voyage to "Scotsa" (Ireland), and in St. Patrick's purgatory he would obtain ocular demonstrations of all departments of the spiritual world. For centuries this trade was carried on, and it paid remarkably, no place in Europe being equal to Lough Derg for material as well as spiritual wonders; but unfortunately for their own credit, the monks carried the imposition too far, and flagrant abuses were the consequence. The evil at length reached its climax; and, accordingly by order of the Pope, on the anniversary of St. Patrick's Day, in the year 1497, as the fact is stated in an entry in the annals of Ulster, "The cave of St. Patrick's purgatory was demolished in that year by the Guardian of Donegal, and some persons in the Deanery of Long

Erne, deputed by the bishop, by the authority of the Pope, everyone understanding from the history of the knight and other ancient books, that this was not the purgatory which Patrick had from God, though everyone resorted to it. The truth is the whole concern had been discovered to be a pious cheat, too gross even for the age immediately preceding the Protestant Reformation, and the Roman Pontiff, from sheer regard to the Church's character, had to command its destruction. As a penitent station, Lough Derg gradually regained its importance among the popular masses, who resorted to it for the cure of spiritual and other diseases, though without the sanction of Pontifical authority, which it now appears, has been obtained on its behalf, after lying under ecclesiastical displeasure during 365 years! Whether the cave alluded to will be reconstructed for the enlightenment of the present sceptical age in the mysteries of the world to come is not publicly stated; but from the courageous march of Ultramontane mind in this country, would not surprise us to find, in this respect, a mediaeval "revival" of a largely-developed type.

EPHOROS.

It's very Hard.

"It's very hard to have nothing to eat but bread and milk, when others have every sort of nice things," muttered Charlie, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these cold mornings, and work hard all day, when others can enjoy themselves without an hour of labor. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother, as she sat at her knitting—"It's a great blessing to have food, when so many are hungry; to have a roof over one's head, when so many are homeless. It's a great blessing to have sight, and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful to God for present blessings."

The Dying Noble.

A certain nobleman, as the story goes, had a rude wit in his employ, called a fool. Amused with a remark of his one day, the nobleman gave him his walking-cane, with this injunction: "Take this walking-cane, and keep it until you meet with a greater fool than yourself, and then give it to him." The man kept the walking cane for a length of time, not meeting with any one whom he deemed a greater fool than himself. In process of time, however, his lordship was laid upon a dying-bed, and sending for the rude wit, addressed him thus: "Farewell!" "Where is your lordship going?" said the man. "I am going to my long home," replied the nobleman. "Your long home! How long is your lordship going to stay there?" "Oh!" said the dying nobleman, "I am never to return!" "Never to return!" exclaimed the man, "never to return!" "No," said the nobleman, "I am going to eternity, and am never to return." "Has your lordship made any preparation for that long home?" "No," said he, "I have not." "Then," replied the man, "your lordship will please to take the walking-cane; you are certainly a greater fool than I am—please to take the walking-cane."

If this be deemed a quaint illustration, sure I am it is forcible, and much to the point.

Mercy is like a rainbow which God set in the heavens as a remembrance to man. We must not look for it after night; it shines not in the other world. If we refuse mercy here, we must have justice in eternity.—Jeremy Taylor.

Converted.

The vital thing in saving conversion is the turning from the love and the practice of sinning, to the heart and the life of real holiness. The failure in many sad cases is, they turn—if it be any turning to something else besides an earnest, holy life. They do not throw themselves earnestly and truly into the sympathies and efforts that are called for in the cause of their Lord.

Instructive to this point is the case of a Mr. H., of California, for years a strenuous opponent of the Gospel; but at length on a visit among some prayerful Christian friends in Western New York, he was converted. The further account, as we read from a private letter, reads thus: "He has taken his religion right in among all his former ungodly business associates in California. One incident shows his character. He has been building a new house. One room he has prepared for a sort of family chapel, for family worship, family meetings, religious instruction, etc. Over one of the doors on the inside, perhaps the main entrance to the family room, he has placed in conspicuous raised letters—'As for me and my house, we will serve the Lord.' There are similar mottoes in various parts of the house."

We doubt whether Paul or Daniel would do this sort of thing in a community where the reigning influences were Christian; while in the midst of a very ungodly community, they would most surely do it. In heathen Babylon, Daniel prayed from his open window three times a day; and to proud pagan Rome Paul boldly wrote—"I am not ashamed of the Gospel of Christ."—*Oberlin Evangelist.*

How to Forgive.

"Good-bye, grandmother," said young Stanley; "I am going to the market-town, and shall not come home until day after to-morrow."

"The Lord go with you, my dear lad," said the aged grandmother; "but before you go I want to know if you have settled the quarrel with Ned Brooks."

"I have settled it that I shall have nothing more to do with him. He has treated me very badly. I do not intend to treat him badly in return, but I do not intend to have anything to do with him?"

"Have you forgiven him?"

"I do not intend to do him any harm."

"Have you forgiven him?"

"Remember what the Lord says: 'When ye stand praying, forgive, if ye have aught against any; for if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' We are allowed to ask forgiveness for ourselves only as we forgive others. 'Forgive us our debts as we forgive our debtors.' It is not safe for us to live a single day without being forgiven, we must forgive others."

"Well, grandmother, I will try to do my duty. Good bye."

The young man went to the market-town. He was busy during the day, and thought but little of what he had said to his grandmother. At night, when he came to lie down on his bed, he thought of what she had said. He thought of Ned Brooks and he became angry. He thought of his own sins, and then he felt his need of pardon. He thought of the words of his Lord, "if ye forgive not men their trespasses." He felt that he must forgive Ned Brooks, even though he did not turn and say, I repeat. He tried to do it, and failed. He then knelt in prayer, and asked for a forgiving spirit, and continued asking till he felt that he could forgive all who had done any wrong to him.

Are you angry with any one? Begin at once to show a forgiving spirit, if you hope to be forgiven of God.

There is scarcely anything more harmless than political or party malice. It is best to leave it to itself. Opposition and contradiction are the only means of giving it life or duration.

Corals, agates and crystals are found on many a stormy shore; thus the souls finds God's most precious gifts in the rugged path of sorrow.



ADVENT HERALD.

BOSTON, OCTOBER 14, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Change of Date of the Herald.

The *Herald* has heretofore been dated on Saturday of each week, but printed on the previous Tuesday. We have concluded to change the date of the paper, to correspond with the time of going to press.

This will make the date of the paper harmonize with that of the latest intelligence given in its columns.

The regular date of this paper, if issued last week, would have been Saturday, Oct. 11; but deferring its issue one week, as elsewhere noticed, it is dated Oct. 14—only three days later than last week's paper would have been with the former arrangement of dating. We think our readers will be better pleased with this arrangement,—though the day of issue is not changed. They will also be mailed on Thursday morning as heretofore, and received by subscribers as usual.

No Herald Last Week.

Our car man who takes the forms for our paper from the office to the printer, delayed coming for them an hour and a half last week; and then he forgot to return them for a whole day, which kept us out of the type for the next number, and so made it impossible, without extra help, to issue the *Herald* last week. We were also going to the Conference at Waterbury, Vt., and as we had previously concluded, we have passed over one week's issue. Our readers will excuse this omission when they appreciate the circumstances.

To Correspondents.

Wm. Suthy. Some of your enquiries you will find answered in the *Herald* of July 26—a copy of which we have sent you. The others we will look at as we get leisure.

J. Speer. Your notices were not received till after the issue of the *Herald* of Oct. 4; we issued no paper last week, and this week is too late for your purpose.

Ruthette. Our opinion of that is indicated by a change in the date. Thank you for material aid. As you do not give the P. O. address of Miss M. R. P., we cannot find the name to correct.

The Englishman's Hebrew Concordance.

A Bro. having ordered ten copies of this work from England at a low price, and two or three copies of it not being engaged, we can probably put that number of persons, should they apply early, in the way of getting each one copy for sixteen dollars per copy—the present retail price being now near \$30 in our currency.

Exposition of Daniel's Prophecy.

CHAPTER VIII.

"Now as he was speaking unto me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, 'Be hold I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be.'" vs. 18, 19.

Daniel, evidently, was in no common sleep, but had fallen prostrate into a swoon so as to be insensible to outward objects, at the appearance of the angel. But the touch of the celestial messenger revived and placed him on his feet; or, as in the margin, "made me stand upon my standing." In like manner a hand touched him, as recorded in the 10th chapter (v. 10), and set him upon his knees and the palms of his hands. John in Patmos was reassured when the Saviour laid his right hand upon him and spoke words of kindness (Rev. 1: 17). And when Paul had fallen before the supernatural brightness, the Saviour commanded him to rise and stand upon his feet. Acts 26: 16.

Daniel having sought for the meaning of the vision, and Gabriel having been commanded to make him understand, he has solicited the prophet's attention, and now promises to communicate the desired knowledge. He does not promise to do this at one interview, and, therefore, we may suppose that all subsequent explanations by Gabriel to Daniel are in fulfilment of this promise.

The last end of the indignation must extend to the last end of all the tribulation spoken of in this vision—to the end of the treading down of the sanctuary and host, as already interpreted, which closes with the breaking of this persecuting power without hands, and which must be at the time appointed; that is, at the end of the 2300 days' period. And then follows the explanation of the vision.

"The ram which thou sawest having two horns are the Kings of Media and Persia. And the rough goat is the King of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And this power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by force shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." vs. 20—25.

In the foregoing, the italicized words "are," "is," "is," and "himself," are supplied. In the first sentence, the word "ram," the nominative, being in the singular, Mr. Stuart supplies the singular verb "is" instead of the plural "are;" and he makes the sense to be, "The ram which thou sawest, having two horns, is the Medo-Persian empire." It would however be more euphonious to supply the words so as to make the predicate read, "is representative of," or, as Mr. Whiting renders it, "signifies the Kings of Media and Persia"—the kings being instanced as dynasties, or reigning powers.

This inspired interpretation of the vision clearly commences it at some point within the existence of the Medo-Persian kingdom, comes down through the Grecian, shows that at one time the last-named is a united empire, and that subsequently it is divided into four inferior kingdoms; and then follows a new power coming up into one of them, subjugating them all, becoming greater than any of the preceding empires, and performing acts which have been already considered in connection with the vision and that identify Eastern Rome as the one symbolized. This portion of the chapter having been already minutely discussed, it is not necessary again to consider it in detail in this connection.

"And the vision of the evening and the morning is true: wherefore shut thou up the vision; for shall be for many days." v. 26.

The phrase, "The evening and the morning," is clearly expressive of a day,—as in Gen. 1: 5, where the same phrase is defined, "The evening and the morning were the first day." Reference is here evidently made to verse 14, where the length of the vision is declared to be 2300 days, or, as in the margin, so many "evening-mornings," expressive of days. The simple meaning, then, of this, is that the vision of 2300 days' duration, which was told, is true; that is, the events thus revealed are fixed and unalterable, and will in the predicted time and manner be certainly accomplished.

Wherefore, because it is true, Daniel is told to shut up the vision; that is, he was to make a record of it for future use, and to seal it up so that it might be safely kept, and preserved in its integrity from change or interpolation.

That to seal up is "For the purpose of preservation" is seen by comparison with other scriptures, "Is not this laid up in store with me, and sealed up among my treasures," Deut. 32: 3d. "Thus saith the Lord of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days." Jer. 32: 14. "Bind up the testimony, seal the law among my disciples." Isaiah 8: 16. A sealed book is also inaccessible to the readers, as in Isaiah 29: 11. "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith I cannot, for it is sealed." John, also, in Patmos, saw in a vision "a book" or roll "sealed with seven seals," which no man could "open" or "read," until its seals were loosed by "the Lion of the tribe of Judah." Rev. 5: 2—5. The shutting up or sealing of it would thus make the record of the vision secure against any intermeddling or change, and would keep it safely for future use—showing that it was not in that age to be understood and appreciated as it might be in the distant future; though the latter idea is secondary to that of its careful preservation."

"For it shall be for many days." This declaration is incompatible with the supposition that only 2300 literal days, a little more than six years, were to complete the full length of the vision. It was because of the long duration of the vision that it was necessary to preserve it so carefully; and 2300 years, therefore, must be understood as its revealed duration.

"And I, Daniel fainted, and was sick certain days; afterwards I rose up and did the king's business; and I was astonished at the vision, but none understood it." v. 27.

Daniel having been permitted to look into the distant future and to commune with celestial visitors, was entirely overcome and prostrated at the vision. The literal meaning of "I fainted," etc., is, according to Gesenius, "I was done up and was sick," "was done over," etc. Theodotian renders it "was laid in my bed;" and Willet, "was smitten with sickness." How long he was sick can only be conjectured—the phrase "certain days" being indefinite, and corresponding to our "some days." When recovered from his sickness, Daniel returned to his ordinary employment, which appears to have had some connection with affairs of state; but its precise nature can only be conjectured.

The astonishment of the prophet at the vision, must have been amazement at the magnitude of the events symbolized, with a feeling of inability fully to comprehend their significance.

"But none understood it"—understood what? Willet is of the opinion that no one perceived or understood the cause of Daniel's sickness. And there is some reason for this supposition; for, as Daniel was commanded to shut up the vision, he might not have been permitted to communicate it to others—it being committed to him for the future use of the church; and it could not be said that Daniel had no understanding of it, for the angel had already interpreted its general outline, leaving him in doubt only in respect to its more minute details. But if the shutting up of the vision would harmonize with his conversing respecting it, the meaning must be that he found no one able to explain what the angel had left uninterpreted.

CINCINNATI, Oct. 12. A special dispatch to the Commercial from Corinth says Gen. Grant recalled Gen. Rosecrans from the pursuit of the rebels on the 9th. The latter reports the enemy dispersed, demoralized and incapable of further mischief. He had intended following to prevent another concentration, believing that now is the time to destroy them. The enemy spiked and abandoned 11 guns. Three caissons were destroyed and most of their ammunition and baggage trains were captured. Our victory was uncontested one of the cleanest of the war. The enthusiasm of the army for Rosecrans is boundless. Altogether we have 2000 prisoners, including nearly 100 officers, besides the wounded. About 1000 rebels were killed. Our loss was 350 killed and 1200 wounded. An accurate report is impossible until the army returns to Corinth. Ohio had seven regiments and two batteries in the battle. Gen. Oglesby's wound is better, but is still considered dangerous.

HYPOCHONDRIA.—Hypochondria has that wont to rise in the midst of thousands—dark as Doom, pale as Malady, and well-nigh strong as Death. Her comrade and victim thinks to be too happy one moment—"Not so," says she; "I come." And she freezes the blood in his heart, and beclouds the light in his eyes.

The Second Psalm.

No portion of Scripture is oftener quoted than the 8th verse of this Psalm, in support of the theory that all nations are to be converted to Christ before his advent. To our mind, however, it does not teach this. This Psalm commences with

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set them selves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." vs. 1-3.

This is evidently applied to our Saviour's crucifixion, by the disciples, when, having been threatened and forbidden to speak in the name of the Lord Jesus.

"And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea; and all that in them is. Who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before-hand." Acts 4: 24-28.

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Thee shall He speak unto them in his wrath, and vex them in his sore displeasure." vs. 4, 5.

Human malice will never defeat God's purposes. On the contrary, God will vindicate all his promises and threatenings, visiting with his displeasure all those who attempt to frustrate any of his arrangements. And one of the Divine plans is to invest the Son with royal dignity upon Mount Zion, as expressed in the following:

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." vs. 6, 7.

The marginal reading of v. 6, is, "I have anointed my king upon Zion, the hill of my holiness." Christ is undoubtedly the subject of this prediction; for "the Redeemer shall come to him." Isaiah 59: 20; "And the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 7.

Christ's recognition as the Son of God, was ample proof of his future investment with this world's sovereignty; and this predicted recognition was fulfilled in his resurrection from the dead. For Paul said to the men of Israel at Antioch,

"And we declare unto you glad tidings, how that the promise, which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13: 32, 33.

As Christ is thus recognized as Zion's future King, it is necessary that he should be invested with the predicted sovereignty; and hence we have the promise,

"Atk of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." v. 8.

This promise is parallel with various predictions like the following:

"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Psa. 22: 27, 28.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72: 8.

Then will "the kingdoms of this world" have become our Lord's and his Christ's; "and he shall reign forever and ever." Rev. 11: 15.

How, then, is this dominion to be established? Will it be by the conversion of every individual living at some give epoch, in all nations? This scripture is usually quoted as if it implied this; but that such cannot be its meaning, is evident from what follows:

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." v. 9.

Those thus broken and dashed in pieces are not converted: and this is in harmony with other scriptures, which affirm that "the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted." Isa. 60: 12. And then follows the reign of peace and righteousness. vs. 13-22,

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." Zach. 14: 12; which is introductory to the era when "the Lord shall be King over all the earth," v. 9. Our Saviour has shown that in the end of this world, ere the righteous shall shine forth as the sun in the kingdom of their Father," Matt. 13: 43; that "the Son of man will send forth his angels, and

they shall gather out of his kingdom all things that offend, and those which do iniquity, and shall cast them into a furnace of fire," vs. 41, 42. And when the justified are summoned to the marriage-feast, Rev. 19: 9 "the remnant" are to be slain, v. 21.

It is not, therefore, by the conversion of all individuals in all nations that the kingdom of God is to be established; but by the infliction of judgments on, and the destruction of the unconverted. "This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." Matt. 14: 14. As the result of this proclamation of pardon and justification through Christ, there will have been redeemed a chosen seed "out of every kindred, and tongue, and people, and nation," who are to "reign on the earth," Rev. 5: 9, 10. These "children of the kingdom," and "the children of the wicked one," like the wheat and tares in a field, are to "grow together till the harvest," which "is the end of the world;" and then the adjudication is to be made, the unconverted are to perish, and the blessed of the Father will inherit the kingdom forever.

And it is because the Son will thus break and dash in pieces the unconverted kings and rulers of the earth, with all who set themselves against the Lord and his Anointed, whether king or subject,—when the dominion and the redeemed from the nations become Christ's inheritance and everlasting possession, that they are thus admonished:

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." vs. 10-12.

Salvation is as freely offered to monarch as to peasant, to crowned heads as to the most ignoble of the earth. Those of each class who are wise will heed the instruction given; "they will serve God acceptably with reverence and godly fear," knowing that to the impenitent He "is a consuming fire," Heb. 12: 28, 29. And hence they are admonished to "Kiss the Son," that is, to recognize the Son as the Lord's Anointed. For when Samuel had anointed Saul, he "kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance," 1 Sam. 10: 1. And this allegiance to the Son is demanded because the Father requires "that all men should honor the Son, even as they honor the Father." John 5: 23.

The period when kings and subjects are alike invited to recognize the rightful sovereignty of the Son, is during the entire gospel dispensation; for during all this time the gospel is freely offered to all. And though God is ever displeased with the wicked, his anger is now said to be "kindled but a little," because he is not now implacable, but is ready to pardon the vilest offender who will come to him through the mediatorial sacrifice of the Son whilst all who will not thus come will be broken and dashed in pieces; they will "perish by the way," or will be dashed in pieces at Christ's coming, for John said, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. 6: 15-17.

This last interrogation is answered by the closing clause of the Psalm. "Blessed are all they that put their trust in Him," that is, in the Son. For "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17: 7, 8. "For the scripture saith, Whosoever believeth on Him shall not be ashamed." Rom. 10: 11.

A Riddle.

A sister sends us the following, which she found among her mother's papers:

"Beneath these heavens, a creature once did dwell,
So sacred writers, uncontested tell;
Beneath this earth his vital breath he drew,
He never sinned, nor never evil knew;
He never shall be raised from the dead,
Nor at the day of judgment lift his head.
But yet in him, there was a soul that must
Suffer in hell, or reign among the just."

ENCOURAGING—A new subscriber, who sends with his own name that of another new subscriber, writes, "I will try and get another subscriber for you soon."

The Conference at Waterbury.

As we return to the office only the day before going to press, we are unable to give any portion of the secretary's report, which will appear in future numbers. The meeting was well attended, both by citizens and strangers. The weather was on the whole quite favorable, though at times a little rainy. The services were generally interesting, and the meetings profitable. The citizens, as well as the brethren in Waterbury, manifested a large hospitality and generously opened their doors and spread their tables for the accommodation of guests; and those from other churches there gave a respectful attention and appeared to listen with interest to the exposition of the word. We regard this as one of the most instructive and profitable of our annual conferences, and a respectable number of friends from places more or less distant were there to enjoy this yearly gathering.

It was pleasant there to renew acquaintance with some whom we had not met for years; and it was also a privilege to see the faces and take by the hand others of our readers, whose companionship we had never before enjoyed. Were we writing a private communication, we should enjoy the repetition of names and incidents; but we know it is distasteful, as it should be, to persons of sensibility and refinement to see their names needlessly paraded in print, made the subject of compliment or flattery, or connected with mere trivial incidents. It is sufficient to say that we enjoyed much the social interviews with the friends assembled at Waterbury; and as we stamp their names from week to week on their several papers, we shall be able to recall forms and faces of many with whom it has been our privilege there to form a pleasant acquaintance.

Vermont is a beautiful state. The hills are remarkably round, and apparently tillable to their very tops. It is a fine dairy country, and visions of butter and cheese are naturally associated with its delightful scenery. Its green coated fields and verdant hill sides also remind one of that better country towards which we trust we are all journeying; and may we there have such reunions as shall eclipse all in the past.

Rebel Raid into Pennsylvania.

It appears that near the close of last week a body of rebel cavalry, some 2000 in number, made a successful raid into Pennsylvania and retreated across the Potomac. We have not room for details.

"Frederick, Oct. 12. All the information here indicates that the rebels accomplished their raid with impunity, passing from above the right of our army along its rear and recrossing into Virginia in the vicinity of Conrad's Ferry. They numbered 2500 cavalry and four pieces of artillery. They have no train except a few ambulances. From Chambersburg they passed through Emmetsburg, Woodsboro' and Newmarkee, and crossed the Baltimore and Ohio Railroad early this morning. At Monrovia they cut the telegraph line and tore up a few rails. From Monrovia they moved toward Nolan's ford at the mouth of the Monocacy.

At the ford we had the 3d and 4th Maine regiments, with a battery of artillery. The rebels were severely shelled and replied with vigor, but not much damage was done to either side. Having no cavalry force there, our forces could not pursue the rebels, who finally moved down the river in the direction of Edwards' Ferry, where it is believed, they passed over this afternoon. Gen. Pleasanton, with cavalry, was in pursuit, but was two hours behind the rebels.

It is the opinion of some that only a portion of their force has recrossed.

Battle near Suffolk, Va. The New York Herald contains an account of a battle that took place on the Blackwater, in the vicinity of Suffolk, Va., on the 3d instant, which seems to have been of some importance. It says the rebels were at least 5000, commanded by Gen. Gustavus W. Smith, and that fully 200 of them were killed and wounded. Our loss was only three out of a force of 2000. The attack was planned by Gen. Dix, to drive back the advancing pickets of the enemy, and it was intended that the gunboats should co-operate with the land forces by way of Chowan creek, from Albemarle Sound; but owing to some mistake they did not participate in the action. The object of the movement was attained.

Intelligence is received in official quarters that the Sioux Indians in Minnesota had ceased their hostilities, and was surrendering, and further that the military authorities were at the latest accounts severely punishing the most prominent of the guilty parties. The entire number of warriors does not exceed 1100.

Bro. John Gilbreth of Stanbridge C. E. wishes to call attention to an omission in the last report of the North Stanbridge church: It is this, two withdraw.

JOHN GILBRETH.

BATTLE OF PERRYVILLE.

Louisville Oct. 12. A skirmish took place on Thursday near Lawrenceburg, Bowen county, between the 19th regulars and 1st Ohio cavalry, against Col. Scott's rebel cavalry. Col. Scott was wounded and is now a prisoner at Bardstown.

One hundred and thirty rebel prisoners from Perryville, including the lieutenants, arrived here tonight.

Further particulars of Wednesday's Perryville fight state the Federal force was 16,000, and the rebel force sixty-two regiments, the aggregate of which is unknown. The Federal loss was from 500 to 600 killed, and 2300 wounded, and 440 prisoners. The latter were paroled by Buckner. The rebel loss was 1,300 killed, including one General, unknown, and fourteen colonels and lieutenant-colonels. This number of killed is admitted by the rebel Medical Director of Gen. Cheatham's division.

Dispatches received at headquarters state that Col. Lytle's wounds are very slight. He has been paroled and will arrive to-morrow evening.

It is reported that Wolford's cavalry captured over 100 rebel wagons, 1000 prisoners and one battery on Friday, between Perryville and Harrodsburg.

Gen. Dumont is at Frankfort. Humphrey Marshall, it is said, left Lexington on Sunday last, with his whole force of 2000 infantry and 450 cavalry. It is believed that Marshall and the forces driven from Versailles are at Nicholasville.

Our forces were massed on Friday between Perryville and Harrodsburg. They are reported to have formed in line of battle about six miles from Perryville.

Capt. Watson of Company G. 80th Indiana Regiment, wounded somewhat seriously, has arrived here. He left Perryville on Saturday, and was overtaken by a messenger who left Perryville two hours later. The messenger reports the rebel force at about 75,000. They heard heavy and constant firing for many miles after they left.

Rumors prevail that a severe engagement between the whole of each army was progressing yesterday on the Harrodsburg road, and that Gen. Buell drove the rebels toward Camp Dick Robinson.

Paroled prisoners say the rebels are making for the camp at Perryville.

The rebels were so crippled on Wednesday that they could not carry away seven pieces of artillery they captured. We captured 106,000 rounds of their ammunition. They buried their dead and their wounded were cared for.

THE MUMMIES OF THEBES—Messrs. Ayer & Co. have received from Alexandria a cargo of rags to pay for their medicines, which are largely sold in Egypt. They are evidently gathered from all classes and quarters of the Pacha's dominions—the cast-off garments of Hadjis and Howadjis—white linen turbans, loose breeches and flowing robes. Not the least part of their bulk is cloth in which bodies were embalmed and wound for preservation three thousand years ago. They are now to be made into paper for Ayer's Almanacs, and thus, after having wrapped the dead for thirty centuries, are used to warn the living from the narrow house which they have so long inhabited, and to which, in spite of all our guards and cautions, we must so surely go.—*Daily Eve. Jour.*

Excusable.

Some one, we know not who, in sending a donation writes as follows and asks us to excuse it. We think it perfectly excusable: "I am a subscriber of your excellent paper the Advent Herald. Feeling that I should do more for the cause of Christ I take the liberty to send you a trifle, hoping that it may do some good. I receive the Herald every Friday with much pleasure and have received much encouragement in reading it.

From one who is unworthy to be called a child of God."

The A. M. A. cannot receive too many such notes.

Brother Bliss—What does this mean, "my Kingdom is not of this world if it was then would my servants fight."

A. G.

We suppose it means that the rightful servants of any divinely authorized government are justified in extending to it all needful defense.

North Barnstead Oct. 5, 1862.

The Right Thing.

Bro. Hastings says in a note to us, in reference to the article in the last Herald, that he will "probably be able to correct or cancel the pages" containing the "foot-notes"—not 50 copies, probably, having gone to the public.

This is as it should be, and what we presumed he would do—as no Christian gentlemen need ever hesitate to correct his inadvertent errors, when they are shown to be such.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

CAMP MEETING AT PERRY'S MILLS.

NW YORK, Aug. 15th to 24th.

Monday, August 18.—I gave three discourses. In the morning Isaiah 25. Afternoon, Daniel 9: 2-5; Matt. 6: 5-13. Evening, Romans 8: 35-37. We enjoyed a good day.

Tuesday, August 19. Our audiences have increased in numbers and interest. I spoke in the morning from Exodus 31: 26. Afternoon, Matt. 25: 1-13. In the evening Isaiah 41: 3-4. The word of the Lord never seemed more precious, and many spoke of their interest, in connexion with fervent prayer, for the revival of the work of God among the unconverted. This afternoon a large delegation arrived from Massena, N. Y., which much cheered us all.

Wednesday, August 20. Spoke in the morning from Deut. 33: 26-29. God the Refuge and Support of a saved and happy people. In the afternoon on Romans 7th and 8th, How to live happy, holy, and useful, and be prepared for the kingdom. Evening, on the war now raging in our land, as a judgment of the Almighty upon us for our sins, Isa. 20: 9. As the result of this affliction many "will leave unrighteousness." The Spirit will be poured out, as in Isa. 32: 15, and there will be a gathering of souls to Christ under the the Gospel of the kingdom.

We have had a blessed day, and increased attendance. This evening, Elder William Sheldon from Wisconsin, and a goodly number from Shatagway, N. Y., arrived to cheer us, and be cheered by kindly greetings.

Thursday, Aug. 21. In the morning Elder Wm. Sheldon from Merrimack, Wisconsin, gave a sound and timely sermon on Romans 1: 16, on the Gospel and its power over the human heart. The effect was good. In the afternoon I spoke from Matt. 24: 14, on the "Gospel of the kingdom," I showed that this message was peculiar to the last age of the world, and is the true message to prepare the church and the world for the coming judgment. At the close of this service some came out for prayers, and three were blessed. In the evening I spoke to a large audience from Hosea 10: 12. At the close a number came out for prayers. The work is deepening.

Friday, August 22d. We have a rain storm and preaching in the large tent. I spoke on the 133d Psalm, Christian Union. After the discourse, Elders Dudley and Sheldon, and a large number spoke with much interest on the blessedness of christian union and fellowship.

In the P. M. the rain continued to pour down, so all gathered into the large tent again, when I gave my views of the prophetic period, as in harmony, with the best expositors of the age, who terminate it in 1867 and 8. In connexion with this view, it was shown that the Adventists had a great work to do, in connexion with their fellow believers, in this faith. We have duties connected with the press, and should scatter publications on the subject widely. Camp and conference meetings should be held in every place where practicable to wake up the people to the great fact of Jesus soon coming, and to a preparation for it.

These views were seconded at the close by Elder Sheldon and Dudley, Alvah Loomis and others, and a committee was raised to call a business meeting on the subject.

In the evening I addressed the young people from Eccl. 12: 1. A good audience of the young was in attendance, and the best attention. After the service was closed, we had a severe tempest. But our camp is comfortable—more so, than most houses, where all are shut in, with impure air, and with too many of the light of heaven also shut out.

Saturday August, 23. We have a clear and beautiful day after the storm. In family prayers the Lord was with us: also, at the public prayer meeting at 9 P. M. the Lord was present to bless and comfort his people. I spoke this A. M. from Joshua 18: 2-6. Subject, earnestness in the work of God. Some

were moved to new action. In the P. M. I spoke on the "two witnesses." Rev. 11: Some were convinced of the time, and confessed it. In the evening spoke on the coming of Christ Rev. 16: 15, and enforced the duty of readiness and watchfulness, for the event. We have had a heavy shower this P. M. that somewhat interrupted us. We have a good week and most persons in the camp have pitched their tents (in the spiritual sense,) on new ground. It has been good to be here.

Sabbath August, 24. We have a clear splendid day after the storm, and a very large gathering from all parts of the country I spoke in the A. M. and P. M. on the "Seven last plagues." Rev. 15 and 16, and in the evening on the signs of Christ's speedy coming.

Our meeting has been a successful one, and a new interest has been stirred up on the Advent question, in this whole region. A committee has been appointed to prepare a place and call the meeting for next year. And it is expected that there will then be a very large gathering.

The people are eager to hear on the Advent, and I had calls in all the regions to visit and preach to them, on this subject. We had a delegation from Montreal, C. E. with an urgent request to visit that city. I shall do so as soon as I can.

Most of the friends took the parting hand Sabbath evening, the sextet on Monday A. M. at an early hour. There is something solemn, and even melancholy sometimes connected with these partings. Yet, with the hope of seeing each other in the kingdom in a few short years, where we shall "never part again," we rise above all these feelings, and rejoice in the blessed hope, even in the midst of separations.

The following report of the committee &c. will be read with interest by the Adventists in the vicinity of the meeting.

Camp meeting for Northern N. Y. and Eastern Canada.

In the last camp meeting in Perry's Mills, N. Y. the subject of an annual camp meeting was introduced, and a committee of two were appointed consisting of A. Loomis of Champlain, and James Danforth of Massena, who made the following report to the congregation on Sabbath A. M. Aug. 24th.

Whereas there are a large number of people within a circle of fifty and a hundred miles of Champlain and Perry's mills, who are greatly interested in the doctrine of the personal coming of Christ, and the evidence of its nearness. And whereas there are but few pastors or teachers of our faith in this region, to preach or teach the nearness of the kingdom therefore; Resolved, that it be recommended to the congregation, that they establish an annual camp meeting in this vicinity to continue so long as it may be needed. 2. That a committee be appointed to carry this resolution into effect.

The report was adopted and the following persons appointed a committee. Dr. E. S. Loomis, Perry's Mills, N. Y.; Alvah Loomis, Champlain, N. Y.; James Danforth and Ira Hodgkin, Massena, N. Y.; John Schutt, Odletown, C. E.; Benonia Angel, Moores, N. Y.; Carol Weble, Chattauguay, N. Y.; S. S. Garvin, Richford, Vt.; Charles Dow, Stanbridge; M. L. Dudley, Farnham, C. E.; Linus Buel, Essex, Vt.; Wesley Weeks, Rouse's Point N. Y.; Marvin Stewart, Chattauguay, N. Y.

The brethren and friends will accept my thanks for their united and liberal support given in my labors, in the above meetings. The harmony and interest seemed like the early history of the cause in that vicinity. We hope they will get help from some faithful preachers of the right sort; and by another year a deep and wide spread interest will be created so as to bring together a large number in our next camp meeting.

God is with us, and will bless our efforts, to save the purchase of his blood. Let no labour or sacrifice be spared to save and prepare a people for the coming of the Lord.

JOSHUA V. HINES.

Perry's Mills Aug. 25, 1862.

A LEAF FROM

MY JOURNAL.

March 1st. In company with Br. Ingham, I go over Granville mountain to labour in the vineyard of the Lord. This mountain lies many miles up the country, through Cornwallis, bounding the shore of the rolling Bay of Fundy; while on the opposite shore lies New Brunswick and the city of St. John. As we climb the mountain and behold the blue waters of the foaming Bay of Fundy, the waves rolling, white foam dashing, the vessels rolling and dancing o'er the mighty billows, and the waves wafting them onward with the white sails floating in the breeze of heaven. O! thought I, what a mighty God have we to trust in. He has formed the earth by the word of his mouth, and set the bounds of the ocean so it cannot pass; and like

a God of power he speaks, Thus far shalt thou go and no farther.

We commence our meetings at Chester Cove Bay shore; found a people here that had been praying for a revival, and for God to send them help. We were in time to labor for the upbuilding of God's blessed cause, the people received us kindly, and as we labored on day after day the saints were refreshed, backsliders reclaimed, family altars were erected that had been thrown down, God was in the place and we knew it, our meetings were refreshing. Two school houses are in the neighborhood—in one of them the colored Brethren hold their meetings; we held our meetings in both houses—sometimes at one, and then at the other. O! how delighted was I with the songs and exhortations of those colored Brethren, they spoke the language of Canaan.

After having labored two weeks, Br. J. B. Litch came down from Cornwallis to take me to that part of the Province. Monday evening we meet for worship, and it seemed to be my duty to speak to the people as I was about to leave them for the present. I took for my subject, the suffering of Christ and the glory that shall follow, 1 Peter 1, 11; and never was my soul more imbued with the spirit of Christ than while speaking at that time: never did faith's eye follow the man of sorrows in his meanderings here on earth so vividly as at that time; blessed be his dear name; he was willing to suffer for us poor sinners, that we might have salvation; and if we suffer with him we shall also be glorified together, when he comes in his own glory and the glory of his father and the glory of the holy angels. Our meeting wound up to the glory of God, many witnessed to the truth, and some of the colored friends almost danced for joy while they portrayed the sufferings of the dear Redeemer, his willingness to die to save them, and that with God there is no respect to persons. Many arose for prayers, with a promise to meet me in the kingdom.

Bro. Ingham closed by prayer, and it seemed almost as though heaven and earth had met together, love and union there abounded: and we take the parting hand with the dear pilgrims of the cross, while they poured the blessings of the Lord upon me—especially the friends; God bless you my dear sister, and go with you wherever you go, and bless your labours; and bless God for sending you here, and may he bring you back to us again. Those prayers and blessing I shall never forget.

March 20th. In company with Bro. Litch I leave for the Cornwallis, distance 45 miles;—two meetings in Clarence on our way; arrived in safety, the second day, to good Br. Reeds hospitable dwelling at Upper Dyke Village—a beautiful prospect, a lovely and delightful country, a pilgrim home, and enough of this world's goods. Upon the center table I find an old acquaintance, the Advent Herald. I peruse its columns, eager to feast on the crumbs that fall from my Master's table, and to hear from any Brethren at Home. About the first thing that greeted my eye was some poetry of my own; but as that was no new thing to me, I searched for better food and find much that is interesting. I tarry for the night, bid the family adieu with thanks for kindness, and start for our Bro. Fitch's Home. A few hours' ride brought us to his dwelling, kind wife and children, who met us with cordial greetings. Offered prayers to our Heavenly Father for preservation of life, and that His kind hand had preserved us from danger, and that we had arrived at our journey's end.

We were now ready to go out among strangers, as the way may open and the good Lord direct. Sabbath evening, had a meeting at Sheffield Mills, spoke to a crowded hall, and leave the event with the Lord. Had a call from the mountain and the Spirit bid me arise and go towards the south. So I will obey. Sabbath morning, I climbed the mountain, and commence our meeting for the week in an unfinished meetinghouse—but little interest here; however, curiosity brought the people out to hear, and God filled my soul with zeal. I carried a precious Book with me filled with heavenly wisdom. Freedom of thought and of speech attended by the spirit of God created quite an interest to hear, and as I labored on through the week and over the following sabbath, quite a revival spirit was waked up among the people; Some backsliders were reclaimed, one sinner hopefully converted, and we repaired to a lovely pool of water and after singing and prayer Bro. Fitch baptized our Bro. Hale as Philip baptized the eunuch, and he went on his way rejoicing. To God be all the glory.

A. MUZREY.

CHRIST was the Truth of all shadows, the substance of all the promises, the Object of all the prophecies, the Center of all the doctrines, the Source and Standard of truth, and the medium of communication of all the grace and blessings that ever was made to or conferred on fallen man.

Review of Editorial Remarks on my Review of "Parable of Ten Virgins," No. 2.

That the Lord Jesus will be revealed from heaven in flaming fire, we do not doubt, but that this fire is universal, the scriptures nowhere teach. But that it is local, we think is as plainly taught as any other scriptural truth. We have not space to adduce the proofs here; but any one wishing to examine it, will find it ably treated in the third discourse of "The Last Times." The locality of the fire at the revelation of our Lord, will be at or near Jerusalem; and will be poured out on the armies of "Gog and Magog" collected there for the last siege at Jerusalem (Ezek. 38: 22.) This battle is the same as that of Zech. 14: 2-5, identified by the presence of the Lord, the earthquake, and other points of similarity. In Ezek. 38: 20, it is said all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down."

And in Zech. 14: 4, 5, it is said his feet shall stand upon the Mount of Olives, and the mount shall cleave in the midst; and ye shall flee like as ye fled from before the Earthquake in the days of Uzziah. For it is written the Lord my God shall come and all the saints with thee." His being accompanied with his saints proves it to be his second coming, to sit on the throne of his glory" and gather all nations before him." In that day Jerusalem shall be called the throne of the Lord." (Matth. 25: 31, 32, and Jer. 4: 17, 18.) In that day the Lord shall be king over all the earth" Zech. 14: 9.) Look at the nature of the events that occur in this incipient state of his kingdom; and we will see that the world is still in a progressive state, and that the events are such as could not occur in the new Heavens, and new earth." For after his feet stand upon the mount of Olives, and after it is said the Lord shall be king over all the Earth; there are earthquakes, wars, plagues,—which could not be in a complete or perfected state. And that there is a state of probation is proved by the penal enactments upon the nations that will not go up to worship the Lord of hosts at Jerusalem." (Ezch. 14: 16-19). Where there is punishment, there must be sin, and where there is sin there must be probation. All the scenes of that chapter occur at the coming of the Lord. There is nothing like them in the past. There has been no such conformations of the localities of Jerusalem, as are mentioned in verse 10. The lands about Jerusalem have never been permanently inhabited, that it shall know no more utter destruction." verse 11th. There has been no such plagues as are recounted in verse 12 15, against any nations that have ever fought against Jerusalem in the past. And all the nations, which came up against it, were never required to go up to Jerusalem from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles;" of which the annual feast kept by Jews was a type.

The result is "holiness to the Lord" (Zech. 14: 20, 21). This as we may infer, from other parallel scriptures immediately precedes the new heaven and new earth. It is difficult to see how any Millenarian can read the 14th of Zech, without perceiving the probation state. All the scenes are such as could not occur in any other than an earthly condition; and all transpire after the coming of the Lord. The 38 and 39 chapters of Ezekiel are equally clear upon the earthly state of existence after the Advent. For after all the men of the earth are shaken at his personal presence, and after he "rains fire and brimstone, upon the armies of Gog and Magog," or in other words is "revealed in flaming fire;" there is a state, the occupation and scenes of which are altogether earthly, and suitable only to men in the flesh. They shall burn the weapons that are left by their enemies, with fire seven years," they shall be seven months burying the slain; and the place of sepulture shall be called Hamon gog or the multitude of gog and magog city shall be called Hamonah." And it is said. Behold it is come and it is done saith the Lord God; this is the day whereof I have spoken." What day, if not the day of the Lord?

A. P. J.

From Bro. Geo. W. Burnham.

DEAR BRO. BLISS—I wish to inform my friend abroad, that my health for 3 months past has not permitted, nor does it now permit me to make such efforts in travelling and preaching as formerly. Yet I am ready to supply calls from any quarter and labor by the grace of God, to the extent of my ability, if not called to go a warfare at my own charges, and have my family subjected to want.

Brethren among whom I have labored, feebly to be sure—thus long, shall I hear from you in a way that will indicate more clearly whether my work is still the gospel ministry, or some other honest employment in which I may continue to prove that I have not " forsaken the faith and become worse than an infidel."

G. W. BURNHAM.
Newburyport, Sep. 15, 1862.

ADVERTISEMENTS.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



From Bro. Moses Winslow:—BROTHER BLISS. As I have been confined to the house by sickness two or three weeks, and I see Brother Chapman is out again in his P. S. of letter dated Aug. 15 1862, I must simply say I had no thought of setting B.C. as misrepresenting the truth. I have on hand all the papers of that little church, and have never been ashamed of being identified with them; but the truth is, I was chosen Moderator of the church (an awkward position to be in under a regular ordained Pastor of the same church). Had Brother C. gone from place to place as he did, and never stopped to organize churches which have been left like sheep without a shepherd, the converted members joining other Christian churches, and the unconverted ones dishonoring the Christian religion, and a disgrace to the Advent interest, more good might have been done. Who could expect anything but apostacy under such bright prospects of Jesus being right on the earth, it renovated, and the fulfilment of all of Daniel's visions, and that without death, with but very little of the old sound doctrine taught by Jesus and his apostles, but simply the isolated truth on the one point—the second coming of Jesus, about which time we know as little as we do when the present war will close, only that his coming is near! How near none can tell. Now Brethren, why all this great repetition of chronological dates and periods which Dr. Barnes in his comments on the Book of Daniel tells us, was kept in the sand! I am glad the Editor of the Herald has not been into 67 or 68. It is the same old track run over, with a little variation where the truth is, we only see something near in the future, Will learn nothing from the past? Has there not been fixed times for the second advent even since the days of ancient Rome? and in particular, since 1836 by Wesley to 1872 by others—each one having his own arguments to support his time, and all from the same chain of chronological dates and periods, about which we know nothing more than we knew in 1843—except where history has recorded the fulfillment of prophecy? Let us, my brethren, learn from the signs which are to show his coming near, even at the door, as those signs make their appearance, and not speculate about the future which belongs to God. I acknowledge I am unable to divine the present affairs of our nation or those of the old world. But I rest assured that God will cause all things to work for the good of his children, who love him and cry day and night for his protection. What we do for the salvation of our friends and fellow travelers to eternity must be done soon; for we are swiftly passing away—to day in time and perhaps tomorrow in eternity. Yours looking for our reward when Jesus comes.

M. WINSLOW.
Perry Pike Co. Ill. Sep. 14th 1862.

Please send the Money.

We would say to those who have subscribed for the Maine Mission for the past year, and have not paid. We now need the money subscribed, expecting to have it paid in soon, just enclose it in letters and mail it to me at Yarmouth, Maine, let us keep our covenants and do all we can while time lasts, for the Cause of Christ. We would also be glad if you will renew your subscriptions for the future.

We have engaged Eld. P. P. York of Yarmouth, to travel as Missionary the coming year, who will visit you in your various places, as he has opportunity and preach to you the gospel of the kingdom. We have also engaged Eld. Smith, of Bangor, to travel, as a Second Missionary, who will travel in new and old fields and work in the cause as he is able. Let us work while it is day, do all we can and enjoy the day of eternal rest, when Jesus comes,

I. C. WELLCOME, Treasurer.

A CHRISTIAN should look upon himself as sacred and devoted. For that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege; what is a breach of trust in others, is in him the profanation of the temple.—Robert Hall.

HUMAN TOIL.—The sentence of toil and the promise of glory have issued from the same throne. Even our trouble here may make the material of enjoyments above the circumscription of the earth. All are agents in the restorative mercy of the great Disposer, all turn into discipline. The obstacles to knowledge, the struggles of the heart, the incidents of the common path of man, are converted into the muscular force of mind. We are but sowing in the winter of our nature the seed which shall flourish in immortality.—Dr. Cropp.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you get into the spirit of Christ—Rome.

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This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrinets so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excluding the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

W HITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plumb, Lakeville, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer,

in Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

The GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another where the life of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

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Litch's Dialogue on the Nature of Man

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 14, 1862.

Laura Danvers.

"I wish to go and see your aunt, who is not very well," said Mrs. Danvers to her daughter Laura. "I shall be away about two hours. In this time you can learn all your lessons, do your sum, and write your copy."

"I will be very attentive while you are away, mamma," answered Laura; "and besides what you have told me to do, I shall be able to finish my sketch of the map of England."

As map-drawing was Laura's favorite pursuit, she settled to it as soon as her mamma left her; but, as she wanted a pair of compasses, she stepped into her papa's study to procure them. On his desk she saw three beautifully-bound volumes, containing very amusing tales for young people. Laura began reading one of the stories, determining to leave off at the end of the first chapter; but, in spite of the reproaches of her conscience, she allowed herself to be lured on and on, until she heard her mamma's knock at the street door. Then she quietly replaced the book and hurried back to the school room. On her way, she glanced at the clock in the hall, and she found she had been nearly two hours reading the story-book.

Mrs. Danvers was quite alarmed at the agitated state in which she found Laura, for by turns she grew red, and then very pale, and she trembled violently.

"What is the matter, my dear child?" said the mother, "Are you ill?"

"Yes, mamma," stammered out Laura; "I have a dreadful pain in my right foot and leg."

Mrs. Danvers was much alarmed. She immediately sent for the doctor, and rang for Susan, her confidential servant, who had been Laura's nurse.

On the arrival of the doctor, Laura's shoe and stocking were taken off. During the process she uttered piercing cries, but on examination there was, of course, no evident cause for a pain that was merely a pretense. However, the doctor observed, it must proceed from some inward wound or bruise. He said he should immediately send a cooling lotion, and ordered that Laura should forthwith be put to bed. Susan established herself in the room of the patient, that she might want for nothing.

This farce lasted four or five days. Laura grew terribly tired of her bed, and repented of the falsehood she had told her mamma, without knowing how to extricate herself from the consequences of her deceit.

In the mean time Susan suspected the truth, and in the morning, before the doctor called, and while Laura was very sleepy, she bound up the little girl's left leg with the rag and the lotion, instead of putting it on the right one.

When the doctor saw the change, he was very much surprised, but perceiving a sign made to him by the old servant, he restrained all expressions of astonishment when Laura said that the leg that was bound up, still pained her. He merely observed that it was a very serious case indeed.

In fact, he thought so too, for now he, too, found out that Laura had been endeavoring to impose on them all.

He determined to give her a lesson; so taking Susan aside, he said to her in an under tone, but quite loud enough for Lau-

ra to hear, "it will be necessary to cut off that leg. Pray put everything in complete readiness while I go and procure the instruments."

"Oh, Susan," said Laura, (her voice scarcely audible for her sobs) "before the doctor goes I must see mamma; I have something of great importance to tell her."

"I will go and fetch her, Miss," answered Susan.

The faithful servant, to save her mistress from receiving too severe a shock, took care to prepare her for Laura's confession, which nothing but the dread of having her leg cut off would have induced her to make.

The doctor respectfully took leave of Mrs. Danvers, but he did not say a word to the sham invalid; neither did her mother feel at all disposed to speak to her, but she directed Susan to dress her, and to take her down into the school-room. "And I must beg you, Susan," added Mrs. Danvers, "to take your work and sit with Laura while she is preparing her lessons. I have now lost all confidence in her, I cannot trust to her promises, and what is still worse, I cannot believe her statements."

The amusing books which Laura had seen in her papa's study, had been intended as a present for her; but, when her papa heard of her conduct, he determined she should never have them.

It was long before Laura was restored to her parents' favor, and we do not hesitate to say that Laura never forgot the lesson she had thus learned of the wickedness of deception.

APPOINTMENTS.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

It belongs to our brethren to say where it shall be. Those desiring it to be held with them, will write me as soon as practicable, that I may have time to give reasonable notice of the place.

The next session of our State Conference will be held at Loudon Ridge, to commence Friday, Oct. 17th, at 10 o'clock, A. M., and continue over the Sabbath. T. M. PREBLE, Clerk of Conference.

Concord Sept. 27, 1862.

APPOINTMENT.

At Concord, Sabbath, October 5th.

T. M. PREBLE.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. BLISS, 46 1-2 Kneeland street, Boston Mass.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, N. H.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millenniai Aid Society in Shiremanstown, Pa.	9.00
" " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Mrs. F. Beckwith, Cleveland, Ohio.	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	5.00

Alexander Wattles, Troy, Mich.	1.00
James Penniman, Milford, Mass.	\$1.00
Philadelphia, no name	\$5.00
Mieajah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York.	1.00
M. B. Woolson, Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	\$1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Burnham. Found the stove here on arriving home. Thank you. Will write you as soon as I find time to turn around.

S. Carmont. Your dollar was received July 3d. The list you refer to includes donations only up to July 1st 1862. Yours will appear in the next one.

D. W. Flanders. \$1.25. As you have punctuated that name, it reads Simon P. P. March, Mount Orelia, C. W. We have sent accordingly to Bro. S. P. P. March, and credited him to No. 1144.

Miss V. Newcomb. Your Herald is paid to No. 1140.

J. W. Aiken. Have Cr. your \$1.26 to No. 1133. The postage has to be paid at your P. O.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Cabot, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturveson
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
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Rochester, N. Y.	D. Boody
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	S. H. Withington
Shabbons Grove, De Kalb county, Ill.	John Gilbert
Stanbridge, C. E.	John Spence
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Waterbury, Vt.	J. M. Orrock
Worcester, Mass.	D. Bosworth
Yarmouth, Me.	I. C. Wellcome

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of —— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

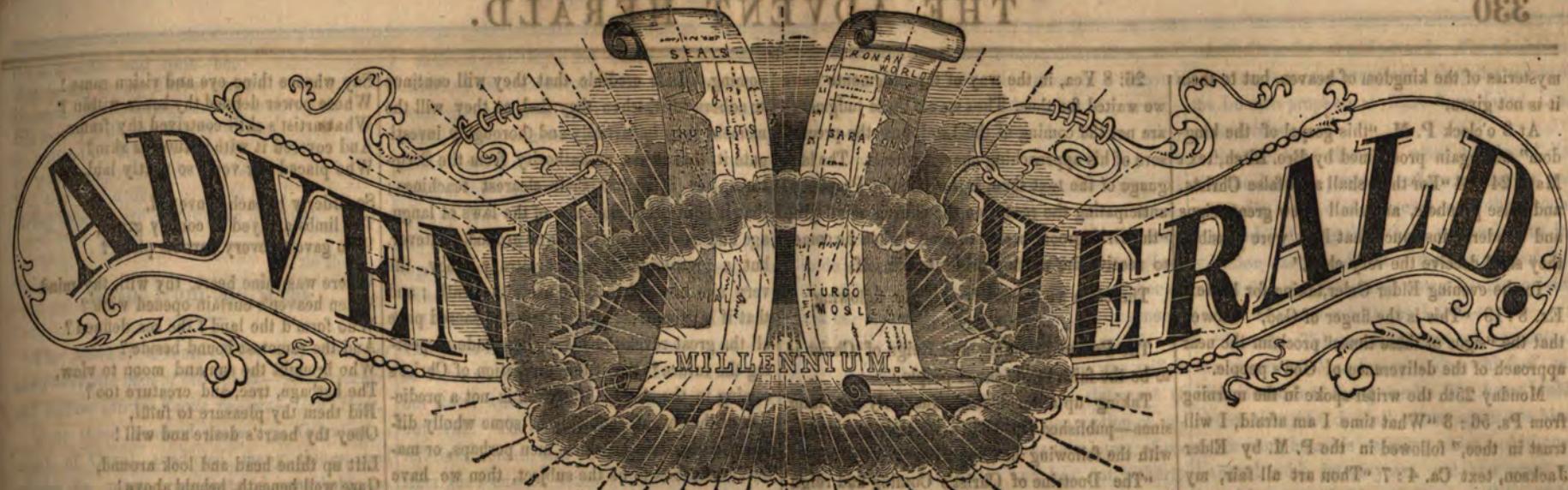
UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *Herald* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

THE SANDWICH ISLANDS.—The population of the Sandwich Islands has dwindled to 67,000, from 150,000 in 1823. Disease, and other accompaniments of Christian civilization, are rapidly sweeping off the native inhabitants.



WHOLE NO. 1117.

BOSTON, TUESDAY, OCTOBER 21, 1862.

VOLUME XXIII. NO. 42.

THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

**JOSIAH LITCH, Committee
J. M. ORROCK, on
ROBT. R. KNOWLES, Publication.**

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address,
dress, for six months.
\$10, " " " thirteen "

Those who receive of agents, free of postage, will pay \$2.50 per year.
Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

For the Herald.**ACROSTIC.**

BY MRS. C. M. H. GOODENOUGH.

May thy kind and gentle spirit
In the dear Redeemer rest;
Sweetly trusting, safe reposing,
Soft reclining on His breast.

Joy to do His will and pleasure,—
Onward let thy footsteps move;
Strictly watching, humbly praying,
E'er abiding in His love.
Persevere in holy living,
Hourly ask for strength and grace;
In thy Saviour trust forever,
Never from him turn thy face.
Ever onward—never tardy,—

Joyful may'st thou speed thy way,
Only heeding Jesus' bidding;
Humble, self-denying be.
Never let the world beguile thee;
Subtile snares are in thy way;
On—they pathway leads to glory,
Never fear, thou'l win the day.

Waterloo, C. E.

The Samaritans.

This ancient race will probably ere long have ceased to exist, as it has long been gradually but surely diminishing. At the present time the whole tribe consists of not more than one hundred and fifty persons, and as their laws forbid them to marry except among their people, there are now twelve young men who cannot find wives. They dwell at Shechem, and every Easter go up with their tents to Mount Gerizim, where they keep the Passover, with precisely the same ceremonies which accompanied its celebration two thousand years ago. Like the Jews, they slay the paschal lamb, and with loins girded and staff in hand they eat it with bitter herbs. Unlike the modern Jews (with whom they have no dealings whatever) they have their high priest, and this office has ever descended in the same family. The present venerable old man will be succeeded by his nephew, who is now a rabbi; besides these two officiating priests there are six slayers, whose duty it is to kill the sacrificial lambs. Not only is the Passover celebrated as of old, but every rite mentioned in the Bible is adhered to with the greatest exactitude and minuteness.

Prayer.

Eliot the missionary to the Indians, used to set apart whole days for prayer, especially when he had any remarkable difficulty before him, adopting Dr. Preston's mind, that "when we would have any great thing to be accomplished, the best policy is to work by an engine which the world sees nothing of."

Sir Matthew Hale, as upright a judge as England ever had, in his letters to his children said, "If I omit praying and reading a portion of God's blessed word in the morning, nothing goes well with me all the day."

Dr. Doddridge said "he never advanced well in human learning without prayer, and that he always made most proficiency in his studies when he prayed with the greatest fervency."

Our Saviour gave us an example: "In the morning, rising up a great while before day, he went out into a solitary place, and there prayed."

"No time, or place, or form, or posture, is displeasing to God, if the heart is right. If the heart is wrong, all is wrong."

"He who prays at stated times only, will make but poor progress heavenwards. He who prays not at stated times, will soon omit all prayer."

"If there was more prayer there would be more converts and fewer critics, more penitents and fewer sleepers in our churches."

There never has been a time in the history of the church when more was to be obtained by prayer than at present: never a time when there were so many to pray. What power would the church have with God now, if every Christian would awake and cry mightily to God for the overturning of Satan's kingdom, and the building up and enlarging of the kingdom of God's dear Son!

When God's anger was burning against the rebellious Israelites, Moses prayed, and the fire ceased. So when they murmured and rebelled, and God promised to make Moses a great people, he prayed, and God pardoned them. Isaiah and Hezekiah cried to God against Sennacherib, and God slew by an angel 185,000 that very night.

None of us can be too poor to pray, nor too weak. God never grows weary in hearing our prayers. We can never ask him for more than he is able to do. We may open our mouths wide. Think of all the persons we would pray for, all the subjects of prayer. He is able to help them all.

What a privilege it is, that we can come and put God in mind of his promise to his Son in regard to the kingdoms of the earth, knowing that he will not be offended, but that he will regard our request with special favor. As we draw nigh to the time when voices in heaven shall proclaim, "The kingdoms of this world have become the kingdom of our Lord and of his Christ," the inhabitants of heaven are filled with joy. Why then should we not pray more earnestly and more fervently, Thy kingdom come?

TIME is the seed of eternity. At the judgment the question that will decide our destiny will be no other than this—How have you used your time? And the less there remains of this precious article the more valuable it should appear.

R. Hall.

A Voice from Abroad.

Extract from a private letter of Rev. E. N. Sawtelle, Seamen's Chaplain, Havre, France, dated August 20, 1862:

"O, our poor, bleeding, riven country! What is to become of us? When and where is this war to end? It is but the beginning of the end? Is it to be confined to our nation, or even to our continent? Are we now to look for

"signs, in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth?" Or are we to suppose that this is nothing more than ordinary civil war, which all new countries have to pass through, especially if they have any kind of disease or cancer that needs to be removed?

What are the opinions of the most humble praying, God-fearing men and women of our country on this point? (for the secret of the Lord is with them that fear him.) O, how I should like to hear them talk and pray on this subject. Do Christians seem to lay it to heart, and to get very low and humble before God in prayer? Or is there a self-confident spirit, looking to man, trusting in an arm of flesh rather than in God? Thus far I must confess that I have looked in vain for evidence of any deep searching of heart, or any indications of a Christian nation lying low and prostrate in the dust before God, clothed as it were in sackcloth and ashes, and with strong crying and tears beseeching God to show them why it is that he is thus chastising them.

Individuals no doubt there are, but that all-pervading spirit of humility and broken heartedness which the recent revivals naturally led us to expect, I have seen but slight indications of. *

How do pastors preach and pray on this subject? Surely God has a controversy with our nation. Do the people feel it? Do they acknowledge it? Do they habitually wrestle with God in this day of our nation's peril? The Lord pour upon his people the spirit of importunate prevailing prayer.

When God's anger was burning against the rebellious Israelites, Moses prayed, and the fire ceased. So when they murmured and rebelled, and God promised to make Moses a great people, he prayed, and God pardoned them. Isaiah and Hezekiah cried to God against Sennacherib, and God slew by an angel 185,000 that very night.

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son and Moyer arrived in the morning. The day was mostly occupied in arranging the tents and otherwise preparing for the meeting. In the evening Elder Osler addressed us from Rom. 13: 11. "Now it is high time to awake out of sleep."

How full of meaning those words seem, to the child of God in these days. Bro. Osler related an incident, that strikingly illustrates our present position in the long "night," which is now "far spent."

Called once to attend a meeting, he left a daughter, at home very sick. Anxious to rejoin his family, he started, as soon as the meeting closed accompanied by Elder Gates. Having to travel all night they were provided with pine torches to light them on the road. For a long time these torches blazed brightly, but as the night wore away it became difficult to keep them burning. Inquiring the cause the answer was returned. "It is near morning and the dews are falling." Just so in the Christian's journey as we draw near the morning the "death-damps" threaten to extinguish our light.

It is well to know, that in our mountain region, at this season of the year, just before the morning dawns, a heavy fog enshrouds the mountains and settles down into the valleys, where it remains until dispersed by the rays of the rising sun. Are not these mists settling upon the world now. Have we not every day, more and more need of watchfulness? O how difficult to keep our lights burning brightly! How many who once shone as lights in the world are now dimmed! Let us watch and pray.

Friday Aug. 22d. Showery all day. In the morning, Elder M. B. Laning preached. Text Lu. 21: 36, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Never from our Saviour came the cry of "Peace, peace."

Bro. Litch addressed us in the afternoon from 1st Jno. 2: 28 "And now little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him, at his coming." The rain drove us into the tent, but the word was with power. Did Noah have need to abide in the ark? So have we need to abide in Jesus. Sinner, should this meet your eye, hasten to Jesus for refuge. Hear ye not the coming tempest? How shall you escape, if you neglect the great salvation? Christian, remember that except ye, "abide in the ship ye cannot be saved."

Elder Osler again addressed us in the evening. Text. 2 Cor. 4: 3 "But if our gospel be hid, it is hidden to them that are lost."

Saturday 23d. Cool and pleasant. Three services as usual. Elder Litch, Ruth 1: 16. Elder Laning, Cor. 3: 1. In the evening Elder Osler, 1 Thess. 5: 3.

How the sword of the spirit cuts when it is not wrapped in the rags of error!

Sunday was a beautiful day, the showers having cooled the atmosphere, and "laid" the dust. The people assembled from far and near, to hear the word of truth. At 9 o'clock we had a conference meeting, "exhorting one another."

Preaching at 10 o'clock by Bro. Osler from Matt. 13: 11 "He answered and said unto them, Because it is given unto you to know th-

mysteries of the kingdom of heaven, but to them it is not given."

At 3 o'clock P. M. "this gospel of the kingdom" was again proclaimed by Bro. Litch, text Matt. 24: 24 "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."

In the evening Elder Osler, taking for his text Ex. 8: 19 "This is the finger of God," showed that the "signs of these times" proclaim the near approach of the deliverance of God's people.

Monday 25th the writer spoke in the morning from Ps. 56: 3 "What time I am afraid, I will trust in thee," followed in the P. M. by Elder Jackson, text Ca. 4: 7 "Thou art all fair, my love; there is no spot in thee."

2 Chron. 15: 12 formed the foundation of remarks by Bro. Litch in the evening.

Tuesday morning Bro. Moyer considered "the Apostle and High Priest of our profession, Christ Jesus;" Heb. 3: 1.

In the P. M. Elder Litch addressed us from Dan. 10: 14 "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days;" giving an exposition of chs. 11 and 12, considering the "time of the advent," and showing the "sandy foundation" upon which rests the argument for 1868. After preaching, the Sacrament of the Lord's Supper was administered to many who are looking for Jesus. May the Lord keep them faithful till that day!

The last sermon of the meeting was delivered by Bro. M. B. Laning. Subject, "The two masters, and the choice of service."

There was no special revival. Some were induced to seek the "salvation which is in Christ Jesus." The people of God were instructed and encouraged; and we feel that our meeting together was not in vain. "How your preachers hang together" was the quaint remark I hear from more than one. "They seem like scholars that have been studying the same lessons."

If we study the word and receive it as it proceeded from the Lord, our teaching will agree.

Alas! how many there are that have turned away their ears from the truth, and have turned to fables.

"O, Christian, wake from sleeping.
And let your works abound;
Be watching, praying, weeping,
For soon the trump will sound!
O, sinner, hear the warning:
To Jesus quickly fly;
Then you on that blest morning
May meet him in the sky!"

With Bro. Holley, I felt "encouraged by this meeting."

D. ELWELL.

Shippensburg, Pa. 1862.

The Personal Coming and Reign of Christ to be the faith of his people at the time of his appearing.

The following discourse was delivered by the pastor of the Waterbury church, Rev. D. Bosworth at the opening of the Conference there, Tuesday Oct. 7, 1862.

Isa. 25: 9 And it shall be said in that day: Lo this is our God; we have waited for him.

That the language of the text has allusion to the consummation, will be clear if we carefully consider the context: 24: 13 Behold the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled, for the Lord hath spoken this word, . . . 17 to 20 vs. Fear, and the pit, and the snare are upon thee O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear, shall fall into the pit: and he who cometh up out of the midst of the pit, shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again.

26: 8 Yea, in the way of thy judgments have we waited for thee. Thus we see those judgments are not the coming of the Lord, but the precursors of his approaching chariot wheels. The language of the text then, is the voice of Prophecy, anticipating the reception the church shall give "the Bridegroom promised long," when he comes to receive the waiting bride to himself.

Therefore we deduce from it the following PROPOSITION.

The Personal Coming and Reign of Christ is to be the faith of his saved people.

Taking up a theological quarterly not long since—published in 1859—we saw an article with the following heading:

"The Doctrine of Christ's Coming and reign soon to be held by the evangelic church generally." We cannot quote the writer in full, but one or two of the reasons given for this expectation are as follows: "And that this is the clear and emphatic teaching of the Scriptures, will undoubtedly be seen ere long and admitted by the true people of God. That they should now so generally overlook it; that great numbers among them should passionately deny it, and resort to the most unwarrantable artifices to erase it from these prophecies, is one of the most astonishing facts in the history of Christianity: as the reformed church has in this joined in one of the most palpable and cherished errors of the apostate church and the persecuting governments that sustain her. But the day of such sad and presumptuous misconstructions of the word of God by his own people, is we trust nearly over. They need only to be made aware of the error of the principles on which they proceed in the misinterpretation of these prophecies, and roused to a candid and thorough investigation of them, to lead them, as a body, to abandon their theories and embrace truth.

"Again. The grounds on which it is rejected are so false, absurd, and subversive of the whole system of revealed truth, that whenever thou who sincerely receive the Scriptures as of authority, can be brought to an unprejudiced restudy of the subject, they will relinquish the mistaken views into which they have been betrayed, and embrace the doctrine that Christ is to come and reign on the earth, as among the most certain and most precious that are presented to us in the divine word."

The ground on which it is rejected is not that it is not clearly taught, if the language in which it is expressed is to be interpreted according to its proper meaning, and the symbols through which it is represented are to be construed on the principles on which those of them that are interpreted by the Spirit are used.

But it is asserted that their natural is not their prophetic sense, but is the mere vehicle of a remoter and more spiritual meaning. Thus, it is admitted that the coming of Christ in the clouds of heaven, in a prophetic vision, as in Dan. vii. 13, 14, and the direct prediction in language that he is so to come, Matt. xxiv. 30, actually denote, interpreted by the proper laws of symbols and language, his literal coming in the clouds; yet it is held that that meaning is merely representative of a wholly different event; the act of a different nature, though it is Christ who is to exert it:—one class holding that the act is no personal coming, and is to involve no peculiar manifestation of Christ's presence, but is to be a mere exertion of his power in providence; another, that it is a coming or influence of the Spirit, in place of the eternal Word; others that it denotes the mere presence and actions of men, as of the Romans in the siege and destruction of Jerusalem; and others, other constructions equally groundless and subversive of the true sense of the prediction. But this systematic rejection of the true meaning of the prophecy and substitution of a false sense in its place, will, ere long, be relinquished, there is reason to believe, by all intelligent and conscientious men. They need only to be roused to such a measure of interest on the subject as to consider it carefully, and look with candor, at a just exposition of the principle on which they proceed, to see that it is false and subversive of all other truths God has spoken, as well as the purpose he has revealed respecting Christ's future

coming. Is it credible that they will continue to adhere to it, when they find, as they will the moment they impartially and thoroughly investigate it, that it has no authority from the Scriptures, but is against their clearest teachings; that it is in utter violation of the laws of language and symbols; that it has no ground, whatever, but a presumptuous and arbitrary fancy, the very aim of which is to set aside the truth; and that if legitimate, it strikes from the sacred page all the great revelations God has made respecting the future? For if the prediction of Christ's coming in the clouds of heaven is not a prediction of that event, but only of some wholly different occurrence of which men perhaps, or material nature is to be the subject, then we have no revelation that he is ever again to come to our world, even to raise the dead or judge the living: and if his coming to raise the dead is no prediction of his coming for that purpose, then for the same reason, his prediction that he is to raise the dead can be no prediction of that event; his announcement that those who believe in him are to exist for ever in holiness and happiness, can be no announcement of their endless existence; and so of every other prophecy and promise he has uttered in respect to our future being. On the same principles also, his first coming may be denied, his ministry, his crucifixion, his resurrection, and his ascension to heaven. Every reality in the work of redemption is struck, at a blow, from our grasp, and nothing is left but the dreams of a lawless and besotted fancy. This is not conjecture; for these results have actually been reached by a vast body of allegorists and spiritualizers who adopt that method of interpretation, and in consistency apply it to the whole body of the Scriptures, historical and didactic, as well as prophetic. Is it to be believed that the true people of God, and the most gifted, learned, and conscientious among them, will adhere to this monstrous system, when led thus to discern the ground on which it rests, and see the false and destructive faiths in which it terminates? We cannot believe it. It is against their character as renovated persons. It is against God's dealings with his renewed people. It is a great law of his providence that the truth which he communicates to them distinctly, becomes the means, at length, of setting them free from the errors in which they are held; and leading them to know, and love, and trust him as he reveals himself to them; and that feature of his faithfulness and love will appear in his dealings with them, in regard to this great doctrine of his word."

(To be continued.)

Bro. Bliss:—A Christian gentleman enclosed the following in a letter. I found it to be a word in season to me; and it may be so to many of your readers.

R. H. Leeds, Eng.

FROM THE GERMAN OF "PAUL GERHARDT."

"DU Bist Ein Mensch."

Thou art a man! this known to thee,
Why strivest thou beyond thy strength?
What God designs alone shall be,
His work and word fulfilled at length.
Wisdom and wit thou dost combine
A thousand cares to claim as thine,
Thinking of what may happen thee,
Before thy course completed be.

It is in vain, thou canst indeed,
Not by thy over-anxious thought,
Divert the purposes deceiver;

Not one hair's-breadth canst vary aught.

Thy sorrow serves, when once distressed,

Only to rob of proper rest,

Plunges thy soul, in woe and pain,

Short'ning the days which might remain.

Wilt thou perform, what God delights,

And thus thy soul's true good increase?

Roll all thy cares, as He invites,

On Him who only can give peace.

Place all thy need in God's own hands,

'Tis only He who understands

A happy issue how to send:

To him thy life and ways command.

Who looked on thee when close concealed?

Thou wast within thy mother's womb?

E're that thy soul, to life revealed,

Reposed as dormant in the tomb.

Who watched thee then with constant care?

What could thy might accomplish there?

Twas strength Divine, with blessing rife,

That fashioned thee and gave thee life.

Say whence thine eye and vision came!
Whose power defined thy bones within?
What artist's skill contrived thy frame,
And covered it with beauteous skin?
Who placed thy veins so neatly laid,
So orderly to each conveyed,
Thy limbs arrayed in comely grace,
Who gave to every part its place?

Where was thine heart, thy will, thy mind
When heaven's curtain opened wide?
Who form'd the land? the sea defined?
And the remotest bound beside?
Who brought the sun and moon to view,
The herbage, tree, and creature too?
Bid them thy pleasure to fulfil,
Obey thy heart's desire and will!

Lift up thine head and look around,
Gaze well beneath, behold above!
See how God's hand is ever found,
And ever manifest His love!
Before thy being God did care
Both food and clothing to prepare,
To meet thy need the milk should be,
Ere that thou cam'st, all there for thee.

Thy garments which should swathe thy form,
Thy cradle, chamber, and thy rest,
The roof to shelter thee from storm,
Ere folded on thy mother's breast,
Before thine eyes had seen the light,
Or gazed around with vision bright,
Or knew what in the world might be,
Were all things fore-prepared for thee.

And yet thou wilt be led by sight,
Guided by that which thou dost see,
And trust alone in the vain light,
Which manifests itself to thee.
What thou beginnest thou wilt own,
As clear and right, and that alone,
What fathomless to sense appears,
Occurrences in thee endless fears.

Now mark it well, how all thy schemes,
And cherish'd longings came to naught,
Thy fondest wish and brightest dreams,
Were oft with disappointment fraught.
And then again events took place
Which human skill could never trace,
Or sense or reason ere devise,
To fill thy heart with such surprise.

How oft wast thou in deepest need,
Through thine own will and wish ensnared,
The way of death, thy mind, indeed,
Instead of life for thee prepared;
It would have cost thee sad remorse,
Had but thy God allowed the course
In which thy will and work would go,
And brought thee very, very low.

But he whose love no thought can bound,
Our sorrows into gladness turns,
Maketh that right which we confound,
Though all our folly he discerns.
His inward love constrains him so
To us poor sinners here below,
That with a tender Father's care,
His children his compassion share.

And oh! how oft he holds his peace,
Yet doing all for our true gain,
Though the poor heart will never cease
To sit in grief and anxious pain.
Looks here and there, and nothing finds,
Will see, and yet the darkness blinds,
Would fain escape into the day,
Attempts, but cannot find the way.

But God pursues his counsels deep,
In his wise way his end performs,
Hushes the boisterous winds to sleep,
Guides to the port, away from storms.
And bye and bye, when all is done,
The battle over, victory won,
Then man beholds Who rules throughout,
His purposes to bring about.

Therefore, dear heart, fresh courage take,
Nor fret thyself with anxious care,
God has a heart ever awake,
And will what's best for thee prepare.
He wont forget—believe, and learn,
His inward bowels to thee yearn,
He calls thee by endearing names,
Thy very need his love inflames.

He burns and glows with truth and grace,
And thou canst therefore well suppose,
How strength with strength he can replace;
Though oft we mar our own repose,
Taking such weight of carking care
As well might drive us to despair,
As if it was beyond debate,
He followed us with scorn and hate.

Put far from thee at once the thought,
Nor yield to grief, which robs thy peace,
Whate'er he does is what he ought,
Though it no present joys increase.
That, which thy Father, God doth see
For thee most good, alone shall be,
What does his mind and will content,
No human power may prevent.

Do as a child, and quiet be,
Within thy loving Father's arms,
Beseech His fostering care for thee,
His mercy with thy bosom warms.
So wilt he by His Spirit lead
In ways unknown to thee indeed,
But thy well-ordered conflicts o'er!
Bring thee where sorrows are no more.

For the Herald.

Notes from the West.

The Monk of Orval—Wars and rumors of wars—White men of the Forest—The treacherous Indian chief—Vague rumors—Gen. Pope.

Over three hundred years ago, Olivatius, a monk of Orval, predicted many things, and among the most prominent, and remarkable events, were, that "I would not be a king in eighteen hundred and forty eight, I would not be a soldier in eighteen hundred and forty nine, I would not be whatever you please in eighteen hundred and fifty one."

Without discussion, I leave those events to be decided by the records of history, simply saying that perhaps they were not very far from the truth, the latter broadcast statement, however, seems to have been about half a score of years behind the times, for had it been ten years, or thereabouts, later it would have been enveloped in the smoke in Charleston harbor, while the rebels were battering down the walls of our own Fort Sumpter. Yet amid the din of war, those booming guns are not forgotten, no, not by the loyal men of the North, notwithstanding the tardiness of our rulers, and the anxiety to have this giant rebellion torn up root and branch by the people. Yes, that first shot at the small squad of Anderson's, shook the very foundation of this great republic, and that was enough to suggest that it would be no object to be "whatever you please."

Yes; this nation at peace with all men, was doomed to share her fortunes with wicked slave-holders in a cruel and unjust war, a war that will be remembered as long as there are sands to run, as long as as cycles shall roll their rounds, and this sinful race inhabit this globe.

And for what? simply to gratify the desires, and selfishness of a people wholly unworthy to be called the noblest work of God. And to such an extent has Jefferson Davis carried out his vicious plan, that not only rumors of wars, but war in reality has almost overtaken us in our western homes.

The papers have informed you long since in relation to the Indian Massacres in the North West; but there are some things of which I will speak, and will consider myself responsible for whatever may be considered a prediction if any. It is of no use discussing the fact, for such I believe it is, that it was the commencement of a stupendous scheme on the part of the rebels to strike at that particular time, notwithstanding there may have been some delay in the payment of their annuity. If this was not the case, what could have been the object, or what can be the object even now, of the Allies of the Southern rebellion to mingle with the redskins, for such has been proven. But recently one of our Western Journals conveyed to us the tidings, that the Sheriff near Red Wing, Minnesota captured three Indians and being suspicious, took the liberty to remove with water the "upper crust" of their prisoners, when lo! and behold, one of them was a white man, painted after the Sioux manner. And did they swear him and give him rations, bidding him do so no more!

Not a bit of it, but left him for a little while to dangle from the limb of a tree. Certainly, they served him right, he should die the death of a vile traitor and sink into forgetfulness. And so it is; we have many such in every department of the service. Some undoubtedly wearing epaulets, and holding the lives of thousands of brave men in their hands ready to be crushed by the iron heel of the south at their bidding, and for all we know, they hold the life of our nation in their hands too. How long will it be, before Justice will wash the face of our leaders, and enable us to separate the sheep from the goats. This is not too severe; for it is what the people demand and must have.

Hole-In-The-Day, the Chippewa Chief has exhibited his treacherous skill recently by appearing in a Council of War with three hundred armed warriors instead of half a dozen or a dozen of his best men according to contract (though some of the Chippewas are disposed to be friendly) and drew up in line, one third of them and the balance took possession of the road, intending no doubt to capture the little band, but failed.

Other tribes it is thought will join the Sioux. The precaution has been taken some time since to forward arms and ammunition to citizens of our state, where it may be likely to have an outbreak. The settlers in many sections have left their houses, and retired to places farther from the scenes of trouble, and such places as Prescott Osceole La-Crosse and Hudson are full of fugitives. As an example, I will say that one of my neighbors, Mr. Theodore Masse received a letter from his father in law Mr. R. H. Bryant who lives in the latter place, stating that there were, when he wrote sixteen of these fugitives in his house. I mention this and personify, because I have been acquainted with the parties, and believed it to be plain unvarnished facts, written in a private letter.

Extermination is uttered by individuals in conversation, by the press, and by legislators and Governors, though sometimes it has been mentioned to have them driven beyond the borders. But such horrid butchery! such cold blooded murders! such terrible mangling of poor innocent woman and helpless little children, never should be passed in that easy way, no; they should become the victims of our bayonets, and though they retreat to Vancouver's Island, they should be followed and slain. I mean it and I have nothing to take back.

Amid all facts, in regard to Indian wars, we have our share of false alarms. I will give you one or two examples, one was, that there were three hundred Indians at Kaskonony Lake (perhaps twenty miles from here) and if the people would give them four miles all around the lake; they would not fight, otherwise they would make war upon the whites. It was ascertained that there was one family of Indians.

But the one which created the most excitement was a short time since when our Governor was telegraphed to send arms and ammunition to the citizens in Washington Co. as the Chippewas had revolted and burned a little town, called Cedarburgh. The arms and ammunition were sent. It was afterwards ascertained to be a complete "cell." Perhaps the rights may amount to something yet. It may mean something, we all recollect the rebels in Virginia would not "stand fire" for a while before Bull Run, and we know too what became of that day!

General Pope recently passed over one of our lines of travel en route for his new field of labor, and it is hoped he may be successful in bringing the different tribes under good subjection, that is, to blot them out.

Continually Hoping J. S. Bliss.
Door Creek, Wisconsin. 1862.

From the London Quarterly Journal of Prophecy.

Edward Irving.

Continued.

Mr. M'Lean was an able and candid man, full of brotherly love towards Irving and his adherents. He had gone as far as his Bible and a good conscience would allow him on the same path. He was no "discontented divine;" no little-minded member of a Scotch presbytery; no ignorant peasant trying to grapple with a question beyond his reach. He knew the subject thoroughly; he was in constant communication with the parties who claimed the new inspiration and revelation: he and they had fought some sore battles side by side, and had borne each other's burdens largely for some years. He now with a sorrowful heart, writes to remonstrate with his friends, and to make that stand which perhaps he ought to have made earlier. He has no sinister object; no jealous motive. He loves his friends dearly; but he loves the truth of his Lord and Master yet more dearly, and he states frankly and kindly his reasons for thinking the London gifts and miracles a delusion. In such a case, we should have looked for a calm and

generous reply, solving honest difficulties, and removing the brotherly objections of a beloved friend. For M'Lean's sake—for the truth's sake—for the Church's sake—for his own sake, Mr. Irving ought to have answered fully and kindly; and if he could not unravel the perplexity, to have simply, as became a noble nature and a lover of truth, acknowledged his inability to do so. But the Irving of 1834 is not the Irving of 1824; and it is vain for his biographer to ask our assent to her affirmation that his moral and intellectual nature was still unimpaired. If ever a friend's brave expostulation was trifled with, or a brother's open-hearted statement of perplexity evaded by a lordly assumption of superiority, it is here. We give the letter of reply in full, as it is brief, and has not hitherto seen the light. It is dated "London, 1st. Feb. 7834;" but "London" is struck out in pencil, apparently with the writer's own hand, and "Edin." substituted. It is not addressed "Rev." but simply "Mr. Hugh B. M'Lean, 21 Warriston Crescent, Edinburgh," and it has the Edinburgh post-mark. Thus it runs:

"Brother,—Thou wilt be convinced as Thomas was convinced; and, till then, it boootheth not to speak with thee. Thou knowest not the spirit thou art of. Thou courteous argument, but thy Father remembereth the former days, and sparseth thee. But go thou not too far, my brother, in blaspheming the name and the work of your God. Go softly, and speak not with a stubborn neck. Be assured, that into thy house, nor into thy congregation, will I not come while thou settest up thy banner against the Lord. Nor can I say, fare-thee-well; nor can I pray for thy peace; yet love I thee dearly as a very brother.

EDWARD IRVING.

"Mr. H. B. M'Lean.

"My heart does so yearn upon thee, I cannot send this away without a word of help. Look, then, upon the Jewish people, and tell me if the words of the prophets have been fulfilled; look, then, upon the Christian Church, and tell me if the words of the Lord and the apostles have been fulfilled. And yet they believed in the faithfulness, and we believe in the faithfulness of that God, whose word hath failed in their hands, and in our hands by our unbelief of it. And why do we believe it? Because our conscience beareth witness to the Spirit of truth that is in his word, and to the unbelief that is in us, preventing the fulfillment of his word. So, my brother, do we believe and confess that we have caused his word to fail, and we lie at his feet for mercy, and we bear the punishment of our sins, of which I feel this your letter to be a part unto me, until he himself arise and vindicate his own cause. Meanwhile, he teaches us that we are no better than our fathers, to the end we may not be puffed up by the abundance of his revelations; and he sheweth us our sins to be the same with you who are in Babylon, to the end we may intercede for you, and cry to heaven day and night, that you may be delivered through the manifestation of himself with the Church. Amen."

Any reader will see that this letter is an evasion. But it is worse. It is an attack upon the Scriptures of God, and an attempt to pull them down to the level of the London revelations. The writer admits that the modern prophets had failed. But in this, says he, they are in no worse plight than the Old and New Testament prophets; nay, than the Lord himself! The words of the London prophets have not been fulfilled, says Mr. M'Lean. Be it so, says Irving. But the words of the Old Testament prophets were not fulfilled. The words of our Lord were not fulfilled. The words of his apostles were not fulfilled. Thus the fallibility of prophets, nay, of the Lord himself, is asserted, in order to shew that Mr. Drummond, Mr. Taplin, Miss Hall, and Miss Cardale were quite as trustworthy as they; that the inspiration of the London prophets is no more chargeable with failure than that of Isaiah, or Paul, or the Son of God! In vain we ask, When did the words of the old prophets fail? When did the apostles fail? When did the words of the Son of God fail? Mr. Irving says they did. Nay, that they failed through unbelief! How the words of the Lord could fail, and how this could be through

unbelief, we do not understand. The admission, however, is an important one, that the words of the London prophets at least have failed, i.e., proved false.

But the time drew on when he should die. Yet the London prophets affirmed that he was not to die. He died, however, and the prophets "lied," proving that their pretension to inspiration was "the deceit of their own heart."

We find the following entry in the private journal of one now with the Lord:

"Dec. 9.—This morning received accounts of the death of Mr. Irving. The chief of my idols is struck to the ground. My heart bleeds at the thought. I shall never again see him; never more hear his warning voice. Although he erred in his latter years, yet how could we hear him, or read his writings, or listen to his most solemn voice, without admiring and esteeming him? His life was devoted to his Master's work. He lived and walked with God. Now he hath left us. God hath taken him, and now he is before the throne, washed from all sin in his Saviour's blood, clothed in his Redeemer's righteousness. He has now escaped from the trials and sorrows of this sad earth, and is singing to him who washed him from his sins in his own blood. . . . One of the mighty hath been taken from the earth. It is a most solemn event. Who that is able to appreciate his worth would not weep over his grave? That glorious doctrine of our Lord's Second Advent he sought to press upon the Church's notice, and to turn her eye toward it. Oh, why are men—Christian men—so unwilling to receive this glorious truth? Did he not, according as was foretold, once come down to earth, in humility and ignorance, as servant of all? And why not believe the written word which tells us also of his second appearance and descent in glory to reign as Lord of all? Then shall all things be renewed. Then shall all his saints be gathered together, and shall reign a thousand years. Surely it is because they fear rather than love their Saviour, that they are so unwilling to anticipate, or even to desire this much-desired period. May the Lord open the eyes of both priests and people to study and understand more and more of his sacred oracles, that they may be found watching and longing for his appearance!"

Terrific Typhoon in China.

Loss of 40,000 Lives. The Cape Race telegram briefly referred to a terrific typhoon which visited some of the principle cities in China. The Hong Kong Trade Report of Aug. 10 gives full particulars, as follows:

A typhoon of unprecedented violence swept over Hong Kong, Macao, Canton and Whampoa on Sunday, 27th July, 1862, committing dreadful ravages on property, and being the cause of the loss of no less than 40,000 lives. The centre passed over Canton and Whampoa. Macao did not have it quite so strong, and Hong Kong escaped with a stiff gale, which simply caused a few ships in the harbor to foul one another.

The most peculiar feature in this terrific scourge is the short time it lasted and the extraordinary high tide, eight feet higher than usual.

Several houses belonging to Chinese fell down, causing the death of many of their inmates. Hong Kong may be considered as having come off well.

Whole fleets of West Coast boats are lost. In the inner harbor of Macao alone, one hundred oil, sugar and other boats have been lost. The fast boats, on their passage from Hong Kong to Macao, were lost—one of them with sixty souls on board. The Praya Grande is completely destroyed, and the damage done to houses, gardens, verandahs, &c., is considerable.

The loss of life in the inner harbor alone was seven hundred. New Town and Bamboo Town, two villages forming part and parcel of Whampoa, are one mass of ruins—hardly a native house is standing.

The Custom house chop was capsized with nine tide-waiters (Europeans) in her, four of whom were drowned; the Bethel was smashed to pieces. Nearly all the chops went on shore. After the gale was over, no sampans could be

seen, and laborers were not to be had. The loss of life in Whampoa is estimated at six thousand.

Canton. With few exceptions the river was clean swept of all its flower boats, and every other kind of boat—houses fell and killed people by the hundred, large junks broke adrift and came thundering up the river, doing much damage to the Shameau Site, and the houses along shore. It is estimated that forty thousand lives have been lost in Canton and its vicinity. The Mandarins are giving \$1 for every body found. \$8000 have already been spent.

The Rev. Mr. Golliard was killed by a wall of his house falling on him. The ruin caused by this typhoon is wide spread.

The Imperial fleet of war vessels, numbering sixty, with an immense flotilla of covered soldiers' boats are all dispersed, and their wrecks line the shore. The gale was very severely felt in the new suburbs, where the town has not yet been entirely rebuilt; detached houses of great depth went down as if they were built of cards. In one of these near the Five Genii gate, one hundred and sixty refugees from the river, &c., had effected a lodging when they were overwhelmed in its ruins.

The old Chinese boat people say that within their recollection there has not been so heavy a typhoon, nor so high a tide. It is ruin for a populous place like Canton, to be in the centre. Maaco was in the centre in the typhoon of July 1841.

OUGHT, WISH AND HOPE.—John Newton, in his old age, when his sight had become so dim that he was unable to read, hearing this scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered the affecting soliloquy: "I am not what I ought to be—ah! how imperfect and deficient; I am not what I wish to be, though I abhor that which is evil, and would cleave to that which is good; I am not what I hope to be soon—soon shall I put off mortality, and with mortality all sin and imperfection. Though I am not what I ought to be, and what I hope to be, yet I can truly say, I am not what I once was—a slave to sin and Satan; I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'

THE HOURS OF DAY AND NIGHT.—The day began to be divided into hours from the year 292 B. C., when L. Papirius Cursor erected a sundial in the temple of Quirinus, at Rome. Previously to the invention of water clocks, 158 B. C. the time was called by public criers. The Chinese divide the day into twelve parts of two hours each. The Italians reckon twenty-four hours each, as we do. In England the measurement of time was alike uncertain and difficult. One expedient was by wax candles, three inches burning twenty-four hours. These candles were invented by Alfred, clocks and hour-glasses not being known in England A. D. 886.

THE ITALIAN QUESTION. The policy of Napoleon respecting Italy may perhaps be gathered from the opinions of La France, a journal edited by a Senator of the Empire and recognized as the mouthpiece of the Emperor. It proposes division of Italy into three States, which are to be united by a federative tie; a European guaranty of the Pontifical territory formed of the city of Rome and of the Patrimony of St. Peter; thirdly, the reservation in favor of the Pope of his sovereignty over the Marches and Umbria, and of a tribute which should be paid him out of the revenues of these provinces, the administration of which should be entrusted to one of the two sovereigns of the other States; and, fourthly, that a military, diplomatic, judicial revenue and monetary union should subsist among all the States constituting the confederacy. The opinion of the leading European journals regarding this scheme is substantially that it is neither practical nor desirable.

BATTLE OF LIFE.—If life be a battle, how sad must be he who fails to arm himself for the contest. If life be a storm, how infatuated is he who sleeps while his bark is driven amid unknown waters. If life be a pilgrimage, how unwise is he who strays from the right road, nor seeks to return until the twilight shadows gather round his pathway.

That joy which makes us slight prayer, will in the end fill us with sadness.



ADVENT HERALD.

BOSTON, OCTOBER 21, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Four more Wanting.
A subscription was commenced at Waterbury by persons pledging themselves to be each one of ten or more persons, paying ten dollars each, to send the *Herald* to ministers of various denominations at the cost of the paper. The list was opened by Bro. Howden and five others—four of whom paid the money down. What is now needed is four more names to complete the arrangement.

Will the one who has possession of that paper please forward it to this office, as we do not know which paid the four tens given us.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Annual Meeting of the A. M. A.

The fourth annual meeting of the American Millennial Association convened at Waterbury, Vt., on Wednesday Oct. 8, 1862 at 10 O'clock A. M.

In the absence of the President, D. I. Robinson took the chair; and in the absence of the Secretary, Horace Bundy was chosen Sec. pro tem.

After prayer by Eld. L. Osler, the records of the last annual meeting were read and approved. The President then having arrived and taken his seat, the following report was presented by the Treasurer, and was unanimously approved:

"FOURTH ANNUAL REPORT OF THE TREASURER OF THE AMERICAN MILLENNIAL ASSOCIATION, FOR THE FISCAL YEAR ENDING JULY 1, 1862.

"The receipts and expenditures of the A. M. A. for the year commencing July 1, 1861, and ending July 1, 1862, have been as follows:

I. Receipts.	
1. From subscribers to Advent Herald	\$2938.62
2. Books	247.44
3. Advertisements	30.00
4. Donations in cash	614.93
5. Interest	13.51
Total,	\$3844.50
Add funds on hand, or in hands of agents, July 1, 1861.	184.56
Making	\$4029.06

II. Expenditures.	
The expenditures of the A. M. A. for the year were	
1. Expenses of the Herald office, the details of which have been given in the quarterly reports.	\$3638.23
2. For the publication and purchase of books and tracts	197.36
	\$3835.59

Add funds on hand, or in hands of agents, July 1, 1861.

193.47

Total \$4029.06

In addition to the cash receipts, one share of stock in the Boston Advent (chapel) Association has been donated by Bro. Amasa Coburn of Haverhill Mass. a member of this Association, to constitute Mrs. Sarah H. Coburn and Mrs. Mary A. Hardy of Groveland, Mass., Life members of this body.

III. Assets.

The Assets of the A. M. A. at the end of its 4th fiscal year comprised,

1. Type and other printing materials, furniture of office, Library, stereotypeplates &c., estimating them \$50 less than in last report,	\$850.00
2. Twenty-four shares of stock in chapel	1200.00
3. Books, as merchandise	100.00
4. Paper, 100 reams on hand,	350.00
5. Rent paid to January 1, 1863.	75.00
6. Sums in hands of agents	193.47

mer of Londonderry N.H. of the sum of four hundred dollars. The words of his will were as follows:

"I give and bequeath to the editor of the *Advent Herald*, published in Boston, four hundred dollars, for the use and benefit of said paper."

"Mr. Plummer is supposed to be still living, but at the point of death; * and wishing to have the provisions of his will executed under his own eye, he directed that his several bequests be paid at once, and that designed for the *Herald* was received a few days before leaving Boston for this conference.

Its receipt was entirely unexpected, not having had previous knowledge of the design of the donor; and we desire to recognize it as evidence of God's favor towards this instrumentality.

It is also proper to state in this connection that on the 20th of Dec. last I incidentally learned of a provision in the will of our late Brother Dea John Smith, the father of the present United States Secretary of the interior, of Cincinnati Ohio, who died the 5th of Dec. 1859. As communicated the clause in his will reads as follows:

"I give and bequeath to Joshua V. Himes of Boston in the state of Mass. for the support of the *Advent Herald* of which he is editor and publisher, and for the support of those who are preaching the gospel of the kingdom; and if he should be deceased it is to be given to the advent church of which he is a member for the same object as stated above."

The sum, which is not named in the above is understood to be one thousand dollars, to be derived from proceeds of certain real estate, which was to be devoted to objects of benevolence, but which is understood to be still unsold, though I have been unable to obtain full particulars. We shall be entitled to something from that source when the real estate referred to, becomes available. S. B.

The report of the Treasurer was unanimously approved, when the names of those proposed in it as life members of the A. M. A. were unanimously elected.

The question of the election of officers being next in order, it was

Voted that the President appoint a committee of three on nominations.

Messrs. Robinson, Bosworth, and Osler were appointed.

The President stated that he had received a communication from Edwin Burnham, resigning his position as a member of this body; and by a vote of the Association it was accepted.

A motion to elect Bro. Swartz a member in the place of E. B. was made, but the power of the Association to do this being questioned, it was laid on the table.

Voted to adjourn to the call of the Pres.

Thursday morning, A. M.—called to order by the President.

After prayer the subject of publications was discussed,—several members taking part in the discussion,—when the association adjourned to the call of the President.

Friday morning, 8, A. M. Meetsng called to order by the President. Prayer by L. Osler. The previous records were read and approved.

The Report of the nominating committee was then made, accepted, and the following officers of the A. M. A. were elected by ballot for the year ensuing.

For President,
Josiah Litch, of Pennsylvania.

For Vice Presidents.
D. I. Robinson, of Vermont.
J. B. Huse, of New York.

Carlos Dutton, of New York.
James Colder, of Pennsylvania.
I. H. Shipman, of New Hampshire.

Stephen Foster, of Vermont.
John Pearce, of Canada West.

For Treasurer.
Sylvester Bliss, of Massachusetts.

For Recording Secretary.
F. Gunner, of Massachusetts.

For Corresponding Secretary.
O. R. Fassett, of Massachusetts.

For Auditor.
R. R. Knowles, of Rhode Island.

For Directors.
R. Hutchinson, of Canada East.
J. Pearson Jr. of Massachusetts.

G. W. Burnham, of ".

* Mr. William Plummer was not living; he died at 4 O'clock in the morning of Oct. 8, 1862, on the day on which this report was read. He was never married, and had he survived another day, his age would have been eighty years. He had been a hard working prudent man, and ascribed his success in accumulating property to Divine Providence. He often said to his pastor, "God always prospered me when I endeavored to do his will." His various bequests, to objects and individuals, amounted to about eight thousand dollars.

L. Osler, of Rhode Island.
 A. W. Brown, " "
 A. Pearce, " "
 A. Coburn, Massachusetts.
 N. Brown, New Hampshire.
 D. Bosworth, Vermont.
 O. Dond, "
 E. W. Case, "
 J. M. Orrock, Canada East.

The motion to make Elder Swartz a life member in the place of E. Burnham, was taken from the table, and negatived,—the Association not having such power. It was then

Voted to hold our next annual meeting in connection with that of the A. E. A. Conference.

Adjourned to the call of the chair,

JOSIAH LITCH, Pres.
 HORACE BUNDY, Sec. Pro. tem.

MEETING OF THE STANDING COMMITTEE OF THE

A. M. A.

The Standing Committee of the A. M. A. met at the house of Dr. Thomas, Oct. 10, 1862 at 1 o'clock P. M.—the President in the chair. In the absence of the Sec., S. Bliss was chosen Sec. Pro. tem. The report of the previous meeting being read and approved, the following committees were then duly elected for the ensuing year:

On Finance.

A. Pearce.

J. F. Guild.

D. Bosworth.

On Publications.

J. Litch.

J. M. Orrock.

R. R. Knowles.

On Cobportorage.

D. I. Robinson.

O. R. Fassett.

F. Gunner.

It was then

Voted that the present Editor and Business Agent be continued for the year commencing Jan. 1, 1863. The following Report of the Treasurer for the quarter ending Oct. 1 1862 was then presented and approved:

I. RECEIPTS.

The Receipts for the A. M. A. for the quarter ending Oct 1, 1862, have been as follows:

1. From payment by subscribers to the Advent Herald,	\$555.59
2. From sale of Books,	47.63
3. " Advertising	1.00
4. " Interest	7.75
5. " Donations	121.00
6. A legacy from Mr. Wm. Plummer of Londonderry N. H.	400.00
Total	\$132644

Total of Receipts,	\$113297
Add B. d. of cash July 1,	7.50
Bal. then in hands of agents,	185.97

Total	\$132644
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II. EX. EXPENDITURES.

The Expenditures of the A. M. A. for the same period have been,

1. For Editor and compositors in the office,	\$455.00
2. For Press wrok	91.
3. " Cartake of forms	13.
4. " folding papers	11.
5. " 6 tons coal, and getting in,	48.
6. " postage on foreign papers, stamps, &c.	21.75
7. " for exchanges, ink-roller, ink, envelopes, twine, washing floors, paste, and discount on uncurrent money,	10.67
Total of office,	650.42
Add cash on hand,	582.42
In hands of agents	81.20
Paid for books	12.40
Respectfully submitted	132644

SYLVESTER BLISS, Treas.

Voted to adjourn.

J. LITCH, Pres.
 S. Bliss, Sec Pro. tem.

American Evangelical Advent Conference.

The annual session of the A. E. A. Conference was held in the Advent Chapel at Waterbury Vt., on Tuesday, Oct. 7, 1862, the President, Rev. John Pearson, Jr. in the chair. The Conference was called to order at 2 o'clock P. M. and the Secretary being absent, H. Canfield was elected Secretary pro. tem.

After the opening services, the President delivered an introductory address, some of the leading points of which are given below.

The speaker commenced by showing in a clear, and lucid manner, the relation which this Conference

sustained to the cause, as the representative body of the advent faith.—The following extract was read from the "Memoirs of Wm. Miller," to show that this Conference was organised for the especial purpose of uniting on the great truths of the advent.—(Memoirs pp. 229.) *

The object was then to keep this great truth distinctly before the public and before the minds of adventists; to preserve it from corruption, hence to protect it from all attacks from without and the influence of error within; to repel every encroachment upon our special work by extraneous or subordinate questions. Among the many harassing doctrines which the cause has had to contend with, there has been thrust upon it two questions which have especially tended to divide, and to distract the attention from the true issue—namely definite time and materialism.

On the question of time the cause had been obliged to contend with two extremes; first that we can know nothing of this matter; and secondly, that we can know the precise period.

The original position was shown to be the medium of these two extremes—or about, at the door, as held by those endorsing the time of about 1843. For a brief season this position was abandoned, and a positive definiteness advocated. But justice to the cause required him to say, that even when that specific calculation was pending in 1843, it was repeatedly declared that a mere point of time was not an essential part of our faith (See Her. vol. 5 p. 75 100—107.) Of the number of times fixed upon for the advent of our Redeemer let those number them who can.

In Jan. 1845, the true position on the termination of the Prophetic Periods was thus emphatically stated. "We have followed those chronologers which are admitted to be the most authentic, and have adopted those dates which are considered to be the best sustained. It is now proved that those which we have followed are not perfectly accurate, and while there is a variation from perfect accuracy, it cannot be shown whether that variation is one day, one year more or less, nor can it be shown which of the several chronologers within the disputed circle, who in any way vary from the ones we have followed, are the most accurate. The authority on which such are predicated, is far more questionable than that on which we have relied."

With such testimonies before us it would not be difficult to understand 1st, article 3 of the Declaration of Principles at Albany (Me. p. 302) and 2nd. who, or if we are still occupying the true, original and long sanctioned position on this subject. These two extremes are not only plainly condemned in the Scriptures, but are pernicious to the spirituality of the church and to practical religion, and specific time has proved schismatic in its tendency.

Quite early in the history of our cause the subject of materialism began to be agitated; and the grand effort has been to keep it in its proper place—to be treated as a subordinate, or more correctly speaking, as an extraneous question. (See Signs of Times Vol. 5 pp. 74, 76.)

The speaker alluded to the efforts which had been made to preserve peace and harmony in the church, on these questions, and the results could only be seen in the history of the deep and cruel wrongs which this noble and blessed faith of ours has suffered. He spoke of it as being made a bone of contention and an instrument of division rather than as to its merits; and of the necessity forced upon us to meet this as an extreme, kindly, yet boldly. It had attacked the divinity of our Redeemer, and was injuring the faith of many,

In regard to our future policy, he urged the original, long sanctioned one. To preserve our faith before the world in all its purity. To repel extremes and every hurtful error, and to keep all subordinate questions in their proper place.

The manifestation of the special favor of God at our last Conference had been continued during the year, and the cause had never looked more prosperous than at present. Reference was also made to economy and good management of the Herald and to the present good standing of the same.

* Note. On reading the proof sheet of this article, we perceive it was the expectation that the several documents referred to in this article would be copied in their proper connection; but as we cannot recall the precise portions read, and the copy does not indicate the words commencing and closing the severoi extracts, we are obliged to give it as above.

ED.

the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." vs. 1—3.

This is evidently applied to our Saviour's crucifixion, by the disciples, when, having been threatened and forbidden to speak in the name of the Lord Jesus. "They lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined beforehand." Acts 4: 24—28.

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in his wrath, and vex them in his sore displeasure." vs. 4, 5.

Human malice will never defeat God's purposes. On the contrary, God will vindicate all his promises and threatenings, visiting with his displeasure all those who attempt to frustrate any of his arrangements. And one of the Divine plans is to invest the Son with royal dignity upon Mount Zion, as expressed in the following :

"Yet have I set my King upon my holy hill sa Zion. I will declare the decree: the Lord hath old unto me, Thou art my Son; this day have I begotten thee." vs. 6, 7.

The marginal reading of v. 6, is, "I have anointed my king upon Zion, the hill of my holiness." Christ is undoubtedly the subject of this prediction; for "the Redeemer shall come to Zion." Isaiah 59: 20; "And the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 7.

Christ's recognition as the Son of God, was ample proof of his future investment with this world's sovereignty; and this predicted recognition was fulfilled in his resurrection from the dead. For Paul said to the men of Israel at Antioch, "We declare unto you glad tidings, how that the promise, which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Acts 13: 32, 33.

As Christ is thus recognized as Zion's future King, it is necessary that he should be invested with the predicted sovereignty; and hence we have the promise,

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." v. 8.

This promise is parallel with various predictions like the following: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Psalm. 22: 27, 28.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72: 8.

Then will "the kingdoms of this world" have become our Lord's and his Christ's; "and he shall reign forever and ever." Rev. 11: 15.

How, then, is this dominion to be established? Will it be by the conversion of every individual living at some given epoch, in all nations? This scripture is usually quoted as if it implied this; but that such cannot be its meaning, is evident from what follows :

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." v. 9.

Those thus broken and dashed in pieces are not converted: and this is in harmony with other scriptures, which affirm that "the nation and kingdom that will not serve Thee shall perish; yea those nations shall be utterly wasted," Isa. 60: 12. And then follows the reign of peace and righteousness.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth," Zech. 14: 12; which is introductory to the era when "the Lord shall be King over all the earth," v. 9. Our Saviour has shown that in the end of this world, ere the righteous shall shine forth as the sun in the kingdom of their Father," Matt. 13: 43; that "the Son of man will send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire," vs. 41, 42. And when the justified are summoned to the marriage-feast, Rev. 19: 9 "the remnant" are to be slain. v. 21.

It is not, therefore, by the conversion of all individuals in all nations that the kingdom of God is to be established: but by the infliction of judgments on, and the destruction of the unconverted.

"This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come," Matt. 14: 14. As the result of this proclamation of pardon and justification through Christ, there will have been redeemed a chosen seed "out of every kindred, and tongue, and people, and nation," who are to "reign on the earth," Rev. 5: 9, 10. These "children of the kingdom," and "the children of the wicked one," like the wheat and tares in a field, are to "grow together till the harvest," which "is the end of the world," and then the adjudication is to be made, the unconverted are to perish, and the blessed of the Father will inherit the kingdom forever.

And it is because the Son will thus break and dash in pieces the unconverted kings and rulers of the earth, with all who set themselves against the Lord and his Anointed, whether king or subject, when the dominion and the redeemed from the nations become Christ's inheritance and everlasting possession, that they are thus admonished:

"Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." vs. 10—12.

Salvation is as freely offered to monarch as to peasant, to crowned heads as to the most ignoble of the earth. Those of each class who are wise will heed the instruction given; "they will serve God acceptably with reverence and godly fear," knowing that to the impenitent He "is a consuming fire," Heb. 12: 28, 29. And hence they are admonished to "Kiss the Son," that is, to recognize the Son as the Lord's Anointed. For when Samuel had anointed Saul, he "kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" 1 Sam. 10: 1. And this allegiance to the Son is demanded because the Father requires "that all men should honor the Son, even as they honor the Father," John 5: 23.

The period when kings and subjects are alike invited to recognize the rightful sovereignty of the Son, is during the entire gospel dispensation; for during all this time the gospel is freely offered to all. And though God is ever displeased with the wicked, his anger is now said to be "kindled but a little," because he is not now implacable, but is ready to pardon the vilest offender who will come to him through the mediatorial sacrifice of the Son, whilst all who will not thus come will be broken and dashed in pieces; they will "perish by the way," or will be dashed in pieces at Christ's coming; for John said, "And the kings of the earth, and the great men, and the rich men, and every bondman, and every free man, hid themselves in the dens, and in the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. 6: 15—17.

This last interrogation is answered by the closing clause of the Psalm. "Blessed are all they that put their trust in Him," that is, in the Son. For "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17: 7, 8. "For the scripture saith, Whosoever believeth on Him shall not be ashamed." Rom. 10: 11.

At the Cross.—Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The Cross is foolishness to human reason, and a stumbling-block to human Righteousness; but there only do Mercy and Truth meet together, and Righteousness and Peace kiss each other. Jesus Christ was a man of low condition and died a death of shame on an accursed tree; but there is salvation with no other. There is no mercy-seat in the universe but at his feet. But lying there, we shall not only be accepted, but shall not lack some gracious word from his lips. There the broken heart shall hear its best music—a still small voice, it may be, but God will be in the voice, and the contrite spirit shall be revived.—Hodge.

CHRIST. was the Truth of all shadows, the substance of all the promises, the Object of all the prophecies, the Center of all the doctrines, the Source and Standard of truth, and the medium of communication of all the grace and blessings that ever was made to or conferred on fallen man.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Monday August 25. The labors of the camp-meeting being closed, and a parting at an early hour with dear brethren and sisters from Massena, Malone, and Chataugay N. V. I was left to repose a few hours, which I needed before taking the cars for Boston. Taking leave of Dr Loonis and family, I left at 5 P. M. I took a berth in the sleeping car, and had a good refreshing sleep; woke with the sun, and found myself at the Manchester N. H. Depot, and at 8 o'clock having my plain and delicious food with me, I took breakfast in the car, and on my arrival in Boston at half past 8 was ready for work. I was confined to my correspondence, and other duties till late in the evening, when I retired; and rose again at 3 A. M. and took the car for Wilbraham camp meeting; arrived at 8 A. M. and received hearty greetings from large numbers of old and new friends. The attendance is larger than usual, and the unity and love of brethren abounds. Seventy-one tents are on the ground; and between fifty and sixty ministers. To day the Christian Publication Society, held their annual meeting. Within the last year they have published about 60,000 books and tracts of all kinds, many of which are scattered. They also publish the "World Crisis," now having a subscription list of 3700, and \$950, in the treasury. Elder Miles Grant, was re-chosen Editor, and Agent.

The preaching to-day has been done by Elder M. Bachelder, A. M. and Elder A. Ross in the P. M. and Bro. McIntosh in the evening. The prayer meetings that followed in the evening were good, but no special interest.

Thursday August 28. We have a damp day; but we had a general prayer meeting at the stand, at which some 600 persons were present. It was a blessed pentecostal time. Some said in order to enjoy the peace and blessedness of Christ they had given up the evil habit of using tobacco, and other narcotics.

At 10 A. M. Elder Carpenter of Poultney, Vt., gave a very able discourse on the rest of the Gospel, from Matt. 11: 28. Many were comforted and responded. In the P. M. I expounded the fifteenth and sixteenth chapters of Revelation, on the "seven last plagues." The last of which is just upon us I had good attention to the word, with apparent good impression.

Friday August 29. Elder S. T. Brewer spoke this A. M. on the signs of the times, and the near coming of Christ. In the P. M. Elder Wm. Sheldon of Wis. spoke on Thess. 4: 16, 18. It was a good discourse and listened to with much attention. At 1-2 past one o'clock, brethren, A. W. Shelby, of Wakefield N. H. John McCandis, of Boston, Eusebius McCullock, Savoy Mass. were set apart to the work of the ministry. Prayer by Elder J. V. Himes charge by Eld. Carpenter, and right hand of fellowship by I. C. Welcome.

At the close of the afternoon service, Elder Grant went to the river for the baptism of a number of souls. In the meantime, the children were addressed by Robert Baxter Esq. of London; after which I introduced him to a large audience as a distinguished Barrister of London, having just arrived on our shores for a short visit—and that he was the father of Rev. P. M. Baxter, author of the tracts on the "coming Battle" &c. and himself a distinguished Millenarian, having written a work on the subject, recently published in London; that he would now address them on the theme of the speedy coming of Christ in his kingdom.

Mr. Baxter, is whole hearted in the matter. His address was able, and thrilling. All hearts were electrified, and cheered. Though a layman, but few clergymen have more knowledge, gifts, or the spirit of this great mission. His son, Rev. M. P. Baxter, was present, and closed the service by prayer. The whole scenes both with the children, and the adults, was a rare treat for us all.

In the evening, Eld. Timothy Cole, preached an effective discourse, after which twenty or more came out for prayer, and some were converted. And with this, the happy and intensely interesting scenes of

the day closed and 1-2 past 10 the camp was quite in sweet slumber. All praise to God.

Saturday August 30. Prayer meetings are more interesting and powerful. Sinners are being converted, and many of the saints are being greatly blessed. Eld. I. C. Welcome spoke from Heb. 10, which gave great satisfaction to the audience.

In the P. M. Elder H. L. Hastings spoke on the seventh chapter of Revelation. It was listened to with much interest, by a very large audience. He brought out the subject of "the great tribulation," in some new aspects of the case, showing that we are on the eve of "the tribulation, the great," and that it was the duty of the people of God to prepare for it. A prayer meeting was held at the close, while others went to the water, where eight were baptised, among whom was two interesting children of Bro. Luther Cunningham, who were converted on the ground. The season at the water was one of the most precious ever enjoyed.

In the evening Elder H. Morgan, spoke on confession and Christian experience from Rom. 10: 9. A good impression was made, and Eld. P. Cole and others followed, and some 20 or more came out for prayer, and some were saved. And so the week closed in triumph and peace. We all retired to rest in quietness and good order. We have had no disorder from persons without the camp, unusual quiet has been enjoyed through the week.

JOSHUA V. HIMES.

A LEAF FROM
MY JOURNAL.

By invitation I go to Hull's Harbor, distance 5 miles. Meeting in a hall; as I enter it was literally packed full; I truly felt like a lamb being led to slaughter, but I had vowed to God and I must pay my vows, I leaned upon an arm that was strong and I could not sink with such a prop as my eternal God. I preached to them Jesus, and they listened with great attention; all was quiet and still; one Baptist Minister witnessed for the Lord, and by invitation closed by prayer. After meeting a man put a half dollar into my hand and retired; that afternoon two vessels were to sail out of the Harbor but one deferred going on account of the meeting; curiosity no doubt prompted him to stop;

I inquired who the stranger was that gave me the money, and learned it was the captain of that vessel; and at midnight hour he with his ship's company sailed out on the boisterous ocean perhaps to find a watery grave. My prayer is they may think of Jesus, as preached to them while sailing o'er the mighty deep.

An invitation to tarry longer; meeting Friday afternoon, a great turn out; some who came out of curiosity witnessed for the Lord. Sunday forenoon, paradise lost and restored, free time in speaking; one good Baptist Bro. said he never saw anything look so plain as that; some witnessed, so tears told me, there were some tender hearts there as well as my own. Afternoon, meeting appointed at a private house where a prayer meeting was appointed, two or three stood without, we passed on to our meeting and a multitude had gathered there, the house was filled with as many out doors as within. It was judged there were nearly four hundred people.

I had freedom in speaking, and the fear of man was entirely taken from me. I inquired if they had a prayer meeting at the house? Answer, no; if there was a meeting they prayed to the walls, for the deacon came and all the rest but the Minister; he was away, but his children came. If God has sent me out to preach Jesus and his coming to the people, he will move the people to come and hear, and ministers cannot hinder or hedge up the way. Monday afternoon, to a Mr. Hales, people came out to hear, mercy drops were falling. Mr. Hale and his wife, who never knew what the love of Christ in the soul, both cried for mercy and found pardon; had three meetings with them; they both spoke and prayed in the meeting, erected a Family Altar and the spirit of revival seemed to settle down upon the people in the neighborhood—praising God for what he had done.

Left the friends on the mountain and went down in the valley, feeling that Jesus was saying she hath done what she could.

Monday, go to Canaan meeting, in the evening, at Mr. Bishop's, a Baptist Family. Have an invitation to stop and hold a meeting in the meeting house.

Tuesday evening, thus I labour and sow seed, just as the doors open for me, expecting to receive a reward according to my works, believing if I sow in tears, I shall reap in joy. Sunday, go to Port Williams, thought while on my way there would be but few to hear us there were other meetings near, but as I enter the Hall it was filled with respectable people; so I did not have to speak to the walls.

My subject here was the coming of Christ and the times and seasons. The people were very attentive to hear, and some tears were shed, even from the youths. I had great freedom in speaking. There

was only one person among the crowd that I had ever seen before, my Bro. Fitch that took me there. O how good is my heavenly Father to me when I am called to go out among strangers; to take from me the fear of man and give me his holy Spirit, so that I am received as a Christian, without any other recommendation. The scenery is beautiful in this valley. I had often heard it said that Cornwallis was the garden of Nova Scotia; and now I see it with my own eyes. Were I capable of portraying the scenery of this country to my Friends upon paper, I would willingly do it; but my arm is too short, and my pen is too weak, and my eye is too dim to even give a faint idea; but I think it may look a little like Paradise restored, only the curse is not removed; for people do die, and will, until Jesus comes and removes the curse; then will the desert rejoice and blossom as the rose; then shall the whole earth be filled with his glory.

Meeting at Sheffield mills Friday evening, my last meeting in Cornwallis. I have held about 30 meetings, and trust some seed has fallen in good and honest hearts and that fruit will be seen. I have been treated very kindly by the people; collections have been taken for me at several places, so that I have lacked for nothing. God says go work in my vineyard, and whatsoever is right that shall ye have. The promise has been verified to me. I bid farewell to the friends on the mountain and in valley in Cornwallis, and start on my way back again.

A beautiful ride of 20 miles brought us to Mylesford, tarried for the night, had meeting Sunday in an unfinished two story house. This seemed like sowing seed by the way side. I hope the angels will watch the seed sown, so that the birds may not destroy it.

A. MUZZEY.

Report of
The ninth Annual Advent Conference
of Maine.

According to appointment the brethren assembled in the "Second Advent Hall," Portland, Sept. 17th at 7 o'clock Eve. and enjoyed a heavenly season in prayer and converse. The Lord blessed the people in the beginning of their effort. Two young ladies asked the prayers of the Lord's people, and gave evidence that they intended to find the Saviour of sinners.

Thursday A.M. 10 1-2 o'clock, met. The meeting was opened by prayer, offered by Eld. D. Burnham. The Secretary stated that the President—Eld. O. R. Fassett—would not be present, and another should be chosen,

Eld. S. N. Partridge was chosen President,

Eld. I. C. Wellcome asked to be discharged from serving longer as Secretary, but was re-elected.

Eld. Wm. Ingham then preached from Col. 3—13, and was followed by remarks from several others.

Adjourned to meet at 2 O'clock P. M. 2 O'clock P. M. met and discoursed upon the various items of business to come before the Conference. The chair appointed three brethren,—Elds. T. Smith, R. R. York, Isaac Wright,—to arrange the business of the meetings.

Decided to devote Friday A. M. to business, 3 O'clock. Preaching by Eld. J. V. Himes, from Isa. 26, 1—3. It was a peace sermon, and one of the best we ever heard. Peace in Christ, to all who fully believe and obey him. Truly, the flock was fed with good things. It was "the sincere milk of the word," and God made it a blessing to many hearts. How cheering, in these times of rebellion, war, blood and anger, to meet with a company of faithful Christians whose countenances bespeak the peace of God ruling their hearts, and that the Prince of peace is their guide. This was good company. Eve. 7 O'clock, met for prayer and enjoyed a precious season in Christ.

7-2 O'clock, Preaching by Eld. F. H. Berrick, from Rev. 2, 25, 27.

Friday A. M. 7-2 O'clock. Met, Prayer offered by Eld. J. V. Himes. A call was made for the reading of the record of the doings of last year's conference, Read by the Secretary. The committee then called the case of Eld. Jesse Partridge, and asked the reading of the Report of the council which sat on his case last year. The Secretary read the "report" in which it was shown that four of the charges against him, had been sustained by the council.

Moved to adopt the council's report. Adopted. It was voted to enquire whether Eld. Partridge had made the required confessions, to the satisfaction of the parties, and the council. The evidence shows decidedly, that his efforts were not what the case demanded, or the parties required. The merits and demerits of this afflicting case were then thoroughly discussed, and also much embarrassed by "Foreign intervention" not called for, which forcibly illustrated the truth of 1 Cor. 15: 33. It being noon, the case was adjourned to 4 O'clock P. M. 2 P. M. Met

to hear the reports from the churches, and various fields of labor, in Maine. These reports were for the most part encouraging, showing an increase of faith and love, in the truth, a more general looking for the return of Christ, and of desire to hear preaching on the subject. The quarterly Conferences had been especially blessed of the Lord to the spread of the truth, and the conversion of sinners. Preachers had multiplied, six ordained within the year. One—Bro. N. Smith—had fallen in death, much lamented, but fell with all the armour on, and in the work 3 O'clock P. M. Preaching by Eld. J. V. Himes, from Dan. 12: 12, 13. On the gentle times, 4 O'clock P. M. Entered upon business. The case of Eld. Partridge was still before us, Bro. Himes had rendered special service in aiding the conference in seeking the proper basis of settlement of this difficulty. His example ought to stimulate some others, to purity and peace in the work of Christian discipline. At this point Eld. Partridge made the following

CONFESSION.

"Dear Brethren. As I have been required to make a confession to the brethren of the Poland Church, and also to the Maine conference, permit me to say.

First. That I did not take gospel steps to effect a reconciliation with the church.

Second. That I did do wrong in making the remark that the Poland affair was a family affair.

Third. That I did not do as I agreed with Bro. Fassett, all of which I sincerely regret, and ask your forgiveness. I would say that I accept of the report of the council, as to their decision on the charges preferred against me, I doubt not that in times of excitement I have said things which I ought not to have said, things which I was provoked to utter because of false reports. All that I have uttered that is wrong, I sincerely regret, and if in anything I fail to see as my brethren do, I would say, that if at any future time I see otherwise, I trust I shall be ready and willing to make it all right.

And finally, I desire to be restored to Christian fellowship, so that I may co-operate again with my brethren,

(Signed)

JESSE PARTRIDGE.

Voted to accept this confession.

Eld. J. C. Wellcome then offered the following:

Resolved. That in view of this confession the conference feel satisfied that Bro. P. wishes to return, and engage anew to labor in union with us. We receive his confession, and give him our sympathies again, and will help him by every means in our power, to carry out his purpose. Adopted.

Resolved. That it shall be an offence for any one to bring up this matter again either in public or private, to revive the difficulty. Adopted.

Voted. to adjourn business to 8 O'clock tomorrow evening, 7 O'clock, Met for prayer and conference, and enjoyed God's blessing upon us. There are many marked manifestations of deep seriousness, and interest in the work of God. A strong desire seemed to pervade the meeting, for more freedom of Spirit, and personal union with Christ, and devotion to his cause,

7-4 O'clock, Preaching by Eld. F. H. Berrick, from Rev. 7, 1, 4. A part of the sermon was very inexplicable.

From Bro. S. Palmer.

DEAR BRO. BLISS;—I cannot do without the Herald and had I the means I should feel it my duty to respond liberally to the oft repeated calls for it support aside from merely paying for my paper, were it not that I have been sick for more than three years and a half past with that fell destroyer consumption, having been pronounced at three different times during that time, by a council of the best physicians that could be obtained, beyond all hope of recovering sufficiently again, to be about. But contrary to all expectations, I have lived until the present time though unable to labor any of consequence, and my means being quite limited it seems to require all to sustain my family.

It may be that God designs I should still live to realize the consummation of my hopes in the advent of His Son from heaven to receive his weary bride to himself. His will be done!

It is astonishing that so many of our ministers, of the present day,—professed students of the Bible—can find there so many promises, as they claim, for the conversion of the world and the spiritual reign of Christ a thousand years, in this present unregenerated earth. How they can see so much light and glory through the present darkness of this world in the future of its history, and that founded on scripture, I cannot imagine.

I attended a funeral last week where a prominent minister of the denomination to which I belong (Baptist) officiated. He took for his text Matt. 34: 44, and commenced by saying it was idle for people to claim that the Bible did not contain the immu-

tible decrees of Almighty God; and that every individual of the posterity of Adam shall die he said is one of those decrees. He then went on to treat of the subject of death, as contained in his text, using that term and the "coming of the Son of man" alternately, as if perfectly synonymous, and never hinting through his whole discourse that we were to look for any other "coming of the Son of man" than at death. How an intelligent minister of the Gospel could treat the subject thus, with all the present light beaming upon it, I can hardly conceive.

Yours in hope

SHELDEN PALMER.

Orangeville Trumbull Co., Ohio Oct. 13th 1862.

REDEEM THE TIME.—Time is a precious talent committed to Christians, for the use of which they must give a strict account. This is a truism. Yet how many Christians act as if their time was their own! They idle it away at will in trivial amusement, or lazy dreamings. Awake, thou idler in the Lord's vineyard! While thou art idling away thy probation, eternity is hastening to meet thee. The opportunities for service will soon be gone forever. The work thou mayst do now will soon be beyond thy reach. "Redeem the time"—every moment is precious.

Cure for Cancer!

Bro. Bliss:—Will you please to insert in the Herald a cure for a cancer. It is simple, and within the reach of any that have occasion to use it. Take figs and soak them in new milk and apply them to the cancer until it is drawn out. I know of one that has been entirely cured with this same simple remedy; and if it will one, why not others.

E. TRITON.

Burns Wis.

Bro. Bliss.—I was reading a few remarks on Malachi 3: 18, in which I or the writer are laboring under a mistaken view of that 18 verse. I am thinking that returning and discerning time has not yet come. Please remark.

Yours &c.

HEMAN DURKEE.

Providence, Vt. Sept. 29, 1862.
That time has not yet come, but will synchronize with the judgment, as we view its meaning. ED.

During the course of his long laborious, and eminently useful life, the Rev. John Wesley gave utterance to many great thoughts. But we question whether there ever fell from either his lips or his pen a better petition than is expressed in the following six lines:—

"Come in thy pleading Spirit down
To us who for thy coming stay;
Of all thy gifts we ask but one,
We ask the constant power to pray:
Indulge us Lord, in this request,
Thou canst not then deny the rest."

ANOTHER MASSACRE IN TURKEY. The Constantino-
ple papers report that the town of Alabash, in the
district of Zeytin, has been razed to the ground, and its inhabitants, who are Armenians, put to the sword. The Armenians had participation in quelling an insurrection in a Turkish village, killing many Turks, and this was seized upon by the Turkish Governor of the province as a pretext for gratifying his hatred towards the Armenians.

Learn in childhood, if you can, that happiness is not outside but inside. A good heart and a clear conscience bring happiness; no riches, and no circumstances alone ever do.

Ambition is frequently the only refuge which life has left to the denied or mortified affections. We chide at the grasping eye, the daring wing, the soul that seems to thirst for sovereignty only, and knows not that the flight of this ambitious bird has been from a bosom or a home that is filled with ashes.

WEAK FAITH. A venerable clergyman whom we know is accustomed to pray very specifically. Lately asking for the total overthrow of the rebels he said "We acknowledge the weakness of our faith when we ask for their repentance."—Providence Journal.

This notice was lately posted on the estate of an English nobleman in Kent:

"Notice is hereby given that the Marquis of—
(on account of the backwardness of the season), will not shoot himself nor any of his tenants till after the 16th of September!"

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter: and the more you get into the spirit of it, the more you get into the spirit of Christ—Ro-

ADVERTISEMENTS.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA,
THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Erupcions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled pa-

pers in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

Dr. AYER: I seldom fail to remove **Eruptions and Scrofulous Sores** by the persevering use of your SARSAPARILLA, and I have just now cured an attack of **Malignant Erysipelas** with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commending it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunk-hannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lieu, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal **Scrofulous Ulceration**, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Merrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by **Scrofula** in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 420. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was

—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walte S. Plum, Lake Village, N. H.

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walte S. Plum, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer.

in Lowell, was relieved of piles which had afflicted him many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, OCTOBER 21, 1862.

The Robin's Song.

One summer morning early,
When the dew was bright to see,
Our dark-eyed little Charlie
Stood by his mother's knee.

And he heard a robin singing
In a tree so tall and high,
On the topmost bough t'was swinging,
Away up in the sky.

"Mamma, the robin's praying,
On the very tree top there;
Glory, glory, it is saying,
And that is all its prayer.

But God will surely hear him,
And the angels standing by,
For God is very near him,
Away up in the sky."

"My child, God is no nearer
To the robin on the tree,
And does not hear him clearer
Than He does you and me.

"For he hears the angels harping
In sun-bright glory drest,
And the little birdlings chirping
Down in their leafy nest."

"Mamma, if you should hide me
Away down in the dark,
And leave no lamp beside me,
Would God then have to hark?"

"And if I whisper lowly,
All covered in my bed,
Do you think that Jesus holy
Would know what 'twas I said?"

"My darling little lisper,
God's light is never dim;
The very lowest whisper
Is always close to Him."

Now the robin's song was filling
The child's soul full of bliss:
The very air was trilling
When his mamma told him this.

And he wished in childish craving,
For the robin's wings to fly
To sing on tree tops waving,
So very near the sky.

Kitty and "Please."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying, "Will you be kind enough to do this or that?" or "Please do this?" or "Will you?" in a gentle tone, she said, "Do this," or "Do that," like a little, ill-natured tyrant.

Her mother, as you may well think, was very sorry, and often talked with her little girl, and tried to break her of her grievous habit.

One day her shoe came off while she was exercising herself at play. When it was near dinner-time she called Bridget to put it on.

"Bridget," she said, "I want my shoe on. Put it on quick, for my pa will come soon."

Bridget was doing something very particular in the closet, and could not come out.

"Bridget," she said, sharply, "don't you hear me! Come now and put my shoe on."

Her mother, who happened to be in the next room, overheard her daughter, and said,

"Say 'please,' Kitty, and Bridget shall put your shoe on."

Kitty pouted but did not speak. She took her shoe, sat down on the floor, and tried to put it on herself, which was all very well, had she not done it angrily, for children ought always to help themselves.

At her mother's request, Bridget then

undertook to assist Kitty in getting on her shoe. But Kitty showed so much ill-temper, that Kitty's mother called Bridget away and left Kitty to herself, who attempted to get her shoe on, but her efforts were vain.

Soon she heard her papa's step in the entry, and, at the same instant, her mother came softly up to her side, and encouragingly said,

"Bridget will help you, Kitty. Ask her my child."

But Kitty looked. "No I don't," though she did not say so in so many words, The dinner-bell rang.

"You can stay here, Kitty, until you can ask Bridget properly to put on your shoe," and her mother went out of the room.

Kitty turned very red, and burst out into a hard angry fit of crying. Then she got up, ran into a little dressing-room, and shut the door. O naughty, foolish Kitty! How much trouble she was making herself, and how grieved her parents were to see no dear little Kitty in her own chair at the table, and for such a reason too; that was the worst of it.

By and by her papa came up stairs, and not finding her in her mother's room, went to the little room.

"Where is my Kitty?" he said in a sad tone.

The little girl, jumped up from the corner, and going towards him, said eagerly,

"Oh papa! 'please' would not come out of my throat. It staid there all the time till now. I think I can say 'please' now, papa."

She took her father's hand, and picking up the shoe, she went to find Bridget; and when at length she found Bridget, she said,

"Please, Bridget, put this shoe on my foot."

Bridget did it willingly. Then Kitty ran down stairs, and said to her mother:

"Mamma, 'please' did stay in my throat so long that it felt big; but it's out now. Please kiss me, mamma. I am so sorry." Kitty did not get so choked again.

APPOINTMENTS.

NEW HAMPSHIRE STATE CONFERENCE

According to the following resolution, passed at the last session, it will be seen that the time for holding the next session is just at hand.

"Resolved, That the time of holding our State Conference be changed from the third Thursday in June to Friday nearest the 20th of October, and commence at 10 o'clock, A. M."

As Clerk of the Conference, it becomes my duty to give notice, that the next session of our State Conference will commence on Friday next, Oct. 17, at 10 o'clock, A. M., and continue over the Sabbath.

It belongs to our brethren to say where it shall be. Those desiring it to be held with them, will write me as soon as practicable, that I may have time to give reasonable notice of the place.

The next session of our State Conference will be held at Loudon Ridge, to commence Friday, Oct. 17th, at 10 o'clock, A. M., and continue over the Sabbath. T. M. PREBLE, Clerk of Conference.

Concord Sept. 27, 1862.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

The Post Office address of "Rev. R. Hutchinson M. D." for the present will be "Care of Mrs. M. Holme, 34 Devon street, Liverpool, England."

HERALD.

WESTERN TOUR.

On my way West I shall visit Philadelphia, Pa., and preach Sabbath, Oct. 26; Harrisburg, Pa., Tuesday evening, Oct. 28; Milesburg, Pa., Oct. 30 to Nov. 9th; Pike, Muscatine County, Iowa, Nov. 14 to 30. This meeting will be in a school-house 15 miles west of Muscatine city, 10 miles south of West Liberty, 10 miles north of Columbus. Enquire for Samuel Overturf.

Advent Conference in Sumpter, Wis., Dec. 3, and over the Sabbath.

The calls for labor in Illinois, Indiana, Iowa and Michigan are so numerous that I can comply with only a part of them in this tour. I will survey the field and select such as I can visit and give due notice.

Brethren had better do as brother Spenser suggests, select a central place, and let the people gather as in conference; when I will give them a course of lectures. This will enable me to speak to a greater number, and save the time and labor of visiting many places which I would be glad to do, if my time would allow.

J. V. Himes. Oct. 17, 1862.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton,	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennium Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Vose, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Jos. F. Beckwith, Cleveland, Ohio	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00
James Penniman, Milford, Mass.	\$1.00
Philadelphia, no name	\$5.00
Micajah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York	1.00
M. B. Woolson, Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	\$1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	\$2.00
Edwin Howard, St. Johnsbury, Vt.	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	1.00
Helen Nichols, E. Warren, Vt.	1.00
W. L. Nichols, N. H.	1.00
Morrisville, Pa.	1.00
Newburyport, Mass.	1.00
New York City	1.00
Philadelphia, Pa.	1.00
Portland, Me.	1.00
Providence, R. I.	1.00
Princess Anne, Md.	1.00
Rochester, N. Y.	1.00
Salem, Mass.	1.00
Springwater, N. Y.	1.00
Shabbonas Grove, De Kalb county, Ill.	1.00
Stanbridge, C. E.	1.00
Sheboygan Falls, Wis.	1.00
Toronto, C. W.	1.00
Waterloo, Shefford, C. E.	1.00
Watertown, Vt.	1.00
Worcester, Mass.	1.00
Yarmouth, Me.	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts of pledges of annual payments.

BUSINESS DEPARTMENT.BUSINESS NOTES.

J. Jewell. Sent book the 15th. J. R. J. has paid to Jan. 1, 1863.

G. Locke. There was no paper of the 11th.

R. Sturtevant. There is \$1.62 due from Thomas Holden, and 62cts due from J. Watson.

J. Fairbanks. Sent Tracts the 17th. Price 30 cents. Will give exposition soon.

J. K. Lombard. Have sent the 2d chapter. The other chapters have not been given in one No.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, OCTOBER 22D.

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Mary L. Brush, Springfield, Vt.

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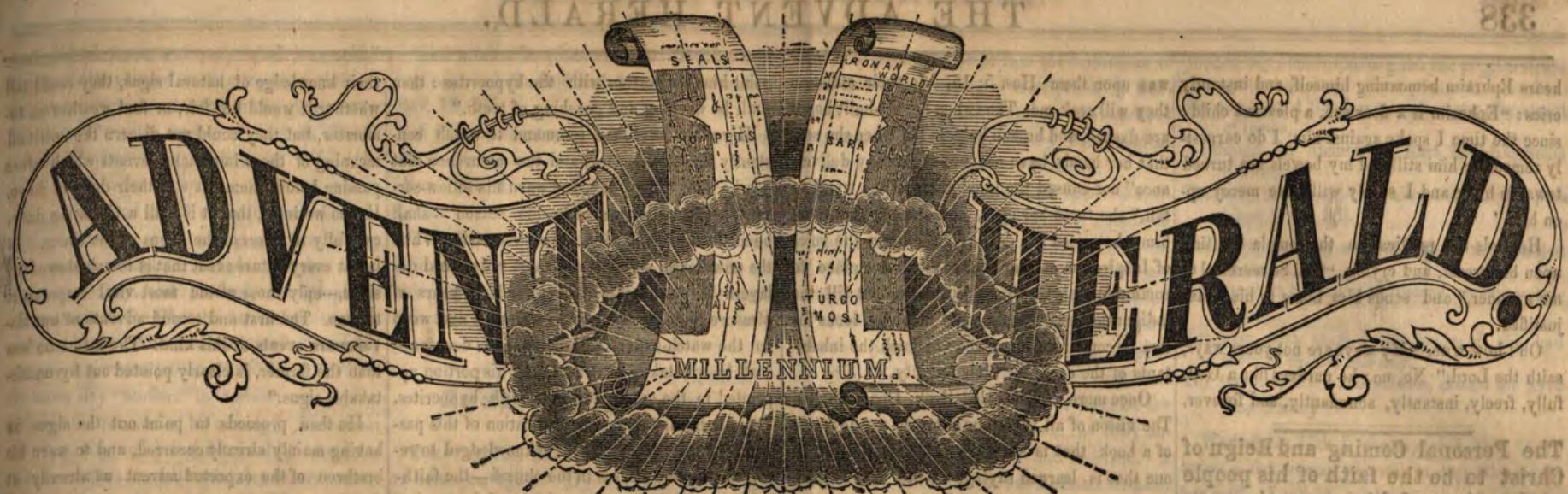
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WHOLE NO. 1118.

BOSTON, TUESDAY, OCTOBER 28, 1862.

VOLUME XXIII. NO. 43.

THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications
for the Herald should be directed.
Letters on business, simply, marked on envelope "For
Office," will receive prompt attention.

JOSIAH LITCH,
J. M. ORROCK,
ROBT. R. KNOWLES,
Committee on Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

NO GOD.

"The fool hath said in his heart there is no God." Psalm 4. 1.

Go where the summer sunbeams gild
Forest and mount and stream,
Go where the thunders loudest roll,
The lightnings freest gleam;
Go where the mountain torrent pours
Adown the rugged rocks,
Go where the humble shepherd feeds
In quiet fields his flocks;
Go where the lily of the vale
Breathes its soft fragrance forth,
Go where the shining icebergs glow—
Those jewels of the north—
Go where the pastor kneels beside
The Christian's dying bed,
Who longs within the silent tomb
To rest his weary head,
Who enters fearless the dark vale
His Saviour's feet have trod,
Whose faith has conquered every fear—
Then say "there is no God."

J. E. D.
Gospel Messenger.

The Prince's Desire.

We have anxiously looked among the accounts in foreign papers, to find some mention made of the religious sentiments of Prince Albert, during the last day and hours of his interesting and useful life. We find nothing on the subject, but we know that in all his relations as husband and father, and in every station in life to which he was called, he illustrated every virtue as signal as Her Majesty has displayed the graces that adorn the wife, mother and queen. We learn that at the burial service the lessons were followed by a favorite German chorale of the late Prince's:

I shall not in the grave remain,
Since Thou death's bonds hast sever'd
My hope with Thee to rise again,
From fear of death deliver'd
I'll come to Thee where'er Thou art,
Live with Thee, from Thee ne'er part
Therefore to die is rapture.
And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Sumber that knows no ending,
Till Jesus Christ, God's only Son,
Opens the gate of bliss--leads on
To Heaven, to life eternal.

From the London Quarterly Journal of Prophecy.

Edward Irving.

We would fain say a little more regarding Irving's teachings, especially as most people seem to condemn and praise him without having read his books or knowing his doctrines.

But this would far overstretch due limits. One thing we have been considerably struck with, that Irving's writings have been the mine out of which Maurice and his friends have dug their ore, which has been afterwards manufactured into Fast-Church laxities. Maurice frankly acknowledges his obligations to Irving in the preface to his work on the Kingdom of Christ. But we merely notice this, without attempting to scrutinise its philosophy.

In Irving's later works, one stumbles on many unpleasant things—to use no harsher word. Into these we cannot here enter; but we may simply notice three of them which figure somewhat largely. The first is his denunciation of Luther's doctrine of "imputation;" the second, his fierce attacks upon "Evangelicals;" thirdly, his utter intolerance for all who ventured to differ from him. "Theological babes" is perhaps the least offensive epithet in his vocabulary of abuse against his opposers. This was weakness, not strength. It was unworthy of the man. It wronged his own nobility of nature, which was not small. It was imperiousness, not zeal; self-will, not love of truth. To us, it casts a more unpleasant shadow over his character than even his errors do. In Thomas Erskine and John Campbell, we find pages of what we shrink from as serious error; but we do not find impatient contempt of others. They are at least fair and tolerant. Irving in his later years was the reverse. He is not only dogmatic, but violent; and all violence of this kind is self-injury and self-degradation. On the morning after he was ejected from his church in Regent Square, we have heard from those who told it to us in sadness, not in anger, that he went, along with some followers, to the opposite part of the street where his church stands, and uttered, in old prophetic language, fearful maledictions against all connected with it, praying that there might never be another pastor there; that a blight would rest upon it; with many other grievous anathemas, both against its walls and its worshippers. These maledictions have not come to pass. They were not divine, as doubtless he imagined them to be; they were not in harmony with his once large and loving heart; above all, they were unseemly in the servant of a Master who had forbidden all cursing, and enjoined only blessing.

Why Irving should have been so angry at his being cast out of a building, and why his biographer should sympathise with this childish anger, we do not understand. Others have been subjected to like treatment, and for less potent reasons; yet they went out, if not without sorrow, at least without loss of temper or of dignity. Even had his accusers been wrong, and the London Presbytery judged unrighteously, we should have expected meekness and patience, not wrath and revenge. After John Campbell had been deposed, we have been told that he went next communion-time to the Lord's table as a simple member, saying, that though the Assembly had deposed him, they had not excommunicated him.

This was true nobility of spirit; nobility which Irving could not stoop to, and which his biographer does not seem to comprehend.

Granting that Irving's extrusion from Regent Square, or from the Church of Scotland, was a martyrdom, we should have liked to see him bearing its honours meekly, as his fathers had done upon the red moorland or beneath the gallows-tree; and we should have been pleased to find his biographer admitting, however cautiously, the possibility of uprightness in her martyr's judges; and also, discriminating between the passionate outbreaks of unmanly pettishness, and dignified defences made by slandered worth before persecuting rulers, or the no less dignified serenity with which the condemned saint of God has retired from the tribunal that had doomed him to the fire, to pour out his pity for his persecutors into the bosom of his God.

We have heard Irving rise into the height of stormy eloquence when condemning error. At the time, we confess, we admired both the man and his condemnations; but it soon came out that he claimed a monopoly in this,—a right to brand with the stigma of "theological babyhood" all who lagged behind him in his career of impetuous change. We have heard him utter eloquent words as to the "many-sidedness of truth," and, suiting the action to the words, stretch both hands out, as if carefully turning round and exhibiting some gorgeous prism or many-faced crystal. We said to ourselves at the time,—"Well spoken;" nor are we at all minded even now to say otherwise. But we have often thought with ourselves since,—Was it truth or his own opinion that he so admired, and so won us to admire? Did he not drop the fair prism? Nay; did he not, in his later years dash to the ground the divine crystal, which, with such graceful art, both of word and action, he had bid us gaze upon and prize?

The two volumes before us are meant to do for Irving what Carlyle's three did for Cromwell. Carlyle, perhaps, overdid his apology somewhat; but he had thoroughly read and understood both the character and writings of his hero; so that we listen to him as to one who is entitled to be herald. But Mrs. Oliphant does not seem to have read many of Irving's volumes, and avowedly does not comprehend his theology. This is a serious drawback. Her epithets are thus not seldom faulty, her sketches imperfect, and her criticisms unjust. Her book becomes a eulogy, not an estimate; a defence without a vindication. It is not the truth of Irving's speculations that the writer seems to care for; the fact that they were his is sufficient to ennoble and sanctify them.

Like the Life of Robert Story, this biography is the compound of laxity and bigotry: of tolerance to every one who will tolerate its hero; of intolerance to every one else. Apparently the authoress has no explicit theological belief of her own. Her tone is that of Carlyle, and her indications are all in the direction of the Fast Church. As a biographer of Irving, one would have preferred a believer in something explicit and positive, like Irving himself; and it is rather a disappointment to find one's-self in the hands of a writer who is prepared to apologize for all that her hero said and did, simply because he was Edward Irving, who believes in Edward

Irving, and almost in him alone. Having ourselves the courage to believe in others besides him, we feel somewhat amazed at this ignoring of all human race beyond her hero and his worshippers; and we are disposed to believe that she would have done more justice to them, and certainly much more to herself, had she looked beyond this very limited circle, and conceived it at least possible that Irving might not be always right, nor his opponents, even the worst of them, say even the Presbytery of Annan,—always wrong.

But defections from divine truth are perilous; for all error is sin. They have seldom failed to wrap the conscience, to sour the spirit, and to weaken the moral sense. They have too often induced impatience and intolerance, even upon minds naturally mild and forbearing. A changeable creed cannot away with those who are not given to change; and a lax theology would fain take summary vengeance on all who refuse to regard this laxity as a virtue. Broad-Church men wield narrow pens; and, if one wants to get ripe specimen of theological intolerance, he must go, not to the Calvinist, who loves his creed, and therefore can understand why others love theirs; but to the man who has either passed through all creeds, or soared above them; whose Church, if he could get one formed to suit him, would embrace every "ism" in the world save evangelicalism; whose Bible would be a collection of speculations tested by the "verifying faculty;" whose Saviour is not the Christ of Golgotha, but a futurity—"the Christ that is to be;" whose Holy Spirit is the intuition of universal humanity; and whose religion is, externally, a pictorialism made up of dissolving views,—internally, a sentimentalism, if not a pantheism.

Philosophy drifts; revelation is anchored. Opinion varies, and is besides liable to daily decomposition; truth is a certainty and a constancy. Speculation is a pastime, but a creed is a solemn thing. The former deals in guesses, and cannot away with those who profess to have found the authentic; the latter makes sure; yet, for that very reason, is patient with those who are without an anchor or a resting place.

That which in our day draws to itself most hatred, awakens least sympathy, and is thought entitled to least tolerance, is the fixed creed. And they who are least forbearing to such a creed are the men who demand unlimited licence of speculation, as the necessity of a progressive age. The repulsion between the fixed and the unfixed is no doubt mutual; but the acerbity, and the envy, and the contempt, are all on the part of the latter.

Ready to Pardon.

Inquirers are often hindered in their acceptance of Christ by a vague notion that they must acquire a kind of moral fitness before they can avail themselves of his promises; and that they must seek pardon for some time before God is ready to grant it. Rev. J. Gray has some excellent words on this point.

When God pardons the sinner, he never delays, nor puts off, but does it instantly. He sees the prod'gal returning afar off, laden with all manner of sins, and cannot await his arrival, but runs to meet him with pardon and mercies. He

hears Ephraim bemoaning himself, and instantly cries: "Ephraim is a dear son, a pleasant child: since the time I spoke against him, I do earnestly remember him still, and my bowels are turned towards him; and I surely will have mercy upon him."

He finds the publican in the temple smiting upon his breast, and crying, "God be merciful to me a sinner," and sends him home to his house justified.

Oh! how true. "My ways are not yours ways, saith the Lord." No, no; he pardons like a God, fully, freely, instantly, abundantly, and forever.

The Personal Coming and Reign of Christ to be the faith of his people at the time of his appearing.

(Concluded.)

It will be observed that our proposition does not cover the broad ground of the writer alluded to, but only asserts that such is to be the faith of the saved, or translated ones, when Christ appears. And this substantially is the faith of that writer as will be seen by a sentence in the closing part of that article.

"When the subject comes to engage general attention, and be earnestly discussed, there will, as on all other questions, be two parties, and many doubtless will take the side of error, who, it might have been hoped, would embrace the truth. There are now individuals who regard the doctrine of Christ's coming and reign with such prejudice and contempt that it is not to be expected that any proof of its truth, however decisive, will reconcile them to it. They dislike it for its nature, not because it is not supported by adequate evidence. And thence they probably will go on in disbelief, scorn, and denunciation; and when driven by the progress of events to see and feel their mistake, will, in their rage and malignity, join the hostile party."

Thus his own arguments bring him to the conclusion—not that it will be universally received by the professed Christian church—but that it will be received by all the true children of God.

But to our proposition: The Personal coming and Reign of Christ is to be the faith of his saved people.

I. It is taught in the text and context.

1st. This is our God: This is the church's welcome. The language of recognition—not of surprise, but of joy. Had she been expecting some other event when the opening azure revealed the Holy One, we should hear the voice of astonishment instead of welcome. But no! He appears—not the "man of sorrow," and still he bears the marks of Calvary—not crowned with thorns and yet in the midst of that throne of glory she beholds "as it had been a lamb slain" and though surrounded with the ensigns of royalty she recognises the Bridegroom of the church—the Incarnate word, and the joyful exclamation is: "This is our God!"

2nd, we have waited for Him!" Waiting implies expectation. Had she been expecting some other event, disappointment would have characterized her greeting. But no! we have waited for Him, is the assurance with which the church greet each other as they behold their descending King. All ready!! loins girded,—lights burning—with anxious desire depicted on her countenance, and expressed in every action she exclaims O Lord we have waited for thee the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee yea with my spirit within me.

Again: How have they waited? 26: 8. In the way of thy judgments O Lord, have we waited for thee. Instead of the peaceful scenes of a converted globe, voices of contention rend the heavens: The noise and tumults of angry nations disturb the earth. Instead of the sword beaten into a pruning-hook, she beholds the plow-share beaten into a sword, and the pruning-hook into a spear and she hears the challenge to prepare war! wake up the mighty men! as never before. She knows it is the time of Jacob's trouble, but out of it will the coming Lord deliver her.

Again: how they are brought to the faith: See 26: 16, Lord in trouble have they visited thee, they poured out a prayer when thy chastening

was upon them Hos. 5: 15. In their affliction they will seek me. Thus when her air-built hopes are dashed, and human helpers fail when she sees that her hands have not "wrought any deliverance" nor caused the inhabitants of the world to fall," she turns her eyes, and sets her hopes on him who raised the dead, for she hears the voice of Inspiration calling her to the secret place to commune with God for a little moment till the indignation be overpast, and then she looks for him to come from his place to punish the inhabitants of the earth for their iniquity.

Once more: The Sealed Book. Chap. 29: 11. The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned saying. Read this I pray thee, and he saith I cannot for it is sealed. And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe, unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say Who seeth us? and who knoweth us? surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it. He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

Thus the church is represented as veiling her face and closing her eyes: being in love with the world, she forgets her heavenly inheritance, and the glories Christ hath in reserve for her: but the judgments that come upon the world just prior to the advent of the Holy One, tear the veil from her face—drop the scales from her eyes—unstop her ears,—and then, the deaf hear the words of the book, the eyes of the blind see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. That the blindness &c. referred to is not physical but merely a failure to see and hear the truth—indicated by the book being sealed—is apparent from the reason given for the rejoicing consequent upon sight being restored. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity that make a man an offender for a word, and lay a snare for him that reproveth in the gate and turn aside the just for a thing of nought, are cut off. That it is mental and moral blindness is also apparent from Isa. 42: Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? seeing many things, but thou observest not; opening the ears, but he heareth not. Who among you will give ear to this, who will hearken, and hear for the time to come? Thus the blindness is apparent: but judgment is laid to the line—the seal is broken—the mental vision is no more obscured,—and the espoused bride girds her loins and waits her coming Lord.

II. The attitude of the servants indicates the truth of our proposition. Matt. 24: Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you. That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart. My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and ap-

point him his portion with the hypocrites: then shall be weeping and gnashing of teeth."

Here we have the command to watch constantly the coming One, and the assurance that he who does thus watch, and warn his fellow-servants—thus "giving meat in due season"—shall be made ruler over all his master's goods. While the unwatchful servant who says, "My Lord delayeth his coming"—looking for long years of pleasure here—treating those who wait and weep on the watch-tower, with scorn and derision—shall be overtaken unawares, and his portion appointed in the outer darkness, with hypocrites.

There is no mistaking the application of this passage. As the servants are acknowledged to represent the two classes in the church—the faithful and unfaithful—the watchful and the careless

—so the Lord that cometh, can be none other than the crucified—the Son of Mary. So the portion of the servants looking for that coming can not be mistaken. See also Luke 12: 55, 43. "Let your loins be girded about, and your light burning: and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that, if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? and the Lord said, Who then is the faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? blessed is that servant, whom his lord, when he cometh, shall find so doing."

The Lord returns from the wedding—the faithful servants with loins girded and lights burning, wait that return. And the application is made not only to the disciples, but to all whom the Lord at his coming shall find so doing.

III. The attitude of the collective church. On her watch-tower, gazing into the darkness, scanning every point of the horizon, to see if there be signs of her Lord's returning. Heb. 9. So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation," also Tit 2: "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ;" and not only "looking" but all ready, waiting for it. 1 Thess. 1: "ye turned to God from idols, to serve the living and true God: and to wait for his Son from Heaven, and not only "waiting," but hearts all drawn out in love, with earnest desire, expecting the glad epiphany. 2 Tim. 4: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

A trio of impossibilities with any other view. IV. The indications of the Christian world point most unmistakably in the same direction at the present time.

A few extracts from religious periodicals will show that the current begins to set this way.

"The substance of a sermon preached on the Signs of the Times, at the opening of the U. P. Synod of Illinois, Aug. 28, 1861, by the retiring Moderator.—United Presbyterian.

"Can ye not discern the Signs of the Times?" —Matt. 16, 3.

"In the first verse, we learn that the Pharisees and Sadducees came to Jesus, and desired him to give them a sign from heaven. What kind of a sign they wanted, does not appear, nor for what purpose,—anything, probably, which would settle the question of his Messiahship. The Saviour, knowing that they were not actuated by a sincere desire to know the truth, did not comply with their request, but rather upbraided them for their want of spiritual discernment. From

their knowledge of natural signs, they could tell whether it would be fair, or foul weather on tomorrow, but they could not discern the spiritual meaning of those important events which were passing before them. It was their duty to do so. Hence we infer, that it is still a Christian duty, carefully to observe the signs of the times. It is not every future event that is foreshadowed by signs,—only those of the most vital importance to men. The first and second advents of our Saviour are events of this kind. The latter no less than the former, is clearly pointed out by unmistakable signs."

He then proceeds to point out the signs as having mainly already occurred, and to warn his brethren of the expected advent as already at the door.

The following is from the Christian Advocate and Journal a paper that 20 years ago would hardly tolerate an allusion to Christ's personal coming in its columns.

"Then will occur 'the time of the end' mentioned by Daniel, and that is to be a time of unparalleled trouble among the nations, although the immediate precursor of the millennium.

"But how long, Walter, before the millennium?"

"On that point my mind is yet undecided. As I said before, the 'time of the end' seems to be a transition period, longer or shorter according to the ratio of development. I incline to think it will embrace the hundred and thirty-six years which from the marked date of 1864, will close the 2000 years of the Christian dispensation; that is a short period compared to the 1260 years of the image. That may be the preparatory stage for all nations, for the perfection of the wonderful discoveries of the last fifty years, steam, electricity, odyllic forces, etc., and then at the right time the Lord will come, according to Zechariah, chapter 14th, will stand upon Mount Olivet, and from Jerusalem the center will send forth streams of light, and influence, and glory which will flood this earth with universal bliss."

The following from the March No. of "the Macedonian" is an extract of a sermon by Cannon Stowell.

"The signs of the time are expressive; there are indications that we are not far from some grand revolution in the state of the civilized world. The fact we have this day so often reiterated, and insisted upon is that the gospel is being preached in every nation for a witness, and He that uttered that prediction said, 'Then the end cometh.' Is not the gospel being preached in every nation? Where is the country under heaven where it is not sounded: what the language in which it is not heard; where the people to whom it has not gone forth? If then, it is being preached to nations for a witness, lo! the end cometh. And are there not other signs? The world is arming. Look at Italy. Hear the tones of terror sounding in the affrighted ears of the boasted successor of Peter, the Antichrist of Rome. See the noble bearing of the oppressed and scattered nationalities, see what scenes there are everywhere; all are arming for the battle. Is not Europe resounding with the din of arms? Is not every country resounding with the anvil, beating the sword blade, and forming the musket?

Do we not find every nation in a state of uncertainty and disquietude? Are we not every day seeing strange and eventful circumstances? And what is the voice that God is addressing to us, but 'Blessed is he that watcheth, and blessed is he that worketh.' 'Blessed is the servant whom his King, when he cometh shall find so doing; diligent, not disturbed; courageous not disquiet ed.'

The following from the Northern Christian Advocate is the last we shall offer. It speaks for itself. "The entire revelation of God to man harmonizes with the teaching, and with it harmonizes the marked and peculiar signs of our times. Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken by Daniel, the prophet, thus: 'Many shall run to and fro, and knowledge shall be increased.' Who can doubt? 'He that runneth may read' this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour thus, 'And because iniquity

shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way. The time of trouble spoken of by both Daniel and our Saviour is actual upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts in the Church, our nation and the world at large. "The bride is in exile," weeping and praying, "even so, come Lord Jesus." While the latter day "scoffers" in derision are saying, where is the promise of his coming?" Thousands are "deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such! Between that time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasted terrors as this world has never known—a time of plagues and tribulation as never was, when all hopes based on infinite good shall utterly perish, with all those who have deceived themselves thereby.

"No person who may be favored with grace enough to disarm himself to prejudice and set down as a humble learner at the feet of Christ and his apostles, and receive their exposition of the prophets, can resist the fact that the hope of the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2:13.

"Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies" bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the Israel of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the spark of their own kindling."

These might be multiplied almost indefinitely, but what we have quoted will show that as God's judgements are manifested men stop and think.

Those who have not adopted a theory, at once turn their thoughts in the right direction. While those who have been solacing themselves with the pleasing dream that error would soon fall and pass away before the majestic march of truth, are constrained to acknowledge in the language of the prophet "We have been in pain, we have as it were brought forth wind, we have not wrought any deliverance in the earth neither have the inhabitants of the world fallen."—We close then with.

V. A glance at the History and Doom of the true and apostolic church.

The one with the "attire of an harlot, "loud and stubborn in her ways," seated in the lap of luxury and exalted to the acme of worldly power and glory. Courted by the high-born and noble, clothed in purple, crowned a diadem of gems and rubies,—holding in her hand a golden cup filled with the intoxicating wine of worldly fame and honor, boasting "I sit a queen and am no widow and shall see no sorrow." Suddenly we see her neck encircled with the millstone of wrath and she sinks into the great ocean of wrath to rise no more at all.

The other, timid as the gentle fawn—poor and despised—clothed with shame, and her countenance clouded with sorrow—exposed to hunger and nakedness, peril and the sword—persecuted by her haughty rival, she flees into the wilderness for more than half a score of centuries—at times the plains of earth are moistened with the blood, and whitened with the bones of her children,—and the harlot tantalizing her with "Where is now thy God?"

Standing by the great river of Time, she sees her persecutor riding in triumph upon the mighty flood. But suddenly the avenging hand of Justice drops the millstone of wrath upon her devoted bark, and she sinks to rise no more.

And a voice from heaven calls: Rejoice over her. . . . for God hath avenged you on her. Rev. 18: 20.

A jubilant shout mingles with the dying groans of the Harlot, and an Alleluia from the Bride (Rev. 19: 6) announces the Reign of her coming Lord.

Then heaven opens (19: 11) and reveals the Bridegroom to the anxious Bride—while she exulting exclaims, "Lo this is our God: we have waited for Him.

For the Herald.

Foreign Correspondence.

BELOVED BRO. BRUSS, It is about time for me to write you again. My last was dated Sept. 6th. The day previous I arrived in Leeds. Bro. Mann and Thorp met me at the Station. Bro. Thorp took me to his residence in Middleton,—3 miles from Leeds, where he and Mrs. Thorp extended every kindness to me.

Sunday, Sept. 7th, I listened in the morning to the Rev. Mr. Tunnicliff, Baptist minister. He preached an excellent sermon on the words, "I am the vine, ye are the branches." He holds the Premillennial Advent, and thinks that the views taught by the Herald are the most consistent. He did not fail to refer to the blessed hope in his discourse. At the close of the service Bro. Thorp introduced me to him; and he at once cordially invited me to preach for him as soon as his chapel is reopened, it being undergoing repairs. In the afternoon I met with the Adventists. They meet in a Hall which they hire by the year. The service was a love feast; and the warm and hearty testimonies which were given, reminded me of the long days gone by when I used to meet with the children of God in another part of the same county. In the evening I preached. The hall was crowded; and I had the best attention while I discoursed for an hour on life through Christ, and the blessed hope of his full manifestation to complete that life. At the close a desire was expressed that I would prolong my stay, to which I readily consented, as I had no plan of action.

Tuesday 9th I read with interest "The Public Statement of Mr. J. H. Gordon (late Lecturer to the Leeds Secular Society,) with reference to his repudiation of secular principles, and his adoption of the Christian faith." Mr. G. was piously brought up, his parents being Independents. After leaving home he imbibed infidel principles, and after promulgating his sentiments in different cities and towns, he became the salaried Lecturer to the Leeds Infidel Society. This summer his mother, who resides in Carlisle, came to Leeds, and invited her son to accompany her to hear the Rev. Mr. Conder, successor to the late Dr. Hamilton. It seemed that the Spirit chose the subject, and guided in its treatment; for the mind of the unbeliever was arrested, and within two weeks he was a new creature in Christ Jesus. It is worthy of remark that his father in the distant city of Carlisle, being aware that his son was to accompany his mother to church, offered up special prayer,—and anticipated a favorable answer to his supplication,—during the period of Mr. Condor's sermon.

Tuesday evening 9th, through the kindness of Bro. William Thorp, I heard a lecture in the Hunslet Mechanics Institution, on the late discoveries in Ninevah and Babylon, illustrative of Scripture History. The lecturer presented numerous pictures of figures found on slabs dug from mounds. These figures, with certain accompanying inscriptions, are evidently the record of the doings of the kings of Assyria; and there is a remarkable agreement between these records, and the records of Scripture. For instance he exhibited the picture of a figure taken from a room which gave evidence of being a part of the palace of Sennacherib. On a slab was found a figure of a king on his throne with instruments of death in his hand, having on it the inscription,—"I give Lachish to slaughter." We are informed (2 Kings 18: 13, 14, 2 Chron. 32: 9, Isa. 36: 1, 2.) that Sennacherib king of Assyria came against all the fenced cities of Judah and took them; and Lachish is mentioned by name. In

short, the lecturer showed that the discoveries of Layard, and the reading of inscriptions by Robinson have cast great light on the words of Scripture, and must confirm every Bible student in the truthfulness of the sacred record.

Thursday 11th, by invitation I spent the afternoon at the house of the Rev. Mr. Tunnicliff. I much enjoyed his company and that of his family. He has been a reader of the Herald, and he highly approves of its editorial management. He seems to have clear views of our divided state as a people in America, and of the disposition of some to have the leadership, and be at the head of a party. I could not disguise the fact that the state of things among us fully accords with the impression he had received. I wish it could be otherwise, but I almost despair. My only hope is in the coming of Jesus. He will set all things right, and every one will be in his proper place, and find his own level. Happy era! let it haste.

Sunday 14th, I met in the morning with the Adventists. We had a very precious season in the breaking of bread. They attend to this ordinance every Sabbath morning. In the evening I preached from 1 Pet. 4, 7, and dwelt on the meaning of "the end of all things"—the sense in which the end of all things was at hand when Peter penned the text,—our present relation to the end of all things; and the practical use to be made of such knowledge as this. In short, I gave the general evidence of the Advent near, as it lies in my own mind. I felt the infirmities of the flesh; but I have reason to hope that a serious impression was made; and some spoke to me of being greatly enlightened and profited. However I failed to satisfy myself.

On the evening following we had a tea meeting in the same room. After tea the exercises took a most happy and spiritual direction. Some of my own hymns were read and sung; and I had a most happy time in speaking of God's dealings with me in the vale of tears, and of the blessed hope when tears will be wiped away forever. Bro. Thorp made some cheerful and appropriate remarks. Bro. Clough who preaches to this people, and who seems to be ready for every good word and work, also spoke. The meeting closed with a season of prevailing prayer.

Tuesday evening the 15th Bro. Thorp and I made an "excursion to the continent and back in less than two hours, through France, Prussia, Italy, Switzerland and the Rhine;"—that is, we visited a diorama of a continental tour, exhibiting prominent places and scenes on the way, as the Rhine, Bingen on the Rhine, Berlin, Geneva and scenes in Switzerland, the Alps, Italy, Naples, Vesuvius, the interior of the crater, eruption of Vesuvius, the temple of Venus in the ruins of Pompeii, city of Venice, Rome by night with the silvery illumination of St. Peter's on the evening of Easter Sunday, Paris by night brilliantly illuminated, Palace of Versailles, Gardens of St. Cloud, and many other places, concluding with a diorama representing the chapel of the Nativity at Bethlehem, exhibiting three distinct effects, the first representing the interior of the structure as it appears by daylight, the second showing it in the mysterious gloom of midnight; the last change displaying the sacred edifice brilliantly illuminated, with pilgrims, in the act of adoration and prayer, before the Holy Altar. The following lines were written after visiting the same diorama :

RUINS OF POMPEII.

By G. Linnaeus Banks, Poet Laureate to the late prince consort, suggested by a view of the Ruins of Pompeii, in Hamilton's Diorama.
Amid thy ruins, Pompeii, my spirit walks to-day,
In search of thy magnificence, thy glory passed away;
Mid crumbling columns, wrecks of ancient grandeur, do I tread,
Like some lorn ghost come back to mourn the city of the dead.
I gaze upon thy frescoed walls, upon each ruined shrine,
Whose desolation hath a voice, and speaks in tones divine;
I stand beneath thy Temple, where, two thousand years ago,
Great Pliny found an unknown grave, in thy dread overthrow.

Within thy once majestic gates the pilgrim stranger comes,
Musing around thy forum, and along thy street of tombs,
As though thy disinterred dust and fragments did recall
The lofty hopes, and throbbing hearts, that perished in thy fall.
Great city! mighty charnel house! the iron pen of time.
Hath writ thy mournful history in characters sublime,
For who, that mark'd thy pride of old, had thought that in one day,
Thy temples, halls, and palaces, should all have passed away!

Wednesday 17th I accompanied Mrs. Thorp to see a sick woman who was in deep distress for her soul. I talked, read, and prayed with her, and while doing so, she received salvation, and became unspeakably happy in a sense of forgiveness. She wanted to tell everybody what the Lord had done for her. She is 52 years old. Her husband wept aloud, and expressed some desire for religion. The next day I visited her trusting in Jesus, and happy in his love. May she be kept till the day of his coming.

Thursday 18th, I went to Halifax, distance 18 miles. Bro. G. Plummer, who had heard me in Leeds on the previous sabbath, met me at the Station, and I was welcomed to his home. Sunday morning he took me to the Independent chapel, a most magnificent building, where I heard a very sweet sermon, by the pastor, on Psalm 42: 2, the subject being the great end of public worship, viz. to commune with God; and the helpfulness of worship to that end. In the afternoon I preached in Bro. Plummer's drawing room, and presented Christ as our wisdom, righteousness, sanctification, and redemption, dwelling especially on his coming in glory to complete the work he has graciously begun. Bro. P. followed with some warm remarks. After service I took tea with a nephew of mine, Richard Hutchinson Wildman, my sister Sarah's son, who is a police officer. He and several Wesleyans wished to hear me that evening in their chapel, but the local preacher whose turn it was to preach, did not dare to give way for me. However, I preached in private; and the lady with whom my nephew boards invited me to pray, and the Lord seemed very near to hear and to bless. Monday evening Mr. and Mrs. P. took me to the Temperance Hall, where we heard a lecture by Mr. De Fairne, on "never too late to mend." Wednesday I accompanied four Christian ladies (one of them from London) to the summit of a high mountain which overlooks Halifax and commands a fine view of the surrounding country. I was told that Oliver Cromwell planted his guns here; but others have done a greater work since, for the Railway goes under the mountain! We conversed on the fact that many of the great events of Scripture took place on mountains; the ark rested on a mountain, Isaac was to be sacrificed on a mountain, the law was received on a mountain, we speak of our Lord's sermon on the mount, he was crucified on a rise of ground called Calvary, he ascended from a mountain, and when he comes again he is to set his feet on the mount of Olives.

Halifax is a neat active Town of about 40,000 inhabitants. It contains a park of great beauty and taste, and several hands are constantly employed to keep it in order. This park was given to the public by Frank Crossley, Esq. M. P.

I may add that I had several conversations on the Advent, with persons of intelligence, during my stay in Halifax; and I feel sure that my visit was not in vain. I left under a promise to return if the Lord will. I am much indebted to Bro. Plummer and family for their hospitality.

Thursday 25th, in response to an invitation I went to Bradford, distance 8 miles. Here I remained two days with Mr. and Mrs. Duckitt, with whom I formed an acquaintance in Liverpool, they being related by marriage to a niece of mine. They are Independents, or Congregationalists as they would be called in America. I explained to them the Advent faith, and gave them the Millennial News. Bradford is a manufacturing Town of about 140,000 inhabitants.

It is distinguished for its splendid warehouses, and its famous stuff goods. Many of our ladies in the States and Canada get handsome dresses from this place.

I may add that Mr. Squire Auty, publisher of the Orange and Protestant Banner called to see me, and took me to his house, and showed me his Orange Hall, where he has everything to remind one of the cruelties of the Papists, and the noble deeds, and great sufferings of Protestants. I took the opportunity of presenting popery in the light of prophecy, and the Lord's coming as the hope of Protestants.

Saturday 27th, returned to Leeds, and my pleasant home with Bro. and Sister Thorp. Sunday morning I met with the brethren to break bread. Lev. 16 and Heb. 9 were read. In connection with ordinance some remarks were made on a broken law, the broken body, and a broken heart; also on the blood of Jesus—his pleadings in heaven, and his coming in glory, as the chief sources of Christian comfort. In the evening I preached to a full house from 2 Tim. 1: 12, my subject being the full confidence of faith and hope, not only as the privilege of the apostle, but as the privilege of all who will truly seek it. The word was very precious to my own soul; and I have reason to think that the subject was felt to be meat in due season. We need to maintain a close walk with God in order to be prepared for the days of evil in which we live, and in order to labour for souls.

In closing I may say that the chief topics of interest here are the civil war in America, and Italian affairs. The friends of liberty feel grieved with the turn things seem to be taking in Italy; but it is a consolation to feel that the Lord reigns, and that his word will be fulfilled. I deeply sympathise with the once happy country (the Northern States) in which I have labored in the gospel, and in which many of my best and dearest friends reside. May God be gracious, and may his waiting children, in this hour of sadness and national gloom, be able to trust in the name of the Lord and stay upon their God. His grace is sufficient for the darkest hour, and he will cause the wrath of men to praise him. Weeping may endure for the night, but the morning of joy will come. "Look up, and lift up your heads, for your redemption draweth nigh."

I remain fraternally yours in the blessed hope
R. HUTCHINSON.

Leeds, Eng. Sept. 30th 1862.

The Milk-White Dove; OR LITTLE JACOB'S TEMPTATION.

Will you have a story, darling?
I know one, very old,
For when I was a little child
I used to hear it told.
It is about a little boy,
And the pigeons which he sold.
His mother,—she was poor,
And kept a rich man's gate;
Until the carriages passed through,
There Jacob had to wait.
Now Jacob was a patient lad,
A loving faithful son:
Of all the things the rich man had
He wanted only one.
A pigeon with a crested head,
And feathers soft as silk.
With crimson feet and crimson bill,
The rest as white as milk.
He had some pigeons of his own,
He loved them very well;
But then, his mother was so poor,
He rear'd them all to sell.
He kept them in a little shed
That sloped down from the roof:
Great trouble he had every spring
To make it water-proof.
He used to count them every day,
To see he had them all:
They knew his footstep when he came,
And answer'd to his call.
And one—a chocolate-color'd hen—
Was prettier than the rest,
Because there was a gloss like gold
All round its throat and breast.
You know the little birds in spring
Build houses, where they dwell
And feed and rear their little ones,
And love each other well.
So the black pigeons Jacob had
Were mated with the grey;
And crested-crown and ring-neck made
Their nest the first of May.
For God hath made each little bird
To love, and need a mate;

And so the little chocolate hen
Was very desolate.

And Jacob thought if he could get
The rich man's milk-white dove,
And keep it always for his own,—
Now, listen to me, love:

He wanted that which was not his,
That which another had;
And so a great temptation grew
Around the little lad.

The rich man had whole flocks of birds
And Jacob reason'd so:—

"If I should take this one white dove,
How can he ever know?

"Among so many can he miss
The one that I shall take;

Among so many, many birds,
What diff'rence can it make?"

But, darling, even while his heart
Throbb'd with these wishes strong,
A something always troubled him—
He knew that it was wrong.

So, time pass'd on, he watch'd the dove;
How ev'ry day it came
Nearer and nearer to the shed,
More gentle, and more tame.

He watch'd it with a longing eye:
At last, one summer day,
He saw it settle on the roof
As if it meant to stay.

Now Jacob seem'd a happy boy;
Said he, "It has a right
To choose a dwelling anywhere,
Most pleasant in its sight."

And so he scattered grains of corn
And crumbs of wheaten bread,
Because he thought the dove would stay
Where it was kindly fed.

Well, time pass'd on—the milk-white dove
Well pleased with Jacob's care,
Soon learn'd to know him like the rest,
And seem'd right happy there.

One morning he had call'd them all
Around him to be fed;
And on the ground he scatter'd corn,
And peas, and crumbs of bread;

When all at once, he heard a man,
Outside the road-gate, call—
"Boy, if these pigeons are for sale,
I think I'll take them all."

All!—how it smote on Jacob's ear!
"I see there are but eight:

If you will take eight shillings, down,
I'll pay you at that rate."

Now, at that moment, all the birds
Were feeding in the sun,
But Jacob, in his startled heart,
Could think of only one.

And never since the milk-white dove
Had joined the chocolate hen,
Had he felt in his inmost heart
As he was feeling then.

"Come—hurry, hurry!" said the man;
"I have no time to lose;
Between the shillings and the birds
It can't be hard to choose."

Poor Jacob, having once begun
To do what was not right,
Forgetting he was standing in
His Heavenly Father's sight.

And knowing how his mother had
A quarter's rent to pay,
Felt, in his heart, the sense of right
Was fading fast away;

When, from the open cottage door,
There came a murmuring low:
It was his mother's morning hymn,
Solemn, and sweet, and slow.

He listen'd, and a holy fear
Was waken'd in his heart,
And strength was given him that hour
To choose the better part;

And turning to the stranger man
A frank, untroubled eye,
He said, "But seven birds are mine;
But seven you can buy."

"Oh!" said the man, "they go in pairs,
And will not suit me then;"
So Jacob sold him only six,
And kept the chocolate hen.

And when the ev'ning shadows came,
And dew was on the grass,
He watch'd outside the garden gate,
To see the rich man pass;

And in his hand the milk-white dove
He held, with gentle care;
And many a soft caress he laid
Upon its feathers fair.

And when at last, the rich man came,
Poor Jacob, render'd bold,
By feeling he was in the right,
His artless story told.

And after he had owned to all
The wrong which he had done,
And the worst wrong he wished to do,
He lifted to the sun.

A happy, open, fearless face,
Which won the rich man's love;
And so he bade him always keep
For his, the milk-white dove.

And Jacob, once more good and true,
Stood in his mother's sight,
The struggle of temptation past,
The wrong all turn'd to right.

And Jacob with a heart at rest
Lay down upon his bed;
And whiter wings than his white dove's
Were round his pillow spread.

[Children's Friend.]

A SCRIPTURAL SUM. The text for the following scriptural sum may be found in 2 Peter i. 5, i.-7. If our young readers would get the answer, they must work out the problem. It is as follows:—

Add to your faith, virtue;
And to your virtue, knowledge;
And to your knowledge, temperance
And to your temperance, patience;
And to patience, godliness;
And to godliness, brotherly kindness;
And to brotherly kindness, charity.

The Answer.—For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ.—*Rural Repository.*



ADVENT HERALD.

BOSTON, OCTOBER 28, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Legacies of the Late Wm. Plummer.

We learn from the almoner of the last Wm. Plummer, whose legacy to the A. M. A. was noticed in our last, that he made bequests as follows:

To the Baptist church in Londonderry, N. H. to be used as a fund \$5,000.00

To the American and Foreign Bible Society 3,500.00

To the Boston Tract Society 500.00

To the Baptist N. H. State Convention, for poor churches 500.00

To the Assylum for the Insane at Concord 500.00

N. H. 500.00

To the Editor of the Advent Herald for the use of that paper 400.00

To Henry Plummer, Haverhill, Mass. 300.00

To J. V. Himes Boston 300.00

To the Advent Church in Boston 100.00

To a lady in Framingham 100.00

And various sums amounting to about 600,000.

The balance of his property, supposed to amount to forty to fifty thousand dollars, he left to his only sister, her only daughter and ten grand children. Mr. Plummer's property was acquired without any particular effort on his part, and was attributed by him to God's favor. As for instance some twenty years ago he paid six hundred dollars for a wood lot on which the wood had been just cut; and

a few years since he sold the wood and timber that had grown upon it since purchasing, for over ten thousand dollars—having the land still in his possession as valuable as when first purchased. He stated that he never had but one reverse of fortune, and that was when he withheld a subscription that he had made to the N. H. Insane Asylum, for the reason that it was not located where he expected it would be when he subscribed. He soon lost one of his best horses, and other losses rapidly followed, until he hastened to double his former subscription and forwarded the money to the officers of that institution. Immediately upon that his reverses ceased and as his charities continued to flow out toward various objects of benevolence, he was favored with uniform worldly prosperity. He whose is the silver and gold, and the cattle upon a thousand hills, knows when to withhold and when to bestow, and he knows whom to enrich and whom to impoverish.

Edward Irving.

We complete this week Dr. Bonar's review, in the London Quarterly Journal of Prophecy, of Mrs. Oliphant's Biography of Edward Irving. We feel greatly indebted to Dr. Bonar for so just and discriminating an estimate of that, in his day, famous London preacher. Dr. B. has shown no disposition to extenuate, or to set down aught in malice, anything respecting Mr. Irving, and has given a very graphic, and we doubt not a reliable analysis of his traits and characteristics. Our readers will do well to peruse the entire article in its connection. To the portion in the present Herald, we would call particular attention, as a very just treatment of every like effort to make truth subservient to individual worship.

Four More Wanted.

At a session of the A. M. A. the following kind and generous proposition was made by Bro. Wm. S. Howden viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we the undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names.

W. S. Howden,	Waterbury Vt., Pd.	\$10.00
D. Bosworth,	" "	10.00
D. I. McAllister,	Stow "	10.00
O. Doud,	New Haven "	10.00
Geo. J. Colby,	Waterbury "	10.00
Wm. H. Swartz,	Shiremanstown Pa.	10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

TO THE LORD'S STEWARDS.

Those who have money to invest in the Lord's cause, will find a worthy object on which to bestow it by addressing Mr. J. M. Barstow, 127 North Eleventh street, Philadelphia, or sending it to the undersigned, Salem, Mass. It is for the support of a young man engaged in missionary labor. Any donations forwarded, will be faithfully appropriated.

J. LITCH.

A Chronological Enquiry.

BRO. BLISS:—Is there any justification for the following statement on p. 28, vol. 4 of No. 22 of the "Voice," in respect to the number required beyond 1862 to complete 6000 years? viz. That,

"Mr. Shimeall, and several other eminent chronologists, make the deficit only 6 years, which would be supplied in 1868."

J. LITCH.

ANS. Mr. Fines Clinton "an eminent chronologist," who admits that he fills up two chasms between the exode and temple "from conjecture, not from testimony," ends the 6000 years in 1862. Mr. Shimeall—who twice counted 19 years after the 4th of Jehoiakim, who twice reckons the 24 years he gives to Samuel in his process of estimating 450 years previous to that prophet and which his numbers fail to harmonize into 15 years, who omits 11 years between Amaziah and Uzziah, and who has made several minor errors fully apparent to any one capable of adding and subtracting numbers—does by his erroneous computation, estimate only a deficit of six years" to complete the 6000. He is, however, the only author within our knowledge making any pretensions as a chronologists, who claims any such result. A Mr. Mitchel Paget Baxter from England, who wrote a pamphlet on "The End of the world" that we copied, commencing in the Herald of Feb. 22, 1862, who has no particular knowledge of chronology who interpolates seven years after the 4th of Jehoiakim, twice counts

the 1st of Cyrus, reckons seven where there are but six years between the Jordan and division of land and twelve where there are but eleven years between Amaziah and Uzziah, and gratuitously adds a year elsewhere—arrives at a similar result, making a deficit of seven years. Also a Mr. James Scott of Edinburgh, who has made a chronological computation in which he twice counts the year in which Noah was in the ark and interpolates ten years after the 4th of Jehoiakim—arrives at a similar conclusion. But as both of these last referred to are limited in their chronological efforts to the mere adding together of the numbers of the several periods supposed by them to span the ages of time, the application of the term "eminent" to them would be a strange misnomer. Bishop Bowen of Africa, who in like manner added the same numbers, but omitted the eleven years after Amaziah and twice counted nineteen years after Jehoiakim, ends them in 1872; whilst Mr. Elliott, who attempts no treatise on chronology, ends them with Clinton. Aside from these writers, we know of one who ends the 6000 years near the time named; and as no one of them but Mr. Clinton is eminent as a chronologist, and who candidly admits the use of conjectural elements, we regard the statement not only as unjustifiable, but as a random affirmation that will greatly mislead the uninformed. We cannot be too cautious and precise in statements of fact, or in quotations of opinions.

From Bro. R. Wendell.

Bro. Bliss:—Presuming that this will find you returned from your meeting at Waterbury, I write to say that I was perfectly satisfied with the manner in which you responded in the Herald of Oct. 4th to my letter headed—"A 'Correction' Corrected." I asked for justice, and you met the demand promptly, thoroughly and in a Christian manner. For this I thank you, as I also do for the pains you were at to place the entire matter in its true light. I trust that when an opportunity offers for me to reciprocate your kindness, I shall not appear to have forgotten it.

Perhaps I may endeavor, one of these days, to cancel any obligation I may be under by sending you a "nut to crack" on the state of the dead or the punishment of the wicked. I have an impression that I could raise some points, the solution of which would not be greatly facilitated by your acknowledged proficiency in "mathematical and chronological" matters. But I am wandering from the point; I do not intend by the suggestion just made to promise or threaten anything. So do not be elated or alarmed. You have set a noble example of a willingness to correct your own mistake, and while I hope somebody may profit by it, I cannot say that I feel the least admiration for the "Correction" which it has extorted from the author of Retribution. (See Crisis of Oct. 7th.) The ingenuity of expression displayed in that Crisis' 'Correction' suggests that it was penned by a person who believes that the design of language is to conceal one's ideas. Certainly, no one would suspect that the author of Retribution was at all disposed to confess himself in fault. But you will not need that I should analyze the "Correction" for you, though I am quite sure it will puzzle most of the readers of the Crisis to understand it. Peace be with you.

Yours in Christ,

RUFUS WENDELL.

Salem, Oct. 11, 1862.

American Evangelical Advent Conference.

The Constitution and By-Laws were then read by the Secretary, after which the following Committees were appointed by the President.

Com. on Public Worship—D. Bosworth, J. Pearson, Jr. and D. I. Robinson.

Com. on Business—L. Osler, D. I. Robinson and H. Bundy.

Com. on Next Conference—I. H. Shipman, L. Osler, O. R. Fassett.

Com. on Membership—A. Dillingham, W. H. Eastman, and C. Doud.

Com. on Nomination—J. M. Orrock, I. H. Shipman, and C. Cunningham.

TUESDAY EVENING.

At 7 o'clock the Conference met and listened to the Annual Sermon by Eld. D. Bosworth, Pastor of the church at Waterbury, the doctrinal exercises being conducted by Eld. H. Bundy, of No. Springfield Vt.

WEDNESDAY, A. M.

At 8 o'clock the brethren and sisters gathered in the Chapel to spend an hour in social worship, in which was manifested a good degree of interest.

At 10 o'clock the Conference was called to order, and that part of the proceedings of last year relating to unfinished business, was read. The following amendment having been offered by Bro. Bliss at the Conference last year, was taken from the table, and without discussion, passed:—Inasmuch as the design of Sec. 7 of Art. 2, and of the last clause of Sec. 7, Art. 9, has been provided for by the organization

of the American Millennial Association, and as additional provision of the kind is not needed, those parts of our Constitution be and they are hereby rescinded."

The Conference then listened to a short essay on the essential qualities of Prayer, by Eld. H. Canfield of Cabot, Vt. which was followed by an essay on Social meetings, by Eld. D. I. Robinson of Brooksville, Vt. These were followed by many warm exhortations by different brethren present.

AFTERNOON.

Conference assembled at 2 o'clock. Exercises opened with prayer, by Eld. W. H. Eastman, of Whitefield, N. H.

The Committee on next Conference made the following report, which was adopted:—

"Your Committee on next Conference beg leave to report Eld. J. Y. Lanning of Pa. as the Preacher, and Eld. J. M. Orrock of Waterloo, C. E. as alternate. As it is desirable that our Conference be held in places most convenient for the largest number, we would suggest that a committee of three be appointed to secure a place and make arrangements for our next meeting, and in order that said committee may be aided in their work we would recommend that an opportunity be offered for suggestions at the present time. Your committee would take the liberty further to recommend to your consideration the propriety of holding our annual gatherings for one week. All of which is respectfully solicited."

After listening to suggestions from different brethren, relative to the place and length of time of holding the next Conference, the matter was referred to the committee making the above report.

The Committee on nominations reported names to the Conference for Officers the ensuing year, to be elected by ballot.

Eld. W. H. Eastman read an Essay on "the Sabbath" which was followed by pertinent remarks from Brn. Himes, Bosworth, Robinson, Shipman and Bliss.

WEDNESDAY EVENING.

Conference convened at 7 o'clock to listen to an Essay by Bro. Bliss, of Boston, on "the Coming One." At the appointed hour the chapel was literally packed with anxious hearers to hear of him who is the "bright and the morning Star," and of the time when the "desire of all nations shall come." May the Lord hasten it in his time.

THURSDAY MORNING.

At 8 o'clock met at the Chapel for Prayer and Praise, and the great Master of Assemblies was there present, according to the promise. It was at these social interviews that the brethren received strength and grace to go on their way rejoicing, and become fitted for the duties of the day.

At 10:45 the Conference was called to order, and the exercises commenced by singing the 592nd Hymn of the Harp—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Bro. Shipman, of Sugar Hill, read an Essay on "Active Christianity," which was timely, and well received by an appreciative audience, and was followed by exhortations from different brethren. There is a great deal of professed Christianity but, alas, how little vital, active piety. May the Lord awake us to greater activity in the blessed cause.

THURSDAY AFTERNOON.

At 1:15 the Conference reassembled and spent an hour in social worship; after which Eld. Cyrus Cunningham read an Essay on "The Christian Ministry."

"Let Zion's watchmen all awake,
And take the alarm the give:
Now let them from the mouth of God
Their awful charge receive."

The Essay was followed by remarks from Brn. Litch, Osler, Shipman, Parker, Eastman, Parady, and Dudley.

Bro. Litch referred in a very touching manner, to "him who taught us how to read the Bible," and as the mind was carried back to the old veteran of the Advent cause—Wm. Miller, of Low Hampton, N. Y. deceased—every heart was moved, and the tear of affectionate sympathy was shed by many present, showing how highly the labors of love and truth, of that devoted follower of Christ, are esteemed and cherished by those that love the appearing of our Lord.

THURSDAY EVENING.

Conference assembled at 7 o'clock, where the Essay on "Our mission," was read, by Eld. L. Osler, after which the Lord's Supper was administered by Elds. J. Litch and D. Bosworth.

FRIDAY MORNING.

Conference assembled at 10 O'clock, and letters were read as follows:

From Eld. F. Gunner.

Lowell Mass. Oct. 7th 1862.

DEAR BRETHREN, For the first time since the or-

ganization of the A. E. A. Conference I shall, necessarily be absent from your midst. Sickness in my family, at this time will detain me at home. I most heartily wish that I could be with you, to share, as heretofore in your deliberations and Christian counsels, for I have ever found them to be, both instructive and comforting to the heart.

At present writing, I am located as Pastor of the Advent Society, now worshipping in the Lee St. Chapel, Lowell, Mass.: and I hope to be made useful in my Master's cause—be my stay in Lowell short or long. In relation to my recent field of labor, in Salem, Mass. I will say, that owing to the unpromising aspect of affairs, and the temporal pressure induced by the Southern War, in connection with sickness in my family, I was induced to carry out my intention of resignation, so that, at present writing, meetings with the Salem E. A. Society are suspended. That field of labor therefore is now open to any member of our Conference at liberty to enter and occupy.

The minutes of Conference I committed to the care of our esteemed Bro. Bliss, whom I trust is with you in good spirit, as usual.

Let me share in your sympathy and prayers, for I commend you to God and to the word of his grace: and in common with you, I am looking up, expectant of soon-coming redemption at the appearing of Our Glorious Lord.

Accept the assurance of continued Christian esteem.

Believe me as ever—Your Bro. in the Gospel.

F. GUNNER.

From the Church in Low Hampton.

DEAR BRETHREN:—Time unceasingly has waited us on another year since we made our last report; and could we, as we take a retrospect of the past year, be conscious that the cause in this place had been steadily progressing with the revolving wheels of time, it would be a source of comfort and satisfaction to report the fact to the conference.

But in reporting to you our condition as a church, we have nothing very encouraging to say. Our number is the same nominally, as when we last reported.

We have been destitute of stated preaching the past year, but have regularly kept up public worship on the Sabbath,—some of the time by reading sermons, and at other times some of the brethren have read portions of the scriptures and explained them to the edification of those present.

The number attending meeting is small when compared with what it was in our prosperity, when our chapel was filled to overflowing. There may be many causes for our declension; but perhaps one as prominent as any is our national troubles. The war excitement has doubtless had a tendency to divert the minds of many.

I trust it may be said of us as it was of the church of Philadelphia, "Thou hast a little strength." We mean to hold fast that which we have, and in the mean time seek for more, that we may be strong. And to this end we ask your prayers, that He who has promised to "strengthen the weak hands" will revive us as a church, that we may be as a city set on a hill which cannot be hid.

While our country is desolated with intestine war and commotion, and our nation's destinies seems to be trembling in the balance, we desire to have our hopes centered on that Kingdom which cannot be removed, and where the confused noise of the warrior with garments rolled in blood will be known no more.

We regret that we are not able to send one or more delegates to the conference. The male members of our church are composed of farmers, and in this section farmers are more hurried than at most any other time in the year.

May the Lord be with you in your deliberations and crown your efforts with success.

In behalf of the Church.

D. E. ATWOOD.

From the Church in Sugar Hill.

DEAR BRETHREN:—The church at Sugar Hill, N. H.—sendeth Christian salutation, and may grace, mercy, and peace be with you all as also with the whole household of God every where, and in every place. In making our report, we have to say amid all the conflicts of earth, the God of Israel still lives to bless his saints and is yet mindful of us in this place.

Though many of our faithful and strong brethren who started in the race with us are gone, and their voices silent in death, though we hear their faithful testimonies and friendly warnings no more on earth, we look beyond the grave to a glorious morning, a new earth, where we hope again to unite with them in giving praise and glory to that God and Saviour who hath redeemed us with his own blood. The church here has engaged the pastoral labors of Eld. I. H. Shipman one half the time for the year to

come, the same as we have enjoyed for the last sixteen or seventeen years in the past; in which time we have had much of the presence and power of God and seen many happy souls converted and added to the church,—many of whom we trust will be saved in the day of his coming. Our sabbath meetings are well attended, and usually very interesting. Week meetings are regularly kept up, and most of the time a good interest. We have had a good sabbath school through the summer and fall, which usually closes with the commencement of cold weather,—also a Bible class. We have a very good singing choir which, with good preaching, adds much to our sabbath services. Bro. Shipman is highly esteemed for his labors of love and self sacrifice for the welfare and prosperity of his charge, and his labors are appreciated by the community generally. There are now about one hundred names recorded on our church records, some of whom, very good brethren, have removed away, and many are too cold and remiss in duty towards God and their brethren, still we have a good number left who are encouraged in these perilous times to make their way to the heavens of rest, and we enjoy many precious seasons together. Finally, Dear Brethren, may we all lay aside all carnal weapons and gird on anew and more closely the armour of God, and fight manfully the battle, and be made overcomers through the blood of the Lamb. Pray for us.

In behalf of the church.

I. C. YOUNG, Clerk.

Sugar Hill, N. H. Oct. 4 1862.

From the Church in North Springfield, Vt.

DEAR BRETHREN:—We send by the hands of our delegates, Bro. S. Burke and C. A. Lockwood a brief letter, thinking you will feel an interest (since you last met at our place) in our welfare.

Amid the perils of these last days, as in Sardis, a few are endeavoring to keep their garments; and we hope, like them, ere long will walk in white with the Redeemer and redeemed.

The last year, like former years, has been one of some trial; we have had an opposition meeting, and many other counteracting influences to contend with; the love of many waxes cold; the world, the flesh, and the devil—foes within and foes without perplexity and distress, but cannot destroy; quite a number cannot be moved from their steadfastness in Christ; amid the storms and breakers they hold a steady helm, undismayed, knowing God has planted, the vine and that in due time he will send the dew and rain, so that every abiding branch shall bear its ripening fruit.

We often turn back to the Conference in this place, last year, and regret that we cannot have a yearly visit from those heralds of Christ, and others who came like clouds filled with rain to bless us; but soon, unless we mistake the signs of the times, we hope to meet where congregations never break up and sabbaths never end—where sectional interest will breed no wars, nor color make slaves, where the iron hail shall cause no widow hearts to bleed or orphans' eyes to weep, where states and kingdoms shall be swallowed up in one vast realm of power, and Christ in royal pomp shall sit on Davids throne.

Yes, there brethren, ere long we hope to meet; until which time pray for us that our faith fail not.

S. BURKE, Clerk.

JOY IN SORROW.

A British officer in India mentioned, at a missionary meeting the following case, as one among the many illustrations of the results of missionary labor:

A converted Brahmin, named Dondaba, had, on his baptism, lost his houses, his fields, his wells, his wife, and his children. Although a Mahratta, he spoke sufficient Hindostani to understand me when I asked him how he bore his sorrows, and if he were supported under them.

"Aye," he said, "I am often asked that; but I am never asked how I bears my joys, for I have joys. 'The Lord Jesus,' he added, 'sought me out, and found me, a poor stray sheep, in the jungles; He brought me to His fold, and He will never leave me. To whom else should I go if I were to leave Him?"'

BEING FILLED WITH THE SPIRIT.

The Rev. John Fletcher, Vicar of Madeley, the distinguished and devoted Christian, and advocate of the truth, once said: "We must not be content to be only cleansed from sin; we must be filled with the Spirit." One asked him: "What is to be experienced in the full accomplishment of the promise?" "Oh!" said he, "what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed, are comprehended here! To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a God!"

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Sabbath August 31. We rose at 5, and enjoyed a most beautiful love feast at the alter. One thousand professors were present of which in the brief hour or more between one and two hundred took part. It was a feast of love indeed. Here I had the pleasure of beholding a large number of old and dear friends, who had been brought into the faith, by the labors of Father Miller, and others of the early laborers in the Advent cause. It was a great consolation to see and know that our labors had not been in vain in the Lord.

At 10 A. M. Eld. S. G. Mathewson gave a discourse on Acts 17: 31. It was a plain and powerful appeal to all, on the subject of our blessed hope, and of the day of doom, when all both righteous and wicked in their order will receive their final doom, after the resurrection of the body.

I followed in a strong appeal to all on the certainty of being near that event, and the importance of being ready.

The crowd was immense but the most perfect order prevailed, during the intermission of two hours.

At two o'clock Eld. Grant, the chairman of the committee, again called the multitude to order for service again; when Elder Couch, gave a thrilling discourse from Luke 21: 25, 26, showing the present condition of the world, and especially of our own country (which he hoped would be temporally saved)—and in conclusion, told us that the ship of state must go down in this last battle, and the kingdom of God would take the place of the kingdom of this world.

At the conclusion, I was deeply affected, and again poured out my heart in strong beseechings to the multitude to get ready for the final storm. Eld. P. Cole, followed in strong appeals to the multitude, with others, and engaged in a prayer meeting for all who wanted to go into the kingdom. In the meantime, a larger number repaired to the water, where Bro. Hastings baptised 18 souls. The scene at the water was most blessed and triumphant.

There was no public service in the evening. The crowd retired, and the camp family had quiet and rest for a short time, when meeting was resumed again. At the stand Elder Hastings received the thirty souls who had been baptised by himself, Elder Grant, and Taylor during the meeting, by laying on of hands and prayers. The scene was a very solemn one. At the close, sister A. B. Muzzy, received the right hand of fellowship, to labor in the vineyard of the Lord as the door may open to her. She is a faithful laborer.

Next came the communion, in the boarding tent, where 450 of the saints sit down to the table of the Lord. There were three tables; and by arrangement of the committee Elder Matherson stood at the head of the right, Eld. Sheldon at the head of the left, Eld. J. V. Himes at the head of the center, to open the service. It would be in vain to attempt to describe the scene. It was solemn, yet joyful and glorious. We felt indeed, the reality of the poet's sentiment:

"How sweet and awful is the peace
With Christ within the doors."

There was a deep sense with some and even with many, that Jesus might come ere another such season might return, on this ground. Amen, even so, let it be, still I look beyond a little, for other events to transpire before that great and glorious day.

At the close, the bell was rung, and the brethren came to the stand again, when Brethren A. M. Higgins, and P. Butler were set apart to the work of the ministry. After this the brethren and sisters in their respective tents continued their services at pleasure, some till the midnight hour, when all was quiet, and the Lord gave us rest.

Monday Sept. 1. At early morn, all were up to break up the camp, and pack up for home. The scene of breaking up and parting almost makes us wish, that we were in the great camp, that is never to be broken up. But soon we shall be there; and so we wait and hope.

By 7 o'clock many were off for the East, and by 11 o'clock, all were gone, save Bro. Morgan, and a

few were left to close up, came for the camp furniture &c. God bless his dear people, as they go to their respective homes, and prepare us all to meet again in the kingdom.

I may remark in conclusion, that there were differences of views on some things in the camp. But the kindest spirit prevailed, differing in love. Some held to the return of literal Israel; and others, that it will be the return only of the true, or spiritual seed; but differed in tried feelings, and heard each other with pleasure.

Elder G. Storrs, was on the ground, and was received with Christian kindness. But his new view, that there is no "resurrection of the unjust," was not received with favor except by a few. Neither Elder Grant who had the chief care of the meeting, or any of his associates having responsibility could give it the least countenance, as having any foundation in truth. The discussions were carried on in a kind spirit, and the interests of the meeting were not materially affected by it. Brethren begin to feel that they must be careful how they give up plain positive scriptures, on any important doctrine of the Bible; as when they begin, in this departure from the book, it is not difficult to tell where it will end.

Some dear brethren have become interested in this view of the non-resurrection of the wicked dead. I am sorry for it, yet with their known love of Christ, and his people, I could not treat them otherwise, than as brethren, still I cannot but pray for them as in error, and remind them that other things are involved in this new view which ought to be understood and guarded against. For if we may give up plain Bible in one case we may in another, and soon, we may find ourselves in a condition to give up the whole. Oh, let us hold fast the faithful word, and live by every word that proceedeth out of the mouth of God.

May heaven smile on us, during the rest of our pilgrimage, and give us a place at last in the New Earth. Awen.

JOSHUA V. HIMES.

Wilbraham, Sept. 1 1862.

A LEAF FROM

MY JOURNAL.

Return'd to Chester Cove Bay Shore; and here my heart was made sad, for the enemy had been there in my absence and tore down the beautiful House we had built. Sectarianism had sprung up, and there was danger that some new doctrine would spring up. Some were scared, others were pressed down, some were the same as when I left, and so I commenced meetings again as though nothing had happened, visited from house to house as usual, found a sister at the point of death, said she had been praying I might return that she might see me once more before she died; she pressed me to her bosom with her cold icy arms, as though I was her own mother or sister, said her prayer was answered, she had lived to see my face once more; thus did the dying saint feel towards me an unworthy child, said she wanted to be buried by the Advent people for she believed in their doctrine. She wanted Bro. Ingham to preach her funeral sermon. I sang and prayed with her and left for meeting. The next morning she breathed her last, and quietly fell asleep in Jesus. Bro. Ingham was sent for and preached the funeral sermon. This circumstance called together many who were prejudiced against us, much prejudice was removed, and the work of God commenced anew. I composed some verses on the death of this dear sister, and sung them at the grave.

Text: "For the son of man is come to seek and to save that which was lost." One backslider, who had not been to any of the meetings, was struck under conviction by the reading of the text, confessed her wanderings in a meeting afterward, and we left her happy in the Lord. I felt it my duty to stop awhile and labor for the good of the cause, and the enemy stood back awhile and let the Lord work; the good old fashioned reformation spirit settled down upon the people, and it seemed as though every body in the region round about were convicted of sin; and some became as bright converts as I ever saw. Bro. Ingham baptised ten in the Bay of Fundy, all of whom came out of the water giving glory to God. A more beautiful baptismal scene I never witnessed. May 24th. One year ago to day I left my own native shore for N. S. landed here among strangers; but have found many warm hearted friends. My Master told me if I forsook all and followed him, I should have houses and lands, men and sisters yea all that I needed in this world, with persecution; and all this I have received, with the promise I will never leave thee.

Took a ramble this morning among the poor, on the rocky board shore. The first call I make is on a colored family; here I found poverty, but Christians; I read, sang, and prayed with them, and passed on among the rocks, while the Bay of Fun-

dy was dashing and rolling up its white foam a few rods below.

My next call was at a log house, with but one room. Here met a Bro. and sister who had been much blest in our meetings; sung and prayed with them, and commenced to retrace my steps upon the rocks; while passing along in deep meditation, I heard a faint voice of a little girl, and on looking up she was standing near me and spoke in a low plaintive voice, my mother wants to see you. I turned aside and entered a log house, where sat the mother with her little child in her arms, smiling to see me. She was expecting me to call, but I was about to pass, and God saw me passing, and he knew if I did pass that woman would have felt I slighted her; so he sent the little girl to call me in without the knowledge of her mother. Here I met a colored sister who rejoiced to see me; said she used to look for Jesus to come, and was happy, but was not so happy now. I sang and prayed with them, and passed out; they all follow me to the door yard, and as the black sister stood upon the bank looking out after me she began to tell how happy she was looking for Jesus to come in the clouds of heaven; and while telling over her joys in the past, she caught the same heavenly flame and began to shout glory, to the top of her voice. I joined in the chorus, and passed away with the tears flowing from my eyes, with my heart softened with the spirit and love of my dear Redeemer, feeling assured my labour is not in vain in the Lord, and if not weary in well doing I shall reap a glorious reward in due season.

Bro. I. has baptized 12 Converts and formed a little church of about 20 Members; who love the appearing of the Lord Jesus Christ and have agreed to walk together in love and to wait for God's Son from heaven. They hold weekly meetings, and will have Advent preaching a part of the time.

One Bro. has stood here alone as an Adventist, for 20 long years; and now he can rejoice that he has a good little society of neighbors, and his children, to help him fight the battles of the Lord; and surely all things bespeak, both in heaven and earth, that the battle will soon be fought, victory won, and the crown be given.

Bade farewell to the friends on the mountain, with tearful eyes and a God bless you, and return to Clements and Hillsburgh, to prepare for a sail o'er the Ocean to my native land, the home of my childhood, where war now is raging and many tears are falling.

July 1st, Bro. E. Burnham comes to Hillsburgh, labours a week; God's work is revived, sinners converted and Backsliders are reclaimed. To God be all glory. Sunday July 13th, Bro. Burnham baptised 10 souls and others will soon follow.

O that men would praise the Lord for his goodness and for his wonderful works to the children of men.

Ye heralds of the cross, arise
And sound salvation free;
Soon from the walls your master calls;
Then he will welcome thee.

MRS. ABIGAIL MUZZEY.

Hymn.

Behold! the Lamb of God,
His meek and lowly Son,
Who suffered on the cross,
And life eternal won
For all who tread the path
Of righteousness below,
And shun the broad highway
To everlasting woe.

He's interceding now
For those He died to save,
He suffered for our sins,
And laid within the grave,
He burst from Death's embrace
In Paradise doth dwell,
Preparing us a home—
His children loved so well.

He soon will come again
To take his people home,
They'll dwell in realms of light,
In bowers elysian roan;
This sinful earth renewed,
A sweet and lovely spot,
Will be the Christian's home—
Where sorrow dwelleth not.

Revere His Holy name,
And wait the coming Lord,
He will not tarry long—
'Tis written in His word;
O King of all the earth!
Come quickly, and prepare
A bower of peace for loving hearts,
A mansion for the fair.

Report of
The ninth Annual Advent Conference
of Maine.

Saturday, 8 O'clock A. M. Met, Prayer by Eld. S. N. Partridge. The report of the Mission was then called for, when the Secretary gave the following

REPORT.

Your committee beg leave to say that the Mission

effort, the past year, has been a decided success, much good has been accomplished by the spread of truth in new fields, the conversion of sinners, an increase of faith and light, on the part of Christians, and the strengthening of the cause generally. The Lord has blessed the effort, and our expectations are more than realized, in the means to carry on the work. The auditing of the treasurers' books gives the following result

Paid balance due the treasury last year	\$2,17
Eld. O. R. Fassett for eleven months preaching	321,00
Travelling, horse, Secretary's and other expenses	78,31
Books and tracts bought	42,61
	—
Paid for one horse, with interest on note	\$444,09
" " One sleigh	10,00
" " One harness, and halter	10,27
" " Two Sleigh robes	5,00
	—
Total amount paid out,	\$545,26
Receipts for the mission—collected	4,84,55
" " Books and tracts sold,	18,12
	—
Total receipts	\$502,67
Due the treasury now	\$42,59
There are some subscriptions yet unpaid, which we hope to collect, to meet this debt, and square up the last year's work, and thus own the team, free from embarrassment.	

PROPERTY ON HAND.	
One horse, sleigh and equipage, worth	\$92,00
Books and Tracts—at cost	20,12
	—
Total amount	\$112,12

Respectfully submitted.

I. C. WELCOME, Treasurer.

The report was accepted, and move to be adopted, when enquiry was made as to who, or what class had borne the chief expense of the mission. The treasurer could not at that moment give the information accurately, but stated that the Ministers of Maine, though poor, and obliged to earn the most of their own support, had paid much more according to their number, than any other class, though some others had done nobly for the mission.

The books show that five ministers paid \$55,00

Four other ministers paid 15,00

Making 70,00

This shows that nine ministers paid more than one sixth of all collected.

One brother in Massachusetts paid \$52,00

Friends in Bristol, R. I. paid 10,00

I record these items to provoke others to emulation, hoping to yet see a general interest awakened in the home mission, and tract enterprise.

The Lord is soon coming, and we must do all we can, quickly.

The Mission report was adopted.

It was then moved to choose a new board of directors, nomination was made, and elected.

The same members were re-elected, viz. I. C. Welcome, R. Harley, Geo. Humphrey, J. Wright, E. M. Haggard. Whereupon Bro. Geo. Humphrey declined serving, and Bro. Silas Timberlake was chosen to fill the vacancy. I. C. Welcome was chosen treasurer.

Voted to employ one, or more missionaries the coming year. A pleasant interchange of thought, and remark was then had on the importance of missionary work, and the means to sustain it.

A Committee was appointed to wait on the congregation and receive subscriptions, when about ninety dollars were subscribed toward the coming year.

The board of Missions then reported that they had engaged Eld. R. R. York, of Yarmouth, as missionary the coming year, and Eld. Thomas Smith as a second, for three months, on condition that he be continued longer if the condition of the treasury will allow.

Adjourned to 2 O'clock P. M. 2 P. M. Met, enjoyed a social meeting one hour, which was a very refreshing season. The brethren and sisters had a mind to work, and to testify of the grace of God, and their joyous hope of soon seeing Jesus coming in his glory.

At 3 O'clock, Preaching by Eld. S. N. Partridge from John 14:6, and followed by several others who had found "the way, the truth, and the life," and loved to talk of it, and recommend it to others.

At 4 O'clock, the meeting was changed for a formal adjournment of its business, when the following was presented.

Resolved. That we, as a people, are more and more confirmed, from year to year, in the faith that we are witnessing the closing scenes of the gospel dispensation, and that we shall soon see our Lord Jesus Christ, coming in the clouds of heaven with

power and great glory, to redeem his people, and establish his kingdom. And we wish it fully understood, that while we sympathize with the sinful, suffering citizens of this world, in this, their time of "national distress and perplexity," and will extend them all the aid we can in a Christian manner, we intend to be loyal to "the captain of our salvation," and thus sustain the character of Christ's "peculiar people," and not be reckoned among the nations." (See Num. 23-9. Unanimously passed.)

Resolved. That we tend our heartfelt thanks to the brethren, sisters, and friends of Portland, for their kindness and hospitality, in cheerfully receiving and providing for us, in their place of worship, and at their homes, during this conference. Unanimously passed.

Voted. That the Secretary's report of this conference be forwarded to the World's Crisis and the Advent Herald for publication.

Voted, to adjourn, to meet again at the call of the President and Secretary, in 1863 if time continue.

7 o'clock eve. Met for social worship, expecting preaching at 7 o'clock, but it was soon manifested that the Lord would have the people preach. The meeting began in the power of the spirit, God's blessing seemed to rest with especial effect on the people while they prayed, sung, testified, and exhorted. "The word of God run from heart to heart," some who had felt bound in spirit, became free and rejoiced in the Lord.

Some perishing sinners felt their need of Christ and four came forward for prayers, when we united in prayer with them for their pardon and salvation, and we trust that God answered prayer in their case, and gave them the gospel hope of eternal life, two of them spoke of their interest and determinations.

Sunday A. M. 8 o'clock, met for social worship and enjoyed another precious season in the Lord until 9 o'clock, when the Sunday school of the advent church in Portland, assembled, and with many others, listened to a sunday school address from Bro. Himes, which was said to be very appropriate, and of deep interest, I was not able to attend to hear it. The school then proceeded with the lessons,

At 10 1-2 o'clock, Eld. Himes preached from Rev. 11: on "the two witnesses," showing that they were slain in A. D. 1793, that they were measured by the 1200 years, which he argued, terminated in 1793, and that the 75 years remaining of the 1335 marked "the time of the end," and as a conclusion, that those days will end in 1867 or 8, and Daniel with all the faithful, will then stand in their lot. I think this is so.

P. M. 3 o'clock Bro. Himes preached from Rev. 15th and 16th chapters, especially treating on the vials, an interesting discourse to the careful student of Prophecy, I hope he will put it in print, that all may read it who wish.

Sunday Eve 7 o'clock. Met to enjoy the blessings of partaking the Lord's supper. The hall was filled, a long table was spread, introductory remarks were made, which were very impressive, scripture read, hymns sung, and the usual service of the Lord's table observed, interspersed with remarks, and quotations of scripture, and rejoicings of the saints in the blessed hope of soon seeing the Saviour personally, (as he is,) to sit with us at his father's table. About two hundred believers partook. To me and others it was the most solemn interesting and joyous communion I ever enjoyed. The audience who witnessed it seemed deeply impressed also. Before we parted, an invitation was extended to any who wished to enlist in the Lord's army, to rise up; four did so, three of them new cases, when we joined in prayer for their pardon and salvation. One other arose signifying her wish to be baptised at a convenient time. This interview lasted two hours, and was worthy enough to repay the toils of the whole conference. Thus closed our conference. There were some features of the meetings which detracted from its interest, so that it came short of some previous ones. But there were others features still more interesting than ever before, and it may prove to be the most profitable of any previous conference of ours. There are items of business connected with the cause of God, which somebody must observe and do; however unpleasant the task, while others take no interest in them, and withdraw from bearing the burdens, but feel quite content in sharing the blessing from the faithfulness and toil of others, in Christian discipline, and management.

The ministers present were Elds. Thomas Smith, R. R. York, Wm. H. Mitchell; Bevley S. Emery; Isaac Wright; I. C. Welcome; True Jordan; J. A. Shelly; E. M. Haggard; D. M. Hamscomb; Jesse Partridge; H. D. Reed; S. N. Partridge; of Maine, Eld. J. V. Himes; F. H. Berrick; E. Burnham; of Mass. and Wm. M. Ingham of N. S.

Bro. Wm. H. Mitchel was voted in as a member of our conference, at this session.

I. C. WELLCOME, Secretary.

Yarmouth Me. Sept. 24 1862.

ADVERTISEMENTS.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



The peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

AYER'S

CHERRY PECTORAL,

The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by DR. J. C. AYER & CO.,
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Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—*Boston Daily Traveler*.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—*Hartford Religious Herald*.

"A striking work; and we would recommend all Protestants to read it."—*Phil. Daily News*.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—*Detroit Free Press*.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—*Religious Intelligencer*.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—*New York Chronicle*.

"We like this work, and therefore commend it to our readers."—*Niagara Democrat*.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—*Missouri Republican*.

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"It teaches essentially the same important doctrines as are ably advocated in the Advent Herald."—*American Baptist*.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—*Boston Evening Telegraph*.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—*St. Johnsbury Caledonian*.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walte S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

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PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.</th

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:16.

BOSTON, OCTOBER 28, 1862.

Little Willie Waking Up.

Some have thought that in the dawning,
in our being's freshest glow,
God is nearer little children than their parents ever know,
And that if you listen sharply, better things than you can teach,
And a sort of mystic wisdom trickle through their careless speech.

How it is I cannot answer; but I knew a little child,
Who, among the thyme and clover, was running very wild—
And he came one summer evening, with his ringlets o'er his eyes,
And his hat was torn to pieces, chasing bees and butterflies.

"Now, I'll go to bed, dear mother, for I'm very tired of play;"
And he said his "Now I lay me," in a kind of careless way;
And he drank the cooling water from his little silver cup,
And said, "When it's morning, will the angels take me up?"

There he lies, how sweet and placid! and his breathing comes and goes,
Like a zephyr moving softly, and his cheek is like a rose;
But his mother leaned to listen if his breathing could be heard—
"Oh!" she murmured, "if the angels took my darling at his word!"

Night within its folding mantle hath the sleepers both beguiled,
And within its soft embracings rest the mother and the child;
Up she starteth from her dreaming, for a sound hath struck her ear—
And it comes from little Willie, lying on his trundle near.

Up she springeth, for it strikes upon her troubled ear again,
And his breath, in louder fetches, travels from his lungs in pain,
And his eyes are fixing upward on some face beyond the room;
And the blackness of the spoiler from his cheek hath chased the bloom.

Nevermore his "Now I lay me" will be said from his mother's knee,
Nevermore among the clover will he chase the humble-bee.
Through the night she watched her darling, now despairing, now in hope,
And about the break of morning did the angels take him up.

"I'm Too Little."

These words reached the ears of Mrs. Wilson, as she came into the parlor one afternoon. She found her three children seated on the sofa; Anna, the eldest, trying to amuse her younger brother and sister.

Katie Lee was the subject of her story, a good little girl, who always helped her mother, and Anna, in her own wise way, was showing the example of this excellent child for the benefit of Ella, her sister, when her mother unexpectedly came in.

"Too little for what, my dear Ella?" asked Mrs. Wilson, pausing before the children.

"I was telling her," said Anna, "about Katie Lee, and when I said she must be good, and do everything exactly as Katie did, she immediately said she was too little."

"Little girls of four years are rather small," said Mrs. Wilson, in a pleasant tone; "but Ella isn't too little to be good, I hope."

"But Katie was older than I, I'm sure,"

said Ella. "I cannot do such things as she can."

"What things can you not do?" said her mother.

"Why, bringing in the milk pitcher; I am afraid I should spill the milk, or break the pitcher, and then Susan would say 'O you are a plague!'"

Mrs. Wilson smiled, for poor little Ella was called "a plague" without good cause.

"If you could not bring in the milk pitcher, darling, you could be useful in other ways."

"Oh no, I cannot; I am too little," said Ella.

Mrs. Wilson sat down and took the child upon her lap. Now listen to me. You can pick up my ball when it rolls on the floor, and get papa's slippers, and fetch me a book, or my work-basket can't you?"

"Yes, I can do those things very well," said Ella.

"Well, then, are you too little to be of service?"

"Why, is that being of service?" asked Ella. "I thought being of service to any body meant some great thing." And she opened her eyes very wide in great astonishment.

"It means that older girls are to do great things, and little girls are to do little things, and to do them well," said her mother.

"But, mother, why can't I do great things now?"

"You are a little girl now, and cannot understand properly the reasons which I should otherwise make known to you; but your heavenly Father only wishes you to be good, and do nothing that is sinful, and always be ready to do what your mamma asks of you. You know, Ella, you are not too little to die. God is seeing you now. By-and-by you will go to Him. He then will reward you for what you are doing now."

A Thunder Storm.

Franz, a city boy, had been picking raspberries in the forest. As he returned home a tempest arose; it began to rain, and the lightning began to play quite sharp. Franz became afraid, and crept into a hollow oak which was beside the road; for he did not know how readily the lightning strikes the tofty tree.

All at once he heard a sharp, clear voice exclaim, "Franz! Franz? come, be quick."

Franz came out of the hollow of the tree, when, in an instant, the lightning struck the tree, and the thunder crashed fearfully. The earth shook under the frightened boy, and it seemed to him as if he were enveloped in flames. But no harm happened to him, and he said, with uplifted hands, "This voice came from heaven. Thou, O loving Father, hast saved me!"

But the voice once more exclaimed, "Franz! Franz! Do you not hear me calling you?"

It was a countrywoman who called as soon as Franz perceived her, he ran to her and said:

"Here I am, what do you want me to do?"

The woman said, "I do not want you, but my own little Franz. He was taking care of the geese by the brook, and must have hidden himself from the storm, somewhere around here; I came to take him home. See, there he comes out from the bushes."

Franz, the city boy, now told her how he had taken her voice for a voice from

heaven. The woman seized him by the hand and said,

"O my child, thank God none the less for your escape, although the voice came from the mouth of a poor countrywoman."

The good God had it so appointed that I should call you by your name, without knowing about you."

Wanted,

By a small congregation of Adventists, a gospel preacher, who, alive to his calling, offers to the people a present full and free salvation through repentance and faith in Christ, who expects thus to accomplish much for the cause of God in the salvation of men, who believes (and acts upon the principal) that we have a cause worth sustaining without definite time, who has no distracting questions he conceives to be of more importance than the great salvation and the speedy coming of its Author to judgment. A single man is rather preferable. Will any one at liberty address Herald office &c.

APPOINTMENTS.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend services at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

WESTERN TOUR.

On my way West I shall visit Philadelphia, Pa., and preach Sabbath, Oct. 26; Harrisburg, Pa., Tuesday evening, Oct. 28; Milesburg, Pa., Oct. 30 to Nov. 9th; Pike, Muscatine County, Iowa, Nov. 14 to 30. This meeting will be in a school-house 15 miles west of Muscatine city, 10 miles south of West Liberty, 10 miles north of Columbus. Enquire for Samuel Overture.

Advent Conference in Sumpter, Wis., Dec. 3, and over the Sabbath.

Hesper, Iowa. A brother has written me to visit this place, but I cannot answer it until he gives me his name. Will he write me at Pike, Muscatine Co., Iowa,

TOUR TO CALIFORNIA. By the will of God, I shall make a tour in the State of California in the course of the coming year. I cannot fix the time now; but wish all persons in California interested in my visit, to address me, Boston, Mass., or Bro. Jesse Jewell, Pataluma, Cal., on the subject, and such will state what they will do to sustain me in the mission, that I may make arrangements accordingly to meet expenses. Bro. Jesse Jewell and others have expressed their wish for a visit, which I had contemplated. Let me hear soon, and on my return from the West I shall be able to decide on the time.

J. V. Himes.

Oct. 17, 1862.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton,	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennial Aid Society in Shiremanstown, Pa.	9.00
" " " " " New Kingstown, Pa.	4.50
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Pardon Ryon, Smith's Landing, N. J.	2.00
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BUSINESS NOTES.

C. Burnham. Arrived safe and goes together finely.

Eld. O. S. Rockwell \$3. Sent the 23d by Cheney & Co., No. 40 Court square, directed to you at Sheldon, Vt. Wm. C. Hagerman. We send the paper to you each week to the address you give. The fault must be in the P. O.

C. Cunningham. You will find it on p. 107 of Miller's Memoirs. The block on which Mrs. W.'s name was, was a trifle too short, which caused the bell to ring, indicating a wrapper. It is now remedied. You have paid to No. 1140—to April, 1863. Have resent the Herauld of week before last.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENT OF RECEIPTS UP TUESDAY, OCT. 28. Othniel Bockwell, Sheldon, Vt. \$1.00
Frederick Mear, Philadelphia, Pa. 1.00
Miss C. G. Grover, Montrose, Pa. 50

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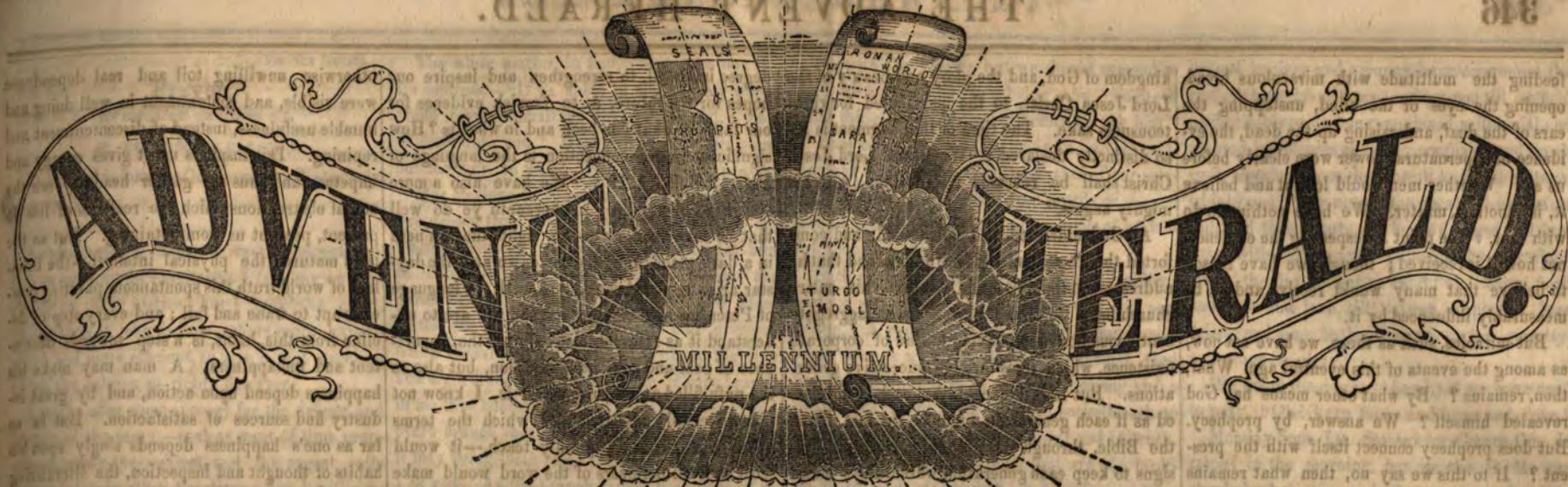
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RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

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WHOLE NO. 1119.

BOSTON, TUESDAY, NOVEMBER 4, 1862.

VOLUME XXIII. NO. 44.

THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply marked on envelope ! For Office, will receive prompt attention.

JOSIAH LITCH, *Committee on Publication.*
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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

WHERE THEY REST.

In a little valley hollowed
From the mountain's verdent crest,
Far above the ocean's level,
Far above the world's gay revel,
Just beneath the vaulted heaven,
Where its first pure breath is given
There they rest.

In the spring the wild bee murmurs,
O'er the sod above them pressed,
And the humming-bird is darting,
Pausing, humming, sipping, starting,
Sipping nectar from the clover,
And the roses bending over
Where they rest.

There a little streamlet glideth,
Smiling on like something blest;
And the fresh winds from the mountain,
Joining with that sweet-voiced fountain,
Sing a ceaseless song above them,
For all nature seems to love them,
In their rest.

Now the little "Pleasant Valley."
In a pure white robe is dressed;
And the winds in solemn measures,
Chant their dirge, and wondrous treasures,
Ermine robes and gems in keeping,
Winter casts above the sleeping.
Still they rest.

These are but the caskets, folded
In the valley's sheltering breast,
But, by Faith, we see the shining
Of the crowns of peace, entwining
Spirit brows all white and pearly,
Of the loved who left us early,
Seeking rest.

*—Ladies Repository.***Secret Societies.**

BRO. BLISS. I wish to present to the readers of the Herald the opinions of a few Statesmen, and others, who hold rank as great men, relative to secret Societies, whether oath bound or otherwise.

This is done to promote investigation, as this subject is clamorously demanding attention in this age, and should be understood as it regards its tendencies by Christians at least, before action is taken, or a final decision is made concerning it.

Said John Hancock, "I am opposed to all Secret Societies." Samuel Adams declared, "I am decidedly opposed to all Secret Societies whatever." Edward Everett, testified as follows, "All

Secret Societies are dangerous in proportion to the extent of their organization and the number of their members. All secret associations, particularly all such as resort to the aid of secret oaths, are peculiarly at war with the genius of republican government." Dr. Benjamin Waterhouse proclaimed, that "Every mystery between man and man is a mystery of iniquity." Hon. Wm. Foster's view was, that "All Secret Societies are justly deemed odious where the government is tolerably free." To the same effect is the testimony of the Hon. Timothy Fuller, thus "In a free country no Secret Societies can be required for the public good. Purposes which require combination and secrecy are just objects of suspicion." "Sincerely and heartily do I desire the dissolution and extinction of the institution of Free Masonry, from a conviction that, at the best, in its character of Secrecy and mystery, it is obnoxious to the Spirit of republican jealousy, and has become the occasion of alarm and apprehension to many good and intelligent minds." We next insert the opinion of the late Daniel Webster, who being dead yet speaketh, in harmony with the above. Near him, "All Secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by Secret oaths, are not unusually sources of jealousy and just alarm to others, especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government."

Says Richard Rust, "I see objections to secret societies, because pursuing objects not known to the public, through means not known to the public, they act under diminished responsibility to the public. If the objects be good why not state them; if bad they ought to be known." This last testimony bears more directly against masonry, against which hear the following from Hon. Wm. H. Seward. "The patriot and philanthropist will say I see in this institution, (masonry) there is secrecy; he will say, and truly, that secrecy is the badge of a tyrannical government; it is unsafe to a republican government. In every point of view in which it can be presented, it should be met indignantly, and repelled by the people of this community." Hear also Lord John Russel's avowal of hostility to secret societies in the British House of Commons: "He did not mean to preclude himself from assenting to any motion that might be made to other secret societies, if public inquiry in respect to them should be thought necessary but he certainly would now state broadly, that he was an enemy to all secret societies, and if by future inquiry, by the appointment of select committees or by any other means, they might be better able to get at the nature, the tendency, and the extent of such societies, he should do this, convinced as he was, that in suppressing all secret societies, he should confer a benefit upon every class of her majesty's subjects."

Sir Robert Peel thus expressed himself in the same body: "However laudable the intention of those who entered into them; however sincere their professions of loyalty, still the existence of societies banded together by secret signs, and founded upon exclusive privileges, was a bad precedent, which societies with other designs, might in time of danger, avail themselves of.

His wish was to see these societies extinguished in name, and the practice of having secret signs and symbols abolished. It was not Orange Lodges (merely) he wished to extinguish, it was the feeling out of which all secret societies sprang, the extinction of which alone would tend to the permanent happiness of the country." With one other testimony, that of Edward Robinson, D. D., Professor of languages, at Andover theological seminary, I will close this chapter of quotations. "But not only are secret societies dangerous, but all societies whose effect is mysterious. The whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association which did not in time become a public nuisance." How true this last remark, how many Christians have been perverted from the truth and God by their unbalanced excitements and associations. Let us beware what associations we form as adventists, and remember, that "evil communications corrupt good manners," that the friendship of the world is enmity to God, and that it is not best to go beyond what is written, or try philanthropic experiments at Satan's suggestion.

C. P. D.**Importance of the study of unfulfilled Prophecy.****BY REV. A. F. BAILEY.**

What more necessary to convince men of the truth of a divine religion than some palpable evidence of supernatural power; and what, on the other hand, "tries their faith so much, or rather banishes the very principle from their minds, as the want of it?"

But this goes farther, and is more injurious than as a mere defect of evidence of such a power. It is taken by some as an evidence against it. For the want of such evidence, multitudes deny it altogether. Especially, in times of calamity like the present, when man's hand is felt to be too short to save, when the strongest are weak, and the most sagacious, short-sighted, is the need of the evidence of such a power, particularly needful. Even some of the best of men, trustful believers, have their confidence at times sorely tried for the want of more evidence of the supernatural power.

"Why," it is demanded, by an increasing host of unbelievers, "if there be a Creator and Ruler, should he shroud himself in inaccessible light?" Why, since history has abundantly shown, which our daily observation corroborates, the incompetency of our race for self-guidance, are they left, seemingly, so far, to themselves? Why withdraw himself from man, who so much needs his direct interposal, and whose wants and circumstances so imperiously demand it?

"It puzzles us," say they, "why this should be the arrangement of infinite goodness, power and wisdom, if there exist One in whom these attributes reside?"

These are questions which have puzzled and confounded multitudes. We hear them propounded at times, but most frequently they are silent thought,—"the whisperings of the soul in its private ear." Yet we doubt not that hosts of thoughtful men are hanging their destiny upon such sentiments as these and kindred questionings imply. Many do not speak out who

entertain them. With some an outward profession of religion exerts a restrictive power over their words. They keep their skeptical views and indulge in such doubts within themselves. They may not, indeed, arrive at the settled conviction that the objects of faith have no reality, for then men would be outspoken. Few, comparatively, may arrive at such a conviction. They are in a state of suspension—the state of doubt. They do not care to utter them lest their reputation be injured, or they disturb the peace of others. Or they may deplore, perhaps, their want of faith as a weakness and misfortune, and shrink from any overt act of disobedience to that authority, which commands them to believe. Yet by a suppression they do not remove their doubts. Their silent whispers still are heard. Thus their peculiar doubt feeds itself. Such is its nature; for the question still recurs: "Why are we left in suspense? Why does not God manifest himself to his own world?"

Now the demand is for palpable evidence of supernatural power—that "God is," and that he is our constant and daily benefactor.

Is such a demand reasonable, does not seem to be so much the question, as whether it really exists. And that it exists, we know. It has a wide and increasing existence. Nor, to a certain extent, ought we to question its reasonableness. The very wants and circumstances of the world and of the race seem to raise it up as a natural and spontaneous matter. At any rate, it exists. It increases. It should be met by the children of faith; but how? What evidence of such a power; what palpable evidence have we? Nature's voice is eloquent, but inadequate; the doubt exists despite it; indeed, to some extent, taken in its broadest sense, it calls the doubt into being and nourishes it. Moreover, the evidence that we know of, and is sufficient for us, as spiritually enlightened, fails, for we cannot transfer it. It is more a thing of feeling than of reason, of faith than of sight, of emotion than of thought. We may speak of it; we can hardly show it.

What evidence, then, is there of our heavenly Father's power in the movements of the world and times, to which we can point with any hope of success? Have we any, or are we left wholly unable to point out to these our doubting fellows, any clear evidence of such a fact? Has the benevolent One so shut himself out from us, that we can point in no direction and to nothing for any proof that he now is? For the natural requisition is for present proof. That which answered for the past, is too antiquated to meet present wants. Not that the past is to be ignored; it has its place, its importance, its necessity. But if it furnish a depot from which the train of evidence should start, we need a station here and there, where it may rest, and be tested, used and experienced.

Of course the evidence must proceed from God. He must disclose himself. We are wholly incompetent to lift the veil. The inaccessible light we cannot penetrate. Does, then, the Almighty reveal himself? Does he so manifest himself in the dark and pregnant events of our time, that by and by all who will fairly use their capacities, his hands may be seen, and his goodness and wisdom felt? If so, where? How? If he were with us as of old, walking on the sea,

feeding the multitude with miraculous bread, opening the eyes of the blind, unstopping the ears of the deaf, and raising up the dead, the evidence of supernatural power were clearly before us all. Whether men would look at and believe it, is another matter. We have nothing to do with that. The point is respecting the evidence, not how it is received; though we have reason to believe that many would receive and all be measurably influenced by it.

But miracles, such as these, we have not now, as among the events of this eventful age. What, then, remains? By what other means has God revealed himself? We answer, by prophecy. But does prophecy connect itself with the present? If to this we say no, then what remains to which to point the wandering, doubting intellect and heart of the age? For one, I confess I know not. I see not how palpable evidence of supernatural power can be evinced. The eye of the intelligent Christian may see it in a thousand facts and forms, and his quickened heart may feel the gushing fullness of inward inspiration. But all this meets not the demand. Nor does past history, nor the fulfillment of past prophecy answer.

Prophecy is a standing miracle for the space of time over which it spreads its predictive word, and especially for the time and in the event which is fulfilling its declarations. But prophecy covers all time. It maps out on its chart the whole vast work of God respecting this economy. We need, in some measure, a view of the whole. An old proverb says, "Fools and children should not judge of half done work." If the plan and end of the work is understood, why may not the wise man form a correct judgment? Says one, "An architect and a common laborer look with different eyes and minds upon the foundation of a complicated but well-planned building. Touching God's great work in providence, the wisest man on earth is but a fool, or a child, or an untutored laborer. It is as yet but half done work. The foundation is indeed laid, and the work in progress, and the great Architect beholds the plan and end. The end explains all, Providence is the enigma; judgment the solution. Nothing but the judgment can throw light upon the dark places of Providence."

But where shall we look for the judgment of God but to the prophetic writings? And how, except we study and understand prophecy, and believe what is therein revealed, can we contemplate Providence in any satisfactory light? And can we doubt but that to the diligent inquirer it will be found very satisfactory, as to the measure of information which it has pleased God to bestow, both as regards the natural and moral state of the present evil world?

But it will be said, "Prophecy was intended only for evidence after it is fulfilled, and every attempt to elucidate its meaning previously must be fanciful and vain?" Is this so? Was it given us as a divine warning concerning the nature of God's coming judgments and of the character of God's present patience? This, we think is most apparent, and will be found most conclusive to every one who shall intelligently read Paul's Epistles to the Thessalonians. The providence of God over that church was dark. On the part of their oppressors there was power. They were "afflicted, tossed with tempests and not comforted." To them as having forsaken idolatry, and as waiting for the coming of Christ, how can this be shown to be just? How can the apostle administer consolation, how extricate their faith from this entangled maze of providence? How enable them to see light in this darkness—the palpable evidence of God's care over and regard for them? Without reference to prophecy it would seem impossible. To this he has recourse. It throws light over the whole involved darkness. It points out the end, and the steps by which that end is reached. As a whole, all is just, while many a link, if viewed alone, would seem wholly disproportionate; but seen in the universal chain, and connected with the great end all things are beautifully harmonious. The end is judgment—the righteous judgment of God—judgment two-fold: tribulation to the troublers, rest to the troubled. Vengeance, flaming fire, everlasting destruction to the persecutors; the

kingdom of God, and the glory and beauty of the Lord Jesus Christ, to the persecuted for righteousness sake. The time of the judgment is also distinctly declared: "When the Lord Jesus Christ shall be revealed from heaven, with his mighty angels."

As God addressed, and enlightened, and comforted the Thessalonians, so I understand that he addresses, enlightens, and comforts his entire church in all times and places, as an aggregate continuous body—as having a kind of corporate existence, which lives through successive generations. But it is noticeable that each is addressed as if each generation might be the last. Thus the Bible, through its prophetic teachings, designs to keep each generation watchful, to make its language of perpetual application, not by way of obedience to its commands for present discipline, but also by way of its promises and predictions for the strengthening of its faith and the encouragement and augmentation of its hopes.

Such was the happy result of prophecy, with respect to God's people in past times. On the rivers of Babylon, when they hung their harps upon the willows, and felt not to sing the songs of Zion in a strange land, they strengthened themselves in the God of their fathers, through the prophetic teachings respecting the duration of their captivity. When, farther down the current of events, the fulness of time having arrived, "the sceptre" having "departed from Judah, and the lawgiver from between his feet, the Simsons and Annas waited, as prophetically instructed, for the "consolation of Israel," the first advent of Christ; so likewise the Christians of Judea, as "taking heed to a sure word of prophecy, as unto a light that shined in a dark place and time," when they saw Jerusalem compassed with armies, fled to the mountains and were saved.

But the wing of prediction is outstretched over us, and its divine disclosures fly on to the end of time. The history of that which shall be is all embraced in the prophetic outline. Herein have we proof of our heavenly Father's care, of his presence amid all the calamities and trials of life. Nothing has occurred that he did not foresee, and no event will occur but as plainly marked amid the types of prophecy. We say not that each event has as marked a reference as some, but that as the time-marks of human progress or regress, they are embraced in the epochs of prediction. He saw how men would be affected by that which is especially calamitous; how, at such times, they would be likely to strain their eager eyes to find the proof of a superior, divine superintending agency, and thus providing for the emergency, he placed in the hands of his children such a chart of life's dangerous and stormy main, that in every whirling gust in which they may be caught, when human wisdom becomes short-sighted folly and human power weak-handed imbecility, when men's hearts fail them for fear, and for looking after those things which are coming on the earth, they may, like Paul on his hazardous voyage, give confidence when courage falters, and afford light and security when brooding darkness dims the windows of reason. Thus, amid their darkness, amid the surroundings of earthly calamity did Paul exhort the Thessalonian Christians to take comfort; and how did he magnify his office, an apostle of Christian consolations, as he pointed out to them, through prophetic inspiration, the greatly important events of the future; and what an example, worthy of the imitation of ministers of Christ in every age, thus to be the expositors and teachers of this most precious and important portion of the word of God—that portion

"Where the entangled web is all explained, Wrong suffered, pain inflicted, grief disdained, Man's proud, mistaken judgments and false scorn Do melt like mist before the uprising morn; Where holy truth stands forth serenely bright In the rich floods of God's prophetic light."

Besides, is not the design of the sacred scripture, as well to afford definite intimations respecting the future as by the fulfillment of predictions of past events to afford us evidential light for the substantiation of the Bible as the word of God and of Christianity as the divine religion? As "a lamp unto our feet and a light unto our path," is it not, at least, in some good

degree intended, to strengthen and inspire our hopes for the future, as to furnish evidence for our faith in what has been and in what is? How significant in this connection is the language of Peter, 2 Epis. 1, 19: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." For if the language of Peter has any significance; if we are to understand it as referring not only to the importance of past and fulfilled prediction, but also to the unfulfilled and future, which is, I know not but universally admitted, and which the terms of the text certainly plainly teach,—it would seem as if all believers of the word would make it their especial study, so as to render it a matter of much personal good, to say nothing of the benefit thereby accruing to the cause of religion in many ways. For, as a matter of personal importance, that cannot be over-estimated, which will have a direct and powerful tendency to steady and confirm one's faith, to animate and vitalize hope, and thus, as a necessary consequent, to augment and perfect love.

And then, the reflexive influence, to say nothing of the direct teaching of this portion of revelation, which the Christian life, as thus quickened, would have upon the surrounding multitudes, would be a matter of vast and glorious result. But, when superadded to this, we consider what must be the effect upon minds, now groping in darkness, how that many must be enlightened by this light which God has hung up in the dark passages of time—one of which we are now passing through, we cannot but lament, and deplore, and reprehend our great and almost, if not quite criminal misconduct in thus neglecting the investigation of prophecy. For if, as the Apostle avers, "we do well that we take heed thereto," we as certainly do ill by disregarding them.

And to what more than this shall we attribute the great unbelief of the church itself at this time? To what, moreover, but to the ignorance of those prophecies, which indicate the character, to say nothing of the periods of chronology of the future events of the world, shall we ascribe the marked unhopefulness of Christians of this age, as well as the vague, uncertain and contradictory views of the future at present entertained? To what, but in part, at least, impute the worldliness, the narrow-minded selfishness, and the groveling spirituedness so very prevalent? And to what but this refer the obvious and very general and alarming disobedience of the Christian and apostolic injunctions and exhortations: "Be ye perfect, &c.; be ye holy, &c.; let us go on to perfection?" For what is the remedy for these defects, or what is the basis for these central, cardinal and vital virtues, but the knowledge and practice of the Sacred Scriptures? And the latter cannot be without the former. What is able to make us wise unto salvation—unto full salvation, but they? And is not "all scripture profitable" to the end "that the man of God may be perfect, thoroughly furnished unto all good works?"

Often in our exhortations and preaching do we refer to the wonderful piety, and holy power, and quenchless zeal of the primitive Christian church; but who does not know that that age was peculiar for its intimacy of knowledge and belief of those predictions which indicate the future of the church? And how can we expect primitive piety to be revived but by a revivification of the causes which lead to it? Unquestionably, it is owing to this, in great measure that Christianity in our day has so little of positive position, character and power. For if miracles and prophecy are the two eyes of revelation, and the latter be the stronger of the two, how can we but walk obliquely, uncertainly and feebly, if we base our confidence mainly upon the observations and discoveries of only one, and that the weaker?

But, again, one of the most important powers of the human mind is the imagination. Its enchanting spell, says a living writer, we most feel in youth. Men are demi-gods. Artists and poets are divine. It softens all things. We see hearty strength and valiant self-reliance, where

otherwise unwilling toil and real dependence were visible, and contentment in well doing and humble usefulness, instead of discontent and repining. This inspirits us, it gives energy and impetus; and thus we gather headway ere the actual obstructions which the realities of life do present, prevent us from obtaining. But as the time matures the physical intellect—the intellect of world truth, this spontaneous painting power is apt to wane and fail; and every step of decline from this habit, is a step towards discontent and unhappiness. A man may make his happiness depend upon action, and by great industry find sources of satisfaction. But in so far as one's happiness depends singly upon his habits of thought and inspection, the literalizing of his mind is like the drying up of the moisture in the air—there are no clouds for beauty or shadows, no rain, no dew, but a bald heaven above and arid earth beneath. It is by no means desirable thus to outlive the power of clothing nature and human life with the colors which kindly feelings and teeming imagination give. Now, is there not a process of imagination similar to this of physical life to be found in the domain of the spiritual? With what a beauty, a richness, a sublimity, do we in the youthhood of Christian life invest the objects of faith. Not, as in the other case, as frequently occurs, by investing them with a factitious or unreal life—a life too beautiful and rich and sublime to be true, that, herein is impossible, but thence obtaining a truer, and more enchanting perception of them as pictures or statues, they fill the spaces of the gallery of revelation.

Thus guided by the master hand which exhibits them, making them our constant study, a study which reveals novelty after novelty in the unfolding order of their economy, the imagination never insulted or deceived, presses onward and upward in its lofty ascent, gathering fresh energy, new power, and increasing animus; and thus, though the "outward man perish, yet the inward man is renewed day by day."

For the want of this, thus sustaining the imagination, and of thus quickening the feelings which accompany its exercise, how frequently and how sadly are we compelled to witness the decline of religious life in individuals and the church! But how best shall this be done? By the presentation of what class of revealed truths? Who does not see that those comprehensive and matchless promises and predictions with which the Bible abounds, and which, as relating to the future, the divine and eternal, are the natural and necessary provisions? And thus, when we contemplate the immeasurable power for good or evil, which is in the compass of the imagination to wield, and that in the religious life, as conformed to the teachings and revealings of inspiration must be exclusively good, who does not see the vast importance of the study, and the knowledge of the unfulfilled prophetic Scriptures?

Difficulties there are, unquestionably, about the perfect understanding of the prophecies, especially those relating to the future; but what room for despair, when, amid other helps that one is afforded, viz., the Holy Spirit, who is given to lead us into all truth. And what encouragement to attempt the investigation, when Jesus himself, with reference to the apocalyptic writings, so confessedly difficult, has pronounced him "blessed, that readeth and heareth, and keepeth the words of the prophecy of this book." For who so presumptuous as to arraign him with tantalizing us with false and baseless hopes!

"O come! let us walk in the light of the Lord, As it beams from the page of his life-giving word!"
Tis a lamp to our feet, and we go not astray While we follow the path that's illuminated by its ray;
That path by the prophets and patriarchs trod, Still bright with the steps of the chosen of God."

From Zion's Herald.

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

We should round every day of stirring action with an evening of thought. We learn nothing from experience unless we muse upon it.

For the Herald.

Prayer!*Its essential qualities etc.*

BY REV. HECTOR CANFIELD.

Delivered before the Conference at Waterbury,
Oct. 7, 1862.

In presenting a subject so vast in importance, and so superior in excellence, I feel my own inability to do it justice; but I make the effort, hoping that it may induce others more experienced and more efficient, to give it that attention which the subject so richly deserves.

I might offer some apology for the defects and brevity of the essay—such as want of time properly to study the subject, and the urgent calls for my labor in other directions—but I will simply allow the effort to apologize for itself.

I will say, however, that I did not choose this subject because I thought myself capable of doing it justice—but because of the looseness, everywhere perceptible, in relation to this important feature of our holy religion, and a realization of its faithful observance.

I inquire in the first place—What is prayer, and what are the essential qualities of a successful prayer or petition?

The poet has expressed it in the following beautiful and truthful language—

Prayer is the soul's sincere desire,
Unuttered, or unexpressed;

The motion of a hidden fire,
That trembles in the breast,

Prayer is the burden of a sigh—

The falling of a tear—

The upward glancing of an eye,

When none but God is near,

Prayer is the simplest form of speech—

That infant lips can try:

Prayer the sublimest strains that reach

The majesty on high.

The true nature of prayer may be best ascertained from a view of the manner it is spoken of in scripture. It is called inquiring of the Lord. Gen. 24: 22. Supplication—Zach. 12: 10—Entreaty—Exodus 8:8. Wrestling with God—Rom. 15: 30. Lifting up the soul—Ps. 25: 1. Pouring out the heart—Ps. 62: 8. Looking up to God—Ps. 5: 3. Taking hold of God—Isaiah 54: 7. Crying—1 Sam. 7: 8. Asking—John 15: 16. Seeking and knocking—Matt. 7: 7—&c. &c.—all these plainly showing how unacceptable and inefficient are cold, formal, heartless repetitions before God.

Prayer is the language of dependence—and hence the distaste with which it is held by the great mass of mankind. Man seeks to live independent of God: this was the first sin, and continues to be the sin of the world. Satan said—“Eat this fruit, and ye shall be as God, knowing good and evil;” and how quickly was the suggestion followed by our first parents. This was the more to be wondered at as God had been so infinitely gracious in providing for their wants—causing to grow “every tree that is pleasant to the eye and good for food, giving them dominion over the fish of the sea, and the fowls of the air, and soon every living thing that moveth upon the face of the earth.”

Yet this picture, drawn from ancient history, has found its parallel in ingratitude to God, in almost every age since that period.

A proper exercise of prayer leads one to see his relation to God, and his utter dependence for every blessing he receives; in fact, it is an acknowledgment of God's supreme right to all his power of mind and body.

Faith is emphatically an essential quality of prayer; and this, to be acceptable to God, must be accompanied by works. The one is a text of the genuineness of the other.

The exercise of either without the other, will prove fruitless; but united, the results are unlimited—unless, indeed, you can limit the power of the king to whom the petition is. “The effectual fervent prayer of a righteous man availeth much.”

That man who expects to gain the haven of rest, without sacrificing his ease and worldly pleasure, is rusting in a fearful uncertainty to say the least. Our whole soul and energy must be thrown into the work, and when we pray we must do so expecting—nay, knowing that we do receive the things we ask for.

The whole matter, in fact, rests upon one little sentence—“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” How clearly does this point out the way in which God will answer prayer.

Our Saviour, to illustrate this, presents a picture drawn from nature—as he was wont to do, when instructing those who gathered around him to listen to his gracious words. Under the parable of the Vine, he brings out and illustrates one of the most important and precious truths contained in the gospel. “I am the vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me or severed from me—ye can do nothing.”

Hence we can see that the essential thing after all, is abiding in Christ, and having his words abiding in us. Severed from him, we may ask but have no promise of receiving.

My brethren, can we not discover in this the cause of so much coldness and want of spiritual energy among professed Christians of the present day? and will we not as ambassadors of Christ, do all that in us lies, to awaken people to the necessity of this reunion to the true vine, and to an exercise of effectual prayer—the power that moves the almighty arm of Jehovah?

It is a deplorable fact that there is a growing distaste for true and humble prayer to God. There is and always has been enough form; but there is a lack of confidence in God's power and willingness to perform what he has promised in his Word. Too many have cast away their confidence—and consequently have become skeptical and unbelieving; and when two late for remedy, will be awakened to the terrible truth that they are forever deprived of the “Recompense of reward” which is only secured to those who maintain a firm and unwavering trust in God.

If the question is asked—What course is to be pursued in order to gain this union with the true vine. I will answer in his own simple language—“If ye keep my commandments ye shall abide in my love. If a man love me he will keep my words and my Father will love him, and we will come unto him, and make our abode with him.”

It is highly essential that our daily walk and conversation be such as shall meet the approval of God, and satisfy the faithful monitor within; for soon as we lose confidence in ourselves, we lose confidence in God.

John exhorts us not to “love in word or in tongue—but in deed and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved if our hearts condemn us not, then have we confidence toward God, and whatever we ask of him, we receive, because we keep his commandments and do those things that are pleasing in his sight.”

“Come my soul thy suit prepare;
Jesus loves to answer prayer;
He himself has bid thee pray,
Therefore will not say thee nay.
Thou art coming to a king;
Great petitions with the bring:
For his grace and power are such
None can ever ask too much.”

It is often the case that too much importance is attached to the language used to convey the request. This would be justifiable, perhaps was the petition directed to a human being. But we should always be mindful of the fact that “the Lord seeth not as man seeth—for man looketh on the outward appearance, but God looketh at the heart.”

If we were coming to an earthly king with a request, it might be policy to embellish our language as much as possible; or if our object in praying was to be seen and heard by men, and to seek by an external show to cover up the iniquity within, doubtless the careful use of language and a nice delivery, would have much

to do with the result; but we should remember that we are coming to a being who “knoweth what things we have need of before we ask him.”

I am of the opinion that many an humble petition has been answered by the Father of our spirits, that never was formed into words or shaped into sentences—simply the outgushings of a faithful, pious and devoted heart.

Such prayers we need in the church to-day; and for want of them many are starving and perishing. A church can never prosper spiritually when there is a lack of this vital principle. God has proved himself to be a prayer hearing and a prayer answering God. And he seeketh such to worship him as shall do so in spirit and in truth. “The Lord is high unto them that are of a broken heart; and saith such as be of a contrite spirit.—Ps. 24: 18. The righteous cry and the Lord heareth and delivereth him out of all his troubles. For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart O Lord, thou wilt not despise.”

“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”

It was the sin of Israel that they forgot God's goodness and power to deliver in time of trouble; and for no one thing did he more sharply rebuke them, than for this forgetfulness of the strong arm that brought them out of the land of Egypt, that led them through the wilderness, and provideth for all their wants; showing plainly that he loves to be “inquired of by the house of Israel.”

It is not to be wondered at that our Saviour, as he looked down to these last days, should make the inquiry, “When the Son of man cometh, shall he find faith on the earth?”

Time was when God's faithful people asked great things at the hands of the Lord, and the record plainly show that their requests, though great nevertheless were granted. For instances of this character, see first Kings, chap. 17. James, in speaking of the events recorded in this chapter, says that not with standing Elias was a man of like passions as other men, yet he prayed earnestly to God—there is the point—that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit.” See also the account of Hezekiah's wonderful recovery almost from death—in answer to prayer.

It is to be hoped that there are a few at the present day, who are willing to acknowledge the efficacy and power of prayer—but alas how few. There are too many, I fear, who would laugh to scorn the idea of prevailing with God in prayer—and these, too, within the pale of the church.

It was a glaring fault with the Jews, that they had lost sight of that inward spiritual worship of God, in external, formal observances. And does not the same fault too often stare us in the face at the present day. Is it not high time that we awake out of the sleep upon this important subject, and see to it that we are in the faith. “Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.”

For the Herald.

From Bro. D. Elwell.

BRO. BLISS:—In my last dated Shippen, I gave a short account of our Camp Meeting at Pine St. on Bro. Hollen's circuit.

Wednesday Aug. 27th, we returned to our homes. Bro. S., sister Litch, Brn. Laning, Hollen and Moyer accompanied me to Shippen where we were again permitted to hear Bro. Litch proclaim the gospel of the kingdom. On the Sabbath, Bro. M. B. Laning preached three times. The third discourse was from the text, “Cast not away therefore your confidence which hath great recompence of reward.” Let us give heed.

“Faint not now, for your reward,
Will be quickly given.”

How many hearts long for that day! Richard Baxter prays “Hasten O Lord this blessed day! Stay not till faith has left the earth, and infidel-

ity, and impiety and tyranny have conquered the rest of thine inheritance! Stay not till selfish, uncharitable pride has vanquished self-denial, and planted its colonies of heresy, confusion, and cruelty in thy dominions, and earth and hell be turned into one! Stay not till the eyes of thy servants fail, and their hearts and hopes do faint and languish with looking and waiting for thy salvation! But if the day be not at hand; oh! keep faith and hope and love, till the sun of perfect love arises, and time hath prepared us for eternity, and grace for glory.”

We know the day is at hand, yet we have need to pray. “Oh! keep faith and hope and love.”

Monday Sept. 1st. Started for Centre Co. It rained in the morning, but in the P. M. the clouds broke away, and the sun shone brightly ere he descended behind the mountains. Just such is our life here. Clouds, and sunshine, storms, and calms succeed one another. Thank God for joy; but thank Him also for sorrow. The trials purge out the dross. “Many shall be purified, and made white and tried.” Shall we not seek to be of that number.

Tuesday Evening, met with kind friends at Snow Shoe. Preached from Ps. 53: 11. “He shall see of the travail of his soul, and shall be satisfied.”

Arrived at Milesburg on Wednesday where I was cordially received by Bro. Jackson, and family. Yet my heart was saddened to find disease at work here; Bro. and sister Jackson both being unwell.

“Here disease invades our frames,
We wither, droop and die,”
From the heart comes the cry
“How long, O Lord, our Saviour
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.”

But the day is hastening onward and soon will be here. “And there shall be no more curse.” Amen! Blessed hope! Come, Lord Jesus!

Thursday Evening, we commenced a grove meeting about 7 miles from Milesburg. The meeting continued till sabbath evening, and was indeed a season of refreshing. There is a working church at this place. May God prosper them in the hour of trial; and preserve them from the coming evil. Sabbath morning and afternoon, my subject was “The coming of the woman's seed” the only hope of the church. From 4 o'clock to 5 P.M. we held an experience meeting which was a triumphant season. One after another arose and witnessed for Jesus. “I love Jesus, I long for his appearing.” Amen! Press on brethren, soon the crowns will be distributed. In the evening, after “remembering Jesus” by partaking of the consecrated bread and wine, we considered the exhortation of the Beloved Disciple! “And now little children, abide in him that when he shall appear, we may have confidence, and not be ashamed before him at his coming.” The Spirit was there wielding his own sword. Some were converted to God; others left seeking to know Him. We lingered long on the ground, giving the parting hand, exhorting one another to be faithful and to “pray for us” and bidding the sad farewell. But

“In the kingdom of God
Where all is love,
There'll be no more parting there.”

I have since heard that our Bro. Jackson has gone east to seek medical aid. May the Lord be with him, and restore him to us in health! Oh! if Jesus were only here! And yet He will soon come. Patience!

“Soon our days of sorrow shall be o'er,
And we shall weep no more,
Together all,
His people Christ shall call,
Hallelujah! Praise the Lord.”

Preached on Monday evening at Cooper's; and at Clearfield the next three evenings. We sow the seed, some falls upon stony ground, some by the wayside, and some upon good ground. And we shall doubtless return again at eve rejoicing, bringing our sheaves with us.” We are supplied with seed in abundance; our business is to scatter wherever we go. “The field is the world.”

Friday Sept. 12th. Met Bro. Laning at Cale-

dona. Found the meeting in progress. I preached in the evening concerning the promise of Jesus. "If I go and prepare a place for you, I will come again, and receive you to myself" &c.

Said Joseph Alleine, "How sweet are the words that drop from the precious lips of our departing Lord! What generous cordials hath he left us in the parting sermons and his last prayer! And yet of all the rest, these are the sweetest; "I will come again and receive you unto myself, that where I am, there ye may be also."

Saturday evening and on Sabbath, I delivered four lectures on "the image" of Dan, 2d chap. The congregations were large and the word was heard with attention.

We gaze now upon the completed image, as the king did in his dream. As while he gazed, suddenly, unexpectedly, the image was smitten, so while we gaze, suddenly the mighty crash will come, and instead of the kingdoms of this world, we shall gaze upon the kingdom of God. We are living in the last great transition period, and we can indeed sing:

"Jesus' coming is now nigh at hand
Signs foretold appear."

Monday Sept. 15th, I returned to my circuit feeling much more strongly resolved than ever before, to stand up for Jesus and his word. Evil men and seducers wax worse and worse. In church and state there is dissension. Men's hearts are failing them for fear, for looking after those things that are coming on the earth. But the righteous shall not be afraid of evil tidings; his heart is fixed trusting in the Lord."

"What time I am afraid, I will trust in thee."

E. ELWELL.

For the Herald.

National Calamities.

There is sorrow on the sea,
'Mid the waves of the ocean;

Fleets and armies we see

In the greatest commotion.

From the North to the South,

There is heard sorrow and wailing,

Coming forth from every mouth,

Cries for help unavailing.

There is sorrow on the land,

And distress in the nation,

From old Maine to Rio-Grande

There is heard lamentation.

Yes! To-day is heaped with woe,

Sad confusion and sorrow:

Troubles where soe'er we go,

And still more to come to-morrow.

Sorrow reigns throughout the world,

Because of man's behavior;

We hope soon to see unfurled

The bright Banner of the Saviour.

He is coming to redeem

The old groaning creation,

This great truth we do esteem,

Giving us sweet consolation.

E. P. B.



ADVENT HERALD.

BOSTON, NOVEMBER 4, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

Will generous donors please look at our receipts, and send such available assistance as shall show their appreciation of this instrumentality as a Herald of the glad tidings of the kingdom. God loves a cheerful giver. Those who give as God prospers, are often God prospered according as they give.

Letter to Eld. T. M. Preble.

DEAR BROTHER. In the year 1854, there appeared a series of publications, designed to show the fulfillment of the "prophetic periods in A. D. 1854"; which you very thoroughly and conclusively reviewed in a 32 paged pamphlet. The following Preface to that pamphlet, addressed "to the reader" shows why you were led to that labor. You there say:

"Many reasons might be given why this Review was most reluctantly entered upon.

"Having a regard to the personal feelings of my fellow-men, and fearing lest I might err in judgment, and thereby lead others astray, it was not without much study, and many prayers, that I entered upon and prosecuted this work.

"But, as much as I regard the feelings of men, I regard duty more; and, therefore, as a faithful 'watchman,' I was compelled to move forward in this work.

"In some instances I may be thought severe, but I most sincerely believe that the 'occasion' will justify the course pursued.

"When men pretend to 'distinguishing gifts,' bestowed by the 'Head of the Church,' and such pretensions lead them into error,—errors of such a character as to divide and distract the 'children of God,' I believe a 'great plainness of speech' is demanded.

"In the following Review, it will be seen that, notwithstanding the high pretensions claimed by some late writers, yet they are liable to err, like other men.

"It will also be seen that a definite 'point in chronology' is hardly of sufficient importance to make it a 'test of salvation.'

"That 'the great day of the Lord is near,' very near, no one who has eyes to see, ears to hear, and a heart to feel, can reasonably doubt. No mortal can tell but what it will come this year!

"Says the Saviour, 'What I say unto you, I say unto all, Watch!' AMEN."

We thought at the time, and think now, that the foregoing reasons were forcibly presented. And to show the high claims of the writer of one of the works, you quoted from his Preface as follows:

"He says: 'According to the faith which we have publicly professed and advocated, we are now approaching a momentous crisis in human affairs, and if the Author and Finisher of our faith has so highly favored us with the communication of his spirit and grace, that we are enabled to understand the point of chronology at which the world has now arrived, we feel under infinite obligations of gratitude to God for such distinguishing gifts; and under corresponding obligations to exert every energy of our entire being to diffuse this sacred light, by sounding an alarm in God's holy mountain, and proclaiming that 'the night cometh, and also the morning.'"

You added: "On page 12th, of the same, it is said:

"Thus, at the present crisis of human affairs, when the Messianic reign is about to be established, the advocates of his immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion."

You then said: "If there is ground for such pretensions, we may most reasonably look for a work of surpassing merit. If the 'Head of the Church' has 'employed' 'advocates of his immediate coming,' and 'created' 'talent' for the occasion,' I think these 'high and distinguishing gifts' will enable those who possess them to be in harmony with themselves, and will also prevent them from falling into error. For the bestowal of 'such high and distinguishing gifts,' the creation by God of such 'talent' for 'the occasion,' is equivalent to the raising up of special messengers, and inspiring them for this specific object. And, therefore, should there be any failure in the 'point of chronology' which they claim to understand, it would, according to Deut. 18: 22, prove them fallible, like all other men, and dissipate their claims to such 'talent' and 'gifts,' as being specially created and directed by the 'head of church.'

"I will now present, from the several productions above referred to, a few items, in order to test these pretensions."

We know of no present pretensions of a like nature with the above, and we refer to the foregoing at this time because it recalls your past judgment that no pretensions, however high, and no position however exalted, can serve as a reason why we, humble mortals, should not presume to examine the accuracy of whatever may be presented for our approval.

In pursuing your task, you again quoted, and commented as follows:

"Says the writer: 'We have given quite a number of extracts from Bower's History of the Popes, to define the point at which the man of sin took his seat in the temple of God, the time when the saints were given into his hand. Were regard this historic testimony as the clearest and most weighty of any that has been brought forward; and we submit it to the careful perusal of those who are interested in this subject. . We ask all to investigate this subject thoroughly, compare the historical facts in this work with those in the Bible; believe and act in view of the judgment, cease from man whose breath is in his nostrils. Let no man deceive you by any means.'

"In compliance with the above request, and 'in view of the judgment,' I have investigated somewhat thoroughly this subject, and compared the historical facts in this and the other works named; and I find it quite difficult to harmonize the 'historical and chronological' testimony as quoted, with the history from which it is quoted."

After noticing minor points, you said:

"Attention is now called to the pretended extract from Bower's history, which is quoted to prove that the man of sin took his seat in the temple of God in A. D. 519. A comparison of the extract as given in the 'Investigation' with Bower's history, from which it purports to be quoted, will show whether it is calculated to mislead such readers as are not familiar with Bower—there being an omission of a part of the instructions given by the Pope to the 'third legation' sent from Rome to Constantinople in A. D. 519 . . . The writer begins by quoting from Bower, vol. 1, p. 317, the first article of the instruction to the third legation, A. D. 519, and then goes back to pp. 318 and 314, and quotes the articles given to the second legation, in A. D. 517,—which, however, is right enough, in itself considered, other things being equal; and then he goes forward to page 317 again, and quotes the most of the second article of the instruction given to the third legation, but entirely omits the third and fourth articles. Had he given the fourth article, it would have been clearly seen that the patriarch of Constantinople did not comply with all the requirements of the Pope. That all may see for themselves, I give the quotation in one column, as emphasized by the writer, and what Bower says of the instruction to both legations in another column parallel to it."

You then showed in parallel columns how what was given, as a connected extract from Bower, is made up of extracts variously gathered from that writer, with omissions, so that he was made to favor what the legitimate connection and construction of his language would not for a moment countenance. You also proceeded to take up various arguments presented in support of the definite epoch named, and disposed of them in a manner so conclusive that we never learned whether any one in that interest ever ventured a reply. It is not necessary to follow you through all your review, but in closing you said:

"If, in the foregoing criticisms, I have, in any way, misapprehended the writer, and thereby presented him in a false light, I shall readily, and most cheerfully, make all such corrections, whenever pointed out to me."

"In this review, I have endeavored to act in view of the immediate and final judgment, where we must all shortly stand, as children of the 'Light,' or of Darkness. The question is one of vast moment.

"I expect this act of mine will elicit many observations, and various will be the motives imputed to me. But there is One that will judge us 'at the last day.'

"No one on the earth can tell, or hardly conceive of the mental conflict I have passed through, for the last few weeks, in relation to this subject. I regard personal feelings; and had it not been most deeply impressed upon my mind, as an imperious duty, I should not have thus written. But, as a faithful watchman, I must stand for my self, or fall at last.

"When I see a harmony in the foregoing arguments, I will give them due weight. But to use the writer's own language, I believe he has departed from a point where 'everything is clear, and, of course, he is in a kind of darkness. Being in this darkness he has some things right, and some things wrong. Were alone in this difficulty, there would be less to lament; but others are with him in this darkness, and proclaiming it to thousands.'

In that work you were not actuated by any opposition to Christ's immediate coming, which was as much the prayer of your heart as it could have been of those you reviewed. For you added:

"Feeling, as I do, that probation may end with this world before three months shall pass, yea, before as many weeks shall expire, I feel, while writing these lines, that I had rather my pen would fall from my hand, and my thoughts cease to flow, than

the reader should be led, in consequence of their action, to put off the coming of the Lord a single year, or even a month, and thereby delay a preparation to meet him.

"But on the other hand, not knowing 'when the time is for our Saviour to come, I will not be found among those who preach it,—That is, the definite year, '54'—though all my friends forsake me, and I live on bread and water, unless I can see better evidence for it than I have seen."

Your pamphlet went forth to the world, and must have arrested some thoughtful minds, who were saved by it—not from loving the Lord, or made to desire his coming any the less, but—were saved from the shock which a disappointment always causes, proportioned to the intensity of the expectation which is indulged, and which is liable to result in the shipwreck of faith. The result proved the wisdom of your course; and had the Lord come in the year named, you would have been fully justified in the specification of all the errors which were by you refuted. For truth, even, may never be sustained, or its support attempted, by falsities, either of fact, logic, or computation.

It is with pleasure we are able to present at this time such lucid evidence of your sagacity in discriminating between quotations fairly and legitimately made, or arguments logically and conclusively presented, and their reverse; and also that we may thereby show that you did not willingly countenance misquotations or unjust conclusions. We are the more pleased to find this, because it leads us to believe you would not now be less likely, than eight years since, to discountenance any injustice on our part or on the part of others. And this has a present significance in the fact that you are made an umpire by two published letters addressed to you, in which the "editor of the Herald" is gravely arraigned.

As this may affect the principles of truth, and the standing of the Herald as an organ of prophetic exposition, in the minds of those who only know it by reputation, it may be that some reply is demanded; though so far as the constant readers of the Herald are concerned, we have no fears that a single sagacious candid observer among them will question our intention to be always precisely accurate in all the statements or quotations we may give in these columns, or will doubt our promptness to correct when shown any inaccuracy.

So far as responsibility in this matter is concerned, we see no distinction between writer and publisher, whatever disclaimer there may be that falls short of repudiation. Where confidential relations exist, where mutual counsels govern, and a close companionship is cherished, whatever results from such deliberations must be as mutual as the counsels thus directed—the fountain from, and the conduit through, which any stream may flow being both instrumental in the direction of its current. And therefore all expressions of "respect for the conscientious convictions of the editor," elsewhere made, weigh nothing with those who remember unrecalled reflections on his veracity, in articles to which particular attention had been called with expressions of commendation and "gratitude."

To show the history of this matter, it will be remembered in the year 1860, there appeared in the Herald an editorial review of the details of chronology given in a work entitled "Our Bible Chronology" by Rev. R. C. Shimeall of N. Y. city; in which review were specified various errors of computation, such as twice counting the nineteen years subsequent to the 4th of Jehoiakim; twice counting twenty four years, given by him to Samuel, in a mathematical adjustment of the years between the division of land and that prophet, and which he foots up that number of years more than the sum of his own figures; omitting eleven clearly demonstrated years between the reigns of Amaziah and Uzziah; making the spies to have been sent in the first year of the wilderness, when Moses expressly places that event in the second; omitting four astronomically proved years between the seventh of Artaxerxes and our A. D., with several minor errors.

In an article from your pen, in the Herald of Jan. 25, 1862, you copied from an article of ours in the Herald of Sep. 1, 1860, in reference to certain errors specified in our before mentioned criticisms, as follows:

"As these are all the discrepancies that involve variations in chronology, they are all that we care to notice—though we might specify various argumentative conclusions. These cover, as you will see,

"FOUR PERIODS."

"1. From the Exode to the Temple, in harmonizing the sub-periods of which he has twice included his years of Samuel's separate judgeship, and gains 8 years over the estimates of Messrs Bowen, Elliott and Jackson.

"2. The interregnum between Amaziah and Azariah, by the omission of which he loses 11 years in

opposition to the judgment of Drs. Hales, Jarvis, and Chapin, with Cunningham and Miller.

"3. The Period of the Captivity, in which he counts 19 years twice over, and so gains that number, in opposition to the opinions of Bickersteth, Birks, Browne, Chapin, Clinton, Cunningham, Habershon, Hales, Jarvis, Usher, Dr. Prideaux, &c. And,

"4. His departure from the astronomically determined epoch of Cambyses, by which he loses 4 years, in opposition to the judgment of all those last named.

"As these are points in which Mr. Shimeall varies from approved chronologers, his chronology is of value over theirs only in case it can be shown that he is more accurate than others in these particulars. For in all points of agreement with others, where he repeats their periods, his chronology can of course have no superiority over theirs, and it is in respect to these points of difference that the interest lies.

"There are, then, four questions which need to be answered.

"1. Are these things, thus specified as discrepant, clearly determinable; or are they not?

"2. If they are, do they, or do they not, affect Mr. S.'s argument as a demonstrative conclusion?

"3. Should discrepancies in an argument on which vital interests depend, be frankly and courageously shown; or should it be restrained from, whenever it favors our own position? And,

"4. Are exceptions to be made in the exposure of errors, because of the connection of any particular person with their origin or promulgation; or, on seeing such, shall they be kindly specified,—irrespective of whose they are?

"We desire to take it for granted, that every one wishes, if in error, to be enlightened; and hence we conceive that we would have performed no more acceptable service, to Mr. S. or to our readers, than to take up and specify these points of difference. And if we are in error,—if Mr. S. does not twice include his period for Samuel in his harmony of Paul's 450 years; if there is no omission of 11 years between the 29th of Amaziah and the 1st of Azariah; if he has not twice included 19 years of the 70 between the 4th of Jeboakim and the 1st of Cyrus; and if he has not departed from the epoch of Cambyses, or if not astronomically determined, it will be very easy to show it. If it can be shown, it should be done speedily. Until this be done, it will be attributed to inability on the part of any one to do it. If it is done, it will give us pleasure to make all appropriate reparation. But till this is attempted, all censure for pointing out these errors is out of place, and all endorsement of his argument is premature."

After copying the above, you wrote as follows:

"I wish now to enquire, whether Mr. Shimeall, or any one else, has yet attempted to clear up the difficulties involved in the 'Four Periods,' of which you speak in the above extract? If it has been done, it has escaped my notice. Not a few are interested in this matter. If Mr. S. has not yet attempted a reply, it would appear he is unable to do it: for he has had time enough certainly, to do it, since you published the criticism above referred to, it being nearly a year and a half since!"

"I hope Mr. S. will do the public the favor, either to show that you are wrong in your conclusions; or else acknowledge that he is wrong in his!

"Will he speak one way or the other, and that soon?

"Yours, hoping for truth, in this matter.

T. M. PREBLE.

Concord, N. H. Jan. 8, 1862."

In answer to your enquiry we said:

"We are not aware that any attempt has been made to show any inaccuracy in either of the positions taken in our review of the chronology referred to,—although nearly two years have now elapsed, and although it would be with great cheerfulness we should correct any inaccuracy into which we might have fallen.

That the allegations specified are irrefutable, we believe will be the opinion of every chronologist who shall candidly examine them,—a sound and impartial judgment, and knowledge of the subject, being qualifications needed to give weight to any verdict that may be rendered." &c.

Four months later, the subject was again called up, by Bro. Campbell, who inquired in the Herald of May 3, 1862, of one who had approvingly copied the details of Shimeall's Chronology—solemnly promising that "if any defect should be discovered, it will be duly and frankly given to our [his] readers with the reasons therefor,"—if he would "show any errors in Bro. Bliss' corrections of the chronology" by him followed. The reply to that in the Herald of May 24, 1862, you will remember, in which this question was referred to "those who have more time and ability, and who evidently feel deeply impressed with their duty of looking after the inaccuracies of chronologists," &c. Getting nothing satis-

factory in that direction, Bro. Campbell, in the Herald of May 31, 1862 appealed to you, to say "whether or not the errors specified by the editor of the Herald are not, as we think, clearly sustained." In the Herald of June 21, you excused yourself from the task, on the ground of the want of time, and because you were "not in possession of Shimeall's work on Chronology." You, however, expressed your wish that some one would "give the whole question a fair investigation." And you were perfectly correct in adding "and I think the editor of the Herald desires it also." Then, naming three individuals, you expressed your desire that they "or others" would give "through the Herald some of their thoughts on this subject." And in response, the one you last named is giving his thoughts in a series of letters addressed to yourself to whom we made reference.

This gives the preliminary history of the case, which we notice for the purpose of giving you, and others who do not have possession of the book, some accurate quotations from it, which will enable you to judge as correctly of the merits of the letters addressed to you, as would the possession of the work in question. And in doing this, while we have our own judgment of the matters involved, we trust we shall not find it necessary to pen a syllable that we shall wish unwritten when we come to stand before the great white throne of the Eternal. We shall deal in no severity of language, shall leave hard words and uncourteous reflections to others, and shall let the reader judge whether the accusations indulged in against "the editor of the Herald" are sustained or reversed by the facts presented.

American Evangelical Advent Conference.

Friday Morning.

(Concluded.)

A letter was received and read dated Moretown, Corner, Sept. 23, 1862, by the hand of N. Jones asking the prayers of the brethren assembled at this Conference, for Mrs. Lucy Silsby, a widow lady, who was suffering with a severe illness, that she might have a lively hope while passing through her affliction.

Verbal information was given of churches as follows—Mt. Holly, by Bro. Bundy; Lake Village, by Bro. Shipman; Brooksville, by Bro. Matthews; Champlain, by Bro. Loomis; and Cabot by H. Canfield. The accounts from these churches were on the whole very satisfactory considering the perilous times in which we live.

Eld. I. H. Shipman, chairman of Com. on next Conference, suggested the name of O. R. Fasset to serve in his stead on said committee, which was accepted.

The conference then listened to the Essay on "Ministerial Successes," by Eld. J. M. Orrock.

"Ye messengers of Christ,
His sovereign voice obey;
Arise, and follow where he leads,
And peace attend your way."

At the close of the essay, the President announced that the conference would proceed to the election of its Board of Officers for the ensuing year—which was elected by ballot as follows—

President—John Pierson, Jr. of Newburyport, Mass., Vice Presidents—R. Hutchinson, Waterloo, C. E., W. H. Eastman, Whitefield, N.H.

Recording Secretary—H. Canfield, Cabot, Vt.

Corresponding Secretary—Lemuel Osler, Providence, R. I.

Treasurer—R. R. Knowles, Providence, R. I.
Executive Com.—J. V. Himes, O. R. Fasset, I. II. Shipman, G. F. Guild, J. B. Huse.

Afternoon—Friday.

Conference convened at 2 o'clock, and listened to an essay on the "Prophetic Periods" by Elder J. Litch.

"The night is wearing fast away,
A gleam of light is dawning,
Sweet harbinger of that bright day,
The fair millennial morning!
Gloomy and dark the night has been,
And long the way, and dreary;
And sad the weeping saints are seen,
And faint, and worn, and weary."

Friday Evening.

This evening was spent in social Conference, and quite a large number of the brethren spoke of their joys and sorrows, their hopes and fears, and their love for the appearing of the Great King, who is the hope of his waiting people. Bro. Parady, of Providence related his religious experience, which was interesting and to the edification of those who listened to it. His conversion from the Roman Catholic faith to Protestantism, was truly wonderful, and his testimony to the truth of our religion will, with the blessing of God, do much good.

Thus ended the annual gathering of the A. E. A. Conference, for the year 1862, and may God overrule to his glory and the furtherance of his blessed cause all the deliberations of the same, that it may

be seen in the day of his coming that our labor has not been in vain in the Lord.

NAMES OF MEMBERS OF CONFERENCE.

No. Springfield, Vt.—H. Bundy, S. Burks, C. A. Lockwood.

Stowe, Vt.—D. J. McAllister.

Cambridge,—D. W. Watkins.

Jeffersonville, Vt.—Sam'l Holmes.

Oddletown, C. E.—A. Miller,

Providence, R. I.—L. Osler, P. Parady,

Waterloo, C. E.—J. M. Orrock.

Marshfield, Vt.—J. A. Cleveland.

Stanbridge, C. E.—R. McKeen.

Richford, Vt.—E. E. Smith, A. A. Smith.

Buxbury, Mass.—S. Bliss.

Magog C. E.—Wm. Atwood.

Johnson, Vt.—S. F. Allen.

Granville, Vt.—E. Ford.

Shiremanstown, Pa.—W. H. Swartz.

Champlain, N. Y.—Dr. E. S. Loomis.

Sugar Hill, N. H.—I. H. Shipman.

Whitefield, N. H.—W. H. Eastman.

No. Attleboro' Mass.—C. Cunningham.

Philadelphia, Pa.—J. Litch.

Newburyport, Mass.—J. Pierson, Jr.

Boston, Mass.—J. V. Himes.

Cabot, Vt.—N. Wheeler, H. Canfield,

St. Johnsbury, Vt.—E. Howard, Geo. D. Warren.

New Haven, Vt.—D. I. Robinson, A. G. Matthews, O. Doud.

Mt. Holly, Vt.—L. Gibson, S. Chaffee, O. B. Russell.

Burlington, Vt.—O. Benbs.

Rristol, Vt.—E. W. Case.

Gardiner, Mass.—A. H. Brick.

Others were present whose names were not obtained.

H. CANFIELD Sec. pro. tem.

Inquiries.

DEAR BRO. BLISS:—I would like to be informed in respect to Daniel 12: 13. What is the way Daniel should go? What is the rest he should enjoy, and what is his lot at the end of the days?

Yours in Christ.

THOMAS SWEET.

The direction to Daniel, "Go thy way," we understand to be simply equivalent to saying to him that the revelation then being delivered to him was fully made and that he might therefore return to his ordinary employment. The assurance that he should rest, we regard as an announcement to him that he should die, like other mortals, before the fulfillment of those events then revealed. And his "lot" we regard as his portion, whatever that may be, in the inheritance of the resurrection, at the end of the period measured by the 1335 days.

The Patience of the Saints.

A sister asks us if "they that keep the commandments of God" in Rev. 14: 12, has any reference to those who keep the seventh day sabbath.

We reply that they who keep the commandments of God are shown, by the voice from heaven, to include all who died in the Lord in all ages. Henceforth from the epoch there alluded to, and such are to be blessed, which shows it to be the epoch of their resurrection. It therefore includes all the justified and has no special reference to those who observe Saturday as their sabbath. By a metonymy, "the patience of the saints," is put for the reward given them for their patience.

THE BEST BREAST-PLATE IN BATTLE.

"Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, my Lord shall be a light unto me," Chron. 7: 8.

"He shall recount his worthies: they shall stumble in their walk; they shall hasten to the wall thereof, and their defense shall be prepared," Nahum 2: 8.

In the list of wounded soldiers belonging to Capt. King's company, from Roxbury, which suffered so severely in the battle of Antietam—only fifteen members answered to their names at the close of that contest, out of one hundred and one men, who only twenty-seven days before, took the cars at Boston for the seat of war, though over twenty responded the day following, there being fifteen killed, and the majority of the others wounded—there occurred the name of John F. Pratt. "Wounded in the side," was the record made. This had a bad look, made his friends very solicitous, and overwhelmed his wife with terrible grief. In the heat of the engagement he was struck by a minnie ball, which could not otherwise than have proved fatal, had it not been for a Bible that he carried in his breast pocket. This precious book had been given him, on leaving home, by his pious wife, who attached a peculiar value to it from its having been given her by her Sunday school teacher when she was only eleven years of age. This valued memento had never left his per-

son since his wife affectionately gave and he reverently received that parting gift; and when he was struck by the Minnie ball, that Bible broke its force and saved his life. The Book was struck at the angle made by its back binding, so that the ball penetrated diagonally, cut through a portion of the volume, was flattened by the resistance offered, and so firmly imbedded itself that it could only be dug out with a knife. The shock of the concussion was very severe, and so drove the book into his side that the surgeons at first thought his ribs were broken. He is, however, now doing well; and Mrs. Pratt has both the Bible and bullet in her possession—the bullet having stopped in its course with the two passages, resting on the opposite sides that are given at the head of this article. Who will say there was no providential guidance of that missile of death, the force of which was broken by the Word of life.

THEY DO PRAY SO.

A lady born and reared in the South, but for many years a resident of Iowa, was lately deplored this unhappy sectional strife, and the sad fate apparently reserved for the home and friends of her youth. Her daughter tried to console her by remarking that Southerners were brave and would fight manfully for their altars, their firesides, and their native land, and would, perhaps, be victorious. "Oh, yes," replied the lady, "I know the Southerners are brave, and will fight bravely—but these Yankees do pray so." For illustration: Dr. Thompson, pastor of Second Presbyterian church, Cincinnati, relates that he was recently seated in his study, when a gentleman requested an interview, which was granted. He came to discuss the affairs of the country, expressing his anxiety about its condition, and at length requested the Doctor to pray for the Republic and for him. The Doctor of course complied, and after further conversation on this theme, the gentleman requested the minister to pray with him. They knelt upon the floor, and the visitor, in a devoted and eloquent petition, invoked the aid and protection of the Almighty in the struggle in which the Republic is involved. "My visitor," said Dr. Thompson, "was Major-General George B. McClellan. It was the most touching and unaffected incident I ever witnessed."—*Religious Herald*.

BE GENTLE.

"I walked," says Henry Martyn, "into the village where the boat stopped for the night, and found the worshippers of Cali by the sound of their drums and cymbals. I did not speak to them, on account of their being Bengalees. But being invited to walk in by the Brahmins, I walked within the railing, and asked a few questions about the idol. The Brahman, who spoke bad Hindostani, disputed with great heat, and his tongue ran faster than I could follow, and the people who were about one hundred shouted applause. But I continued to ask my questions without making any remarks upon the answers. I asked among other things, whether what I had heard of Vishnu and Brahma were true, which they confessed. I forbore to press him with the consequences which he seemed to feel, and so I told him what was my belief. The man grew quite mild, and said it was chula bat (good words) and asked me seriously at last what I thought—was idol-worship true or false! I felt it a matter of thankfulness that I could make known the truth of God, though but a stammerer, and that I had declared it in the presence of a devil. And this I also learned, that the power of gentleness is irresistible."

A laborer fell from the top of a building on which he was working, and was taken up insensible. For a time it was supposed he was dead. At length one whose powers of observation were peculiarly nice, remarked, "He breathes." It was true that the lungs had begun to perform, in a very feeble manner indeed, their office. His friends were thus encouraged to make renewed efforts for his full resuscitation.

There are Christians who fall from their steadfastness, and seem to be dead to all spiritual life. In such, those who watch for the slightest indication of spiritual life may see something to encourage effort. They follow the example of Him who never quenches the smoking flax. Instead of leaving them to perish, they strive to bring them back to life. God looks with approbation on such labors, and will bestow upon them a large reward.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes get us to a great inconvenience, and a search of hours to find the name.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as disintituting the writer to any reply. Christian and gentlemanly discussion will be in order; but no needless, unkind, or uncourteous controversy.

From Bro. Abner N. Kendall.

DEAR BRO. BLISS:—In my late tour into Monroe Co., I went partly for the purpose of looking up antiquities; and in my researches I came across an old pamphlet of ancient date [1813] which I think goes to show that God has raised up men in every age of the world to give evidence to us of what is to befall all the nations in the last days, and to set forth the signs of the near approach of the Son of man. I send it to you, and if you think it worth a place in the Herald, you are at liberty to give it publicity. I also met an old man, one hundred and four years of age, with whom I tried to converse; his faculties were so far gone that I found it difficult to elicit any thing of importance; he was a firm believer in the coming of the Lord, said there had got to be a great battle fought previous to that event. Such is the foundation and climax of the old man's hope. Yours in haste.

ABNER N. KENDALL.

The Sword, or, a Sign from Heaven.

Feeling it a duty incumbent on me to communicate to my fellow men, what has been so remarkably revealed to me; I shall attempt to communicate, as far as my memory and illiterate abilities will admit, a faithful narrative of a most remarkable Phenomenon of which I was an eye witness.

On the 26th of March 1798, as I was on my journey with a team from Woodstock, in Connecticut, the place of my nativity, to Burlington in Vermont, on the evening of the 27th of said month; I called for entertainment at the house of Capt. J. Bissell, innholder in Chelsea. After some time spent in the evening in conversation with some gentlemen on the unhappy situation of our country, as it respects foreign powers, its internal divisions, &c. by reason of so many designing characters among us, who are actuated more from sinister views than any real patriotic zeal for the general welfare; with a mind burdened with these reflections, I retired to my lodging, at an early hour: Whether the conversation of the evening had a tendency to influence the vision of the night, I will not determine, but as no one ever paid less attention to the rambles of moths than myself, I conceive there must be something evidently supernatural in the singular phenomenon I am about to relate.

A few minutes before the clock struck one, as I conceived, I awoke turning my eyes towards the window, beheld an uncommon gloom of light which induced me to leap from my bed, I looked out but nothing uncommon appeared, it being no other than an agreeable twilight night, I again got into bed with a view of getting a little more refreshment by sleep, but it was without effect. After musing some time on the conversation of the evening and the events which caused it; I was surprised at something resembling a field-piece and the clashing of swords as I conceived it, which I saw plainly through the window, at the same time a bright light appeared in the room, as though the moon in the height of its lustre had shone directly upon me. I raised myself in bed but immediately sunk back with terror and surprise, and lay some minutes motionless, at length methought I heard an audible voice which I conceived not human, called to me by my name, and said, arise and give ear to the messenger of Heaven, for you shall be witness of the signs which shall be given of the perilous days which are coming on the earth, by reason of the innumerable sins and dissensions so prevalent among mankind especially in this favored land; for saith the Lord—"I have delivered this people like the children of Israel from the tyranny of a powerful nation, and tain would have gathered them as a hen gathereth her chickens under her but they would not harken to the voice of wisdom—they have become a rebellious and disobedient people, lusty as it were after the luxuries of Egypt, boasting in their own strength, and pregnant with evil innumerable, but their peace is destroyed: wars and rumors of wars shall there abound both national and civil, the father shall rise against the son, and the son against the father, for a great and powerful nation have I chosen to be

a scourge unto all other nations of the earth, even the most haughty shall bow to them, for the race is not to the swift nor the battle to the strong, but by an Almighty arm the nations of the earth shall be made to know that the Most High reigneth; this nation shall lay waste your sea-ports and utterly destroy your navigation, she shall infest your sea-coast with the fleets of all the conquered nations, and her armies shall swarm round you like the flies and gnats of Egypt, for a season; until they shall know that the Lord giveth and taketh at his pleasure. And for a sign of these times shall you be witness of the angel descending with a long flaming sword in his hand, which shall turn to every point to prepare the way for ushering the glorious day; then shall the sword be transformed into an olive branch, which shall arise and overspread the horizon, and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family and all become of one heart and mind, to serve under the peacable government of him whose scepter sways all worlds."

(To be continued.)

From the Crisis.

Eld. Himes' Mission.

At the regular prayer meeting held in the Hudson Street Chapel, Wednesday evening, Oct. 22d, 1862, the departure of Eld. Himes on a mission tour to the West became the leading topic, on which remarks were made by Bro. Fassett, Hale, Leslie, and others, in which Bro. Himes was most heartily, and by common consent referred to and endorsed as the missionary of this church, of which he has been so long pastor. The following letter of commendation having been presented and adopted, on motion it was voted that it be signed by the deacons, and published in the Advent Herald and World's Crisis.

LETTER OF COMMENDATION.

The Hudson Street Church of Advent Believers in Boston having secured, in Bro. Fassett, a pastor in which we feel bound gratefully to acknowledge the good hand of our God, we take this opportunity to congratulate our brethren and friends of the cause abroad, that the health of our pastor, Eld. J. V. Himes, has become so renewed that he can devote himself, with his usual energy and faithfulness, to supplying the numerous calls from the great field in which he has so long labored; and to express our unabated confidence in him, as he is now about to leave us for a distant part of that field, and to commend him to the confidence, sympathy and co-operation of all Adventists and others, wherever the door may be opened to him for labor. We believe God has called him to this work, and that he is in all respects reliable and fully devoted to its advocacy and defence.

And it is due to him to state that, as he holds no official relation to any of the organized Advent bodies which would afford him a support, his outlay for the publications which he distributes, for traveling and family expenses, requires that the Christian law—"the laborer is worthy of his hire"—should be remembered, that he may be sustained, as he is worthy, by those with whom he labors.

JOHN EMERSON,
J. W. WEST, Deacons

Important Book.

DEAR BRO. BLISS: Having read the late work entitled "Signs of the Times," by H. L. Hastings, I wish to say to the readers of the Herald, that I consider it a very important volume for circulation at this time. Its arguments are drawn on a new plan, yet presenting the same startling facts which have led us to look for the speedy overthrow of all earthly governments, and the return of Christ, to be our everlasting King. We think that no book in Europe, or America, has yet appeared to our notice, on this subject, so well calculated to enlist the serious attention, and convince the careful readers, of all classes, as this volume. It contains many important historical facts, with a large amount of Statistical matter, drawn from many volumes, and from extraordinary sources, relating to the currency of the world in all ages, and to the present character, and condition of the principle nations of the earth, with some graphic illustrations of the Scriptures which relate to these "last days." Its price is 75 cts. It must have a wide circulation with all readers of good, and true things. Yarmouth Me. Oct. 10, 1862.

I. C. WELLCOME.

From Bro. F. Gale.

BRO. BLISS:—My mind is to continue the Herald, and to pay for it so long as I continue it.

It seems to me that we live in perilous times. We hope that you, and all that have to do with the Herald, will seek much wisdom that comes from above.

From your Christian brother and well-wisher.

FRANKLIN GALE.

Kingston, Sept. 8, 1862.

There is much need of heavenly wisdom; but if the readers of the Herald will remember it in their prayers, God will give all needed grace. ED.

"What Time is it?"—the Last Words of a Christian.

On that never to be forgotten morning when my husband was called to leave us, being perfectly conscious, he desired me to call the children, and with them sing, "Alas! and did my Saviour bleed" &c. We were enabled to do so. He seemed satisfied, and said, "That will do." This was about eight o'clock. As the moment of his release drew near, and I saw the change upon his countenance, I asked him, are you in great distress? He replied "yes." "But Jesus is with you, is He not?" He replied with emphasis, "Yes;" and then asked, "What time is it?" I turned my eyes, saw the hour was just eleven, and turned back to tell him, when I saw he was going. He breathed only two, or three times, and all was over. The answer to his last question was never given in this world.

W. C. HAGEMAN.

Pleasant Hill, C. W.

We can give no reason for the non-appearance of the Herald, except for one week when it was not issued. It has been regularly mailed the two other weeks. We are glad to learn the Herald is circulated from house to house. A bundle of papers is more likely to go safe than a single one. Perhaps some of your neighbors will subscribe?

ED.

OBITUARY.

BRO. BLISS: While attending our recent Conference at Waterbury, I was informed of the death of Laura E. only child of Dr. E. S. Loomis of Perry's Mills, N. Y. Having, in common with many of my ministering brethren, shared the hospitalities of that dear family so often, and been cheered by the smiles, kind attentions, and charming music of that precious daughter, who was not only the joy of the family, but the object of affection by all who knew her, I was desirous to learn the particulars of her sickness and death.

Those present at our closing meeting will not soon forget the thrilling narration given by her father of that most solemn and interesting scene.

I received the following from the Dr. after his return home which I think worthy of a record in the Herald.

"Dear Brother Osler, We arrived home last evening. Found all right, but the joy of our hearts was not there. No Laura could we see, yet we felt that God was just and doeth all things well, therefore we do not repine, but rest in full assurance of hope of soon meeting her where separation, death, and mourning will never come—(Blessed hope.)

Laura E. Loomis, was born Nov. 2d. 1834, died Sep. 25th 1862. She made profession of religion and was baptised in the fall of 1844 and has ever lived a devoted Christian life since. She loved the doctrine of Christ's advent near. She was ever unassuming and said but little, especially of herself. In her sickness, she told me she had not felt well for some days, but I did not know it, until Sep. 13th, when I found her sick with Diphtheria. I felt but little alarmed, as I had so many cases which terminate favorably. I thought I was master of the disease. Her throat soon appeared better; but again appeared worse than ever. Again it improved, and again grew worse. I then consulted with another physician, but he said I was over anxious, and I had done for her all that could be done. The disease finally took the form of croup. Twice she threw up false membranes about six inches long, but without relief. She said to me "Pa. anything you wish me I will take, but you cannot cure me, I shall die. I feel I am going to be taken from the evil to come." Neighbors and friends were with her all the time and prayer was constantly offered day and night for her recovery, but God had ordered it otherwise. All seemed dark, until I ceased praying for her recovery and gave it all up to the Lord, whether for life or death.

B. E. THOMSON.

Northfield Falls, Sept. 12th, 1862.

From Bro. D. W. Flanders.

BRO. BLISS:—Please answer through the Herald.

1. What is meant by the end of Gentile times.
2. Who is the man of sin the son of perdition mentioned by Paul in 2 Thess.
3. Who is the successor of the raiser of taxes, the vile person mentioned by David 11: 21. Should you see fit, to answer these questions you will confer a favor on me, and upon some others. I ardently desire to know the truth; for the truth will make us free.

Yours in hope,

D. W. FLANDERS.

We understand the end of Gentile times to be the end of the Gospel dispensation,—the gospel, unlike the law, being given to Gentiles as well as Jews. 2d. The man of sin in 2 Thess. we understand to be the Papal hierarchy. 3d. The raiser of taxes in Dan. 11: 21 being Augustus Caesar, his successor must have been Tiberias, during whose reign the Prince of the covenant was crucified.

ED.

From Sister Elizabeth Cope.

DEAR BRO. BLISS:—My little daughter Mary Cope who sends 3cts to the office loves to read the Children's Department of the Herald. I hope we who are parents, will teach and encourage our dear children in the doctrine we profess. The Herald still comes a welcome visitor to cheer me in my lonesome path. I hope it will be sustained so long as we need it. I love to read the letters from many scattered brothers and sisters in the same faith. I might say to them, Why don't you write more to the Herald? but I may get reproved for the same. We need help from each other, and so much the more as we know the day is fast approaching when we shall not need it any more." The evil days are certainly upon us. My prayer is, May the Lord shorten them. His promise is yes and amen in Christ Jesus. May the Lord bless you, my brother, in your work of faith and labor of love; may you rejoice in the day of the Lord that you have not labored in vain, nor spent your strength for nought.

I remain your sister in the blessed hope of the gospel.

E. COPE.

Eden Camanche, Oct. 1862.

From Wm. C. Hagerman.

DEAR BRO. BLISS:—My paper has not come to this office for the last three weeks. Will you please assign a reason for its non-appearance, as I, as well

as my friends, do not wish to lose the reading of the "Herald." Mine is the only Advent paper in the neighborhood; it is passed from house to house, and perused by numbers of anti-advent readers, and I hope it may with God's blessing lead some of them to a more thorough search of the Scriptures and of the means of much good here. Wishing you every success in your good work, and hoping soon to see the "Herald" again, I remain your truly,

W. C. HAGERMAN.

We can give no reason for the non-appearance of the Herald, except for one week when it was not issued. It has been regularly mailed the two other weeks. We are glad to learn the Herald is circulated from house to house. A bundle of papers is more likely to go safe than a single one. Perhaps some of your neighbors will subscribe?

ED.

OBITUARY.

From Sister Elizabeth Cope.

DEAR BRO. BLISS:—My little daughter Mary Cope who sends 3cts to the office loves to read the Children's Department of the Herald. I hope we who are parents, will teach and encourage our dear children in the doctrine we profess. The Herald still comes a welcome visitor to cheer me in my lonesome path. I hope it will be sustained so long as we need it. I love to read the letters from many scattered brothers and sisters in the same faith. I might say to them, Why don't you write more to the Herald? but I may get reproved for the same. We need help from each other, and so much the more as we know the day is fast approaching when we shall not need it any more." The evil days are certainly upon us. My prayer is, May the Lord shorten them. His promise is yes and amen in Christ Jesus. May the Lord bless you, my brother, in your work of faith and labor of love; may you rejoice in the day of the Lord that you have not labored in vain, nor spent your strength for nought.

I remain your sister in the blessed hope of the gospel.

E. COPE.

Eden Camanche, Oct. 1862.

My Brother and sister, while your home is desolate and your hearts are sad, your consolations are great, arising from the hope you cherish of soon seeing

ing that absent loved one, shining in the fadeless glories of the resurrection state.

L. OSLER.

Providence, Oct. 23.

We also have to chronicle the decease of a dear friend of the above

ED.

Died in Champlain N. Y. Oct. 3, 1862. Edith BARTON—daughter of Nathan Barton and grand daughter of Alvah Loomis, of Diphteria, aged 8 years. She was a great sufferer, but died calmly. In her dying moments she said, "I see Jesus! O how I love him! I love him and he loves me." With a heavenly smile, she repeated, "He loves me! O how I love him!" and she passed away almost without a sigh.

E. S. LOOMIS.

From Sister Laura Gilman.

DEAR BROTHER BLISS, My dear companion, Simon Gilman, fell asleep in Jesus, as we humbly trust, Sunday Sept. 14. He was fifty one years old the day he died. He was born in New Hampshire, soon after his birth, his parents moved to Shrewsbury, Vt., When about 23 years old he engaged in the service of Daniel Tucher, a Baptist preacher in Mount Holly, Vt., While there he was prevailed upon to attend a series of meetings held in the Baptist church, where he saw himself a sinner; while the servant of God was offering up prayer, in his behalf he felt to say here, Lord, I give myself away 'tis all I can do; and he felt his sins all forgiven, and he had that peace he never felt before. He united with the Baptist church. Had he lived till the first of Dec. next it would have been twenty six years since we were united in marriage; when we covenant together to erect the family altar, and it has never been forgotten, nor forsaken. In answer to prayer, I believe, the Lord has raised up a church here, at Longpoint. Last Sabbath, while the brethren were choosing a deacon to fill his place, it was truly a weeping time. We were the first who embraced the Advent faith, and since we came west we have had the happiness of seeing our three children baptised in the same faith and hope of the Gospel, who with me are looking for the reward, when my dear companion and that loving father will come forth, clad with immortality and eternal life. It is my prayer that we may be an unbroken family in the Kingdom of God. His sickness was bilious fever, which ran a very rapid course. He seemed to be absorbed in earnest prayer the most of his time during his sickness, frequently calling on the Lord to receive him. He seemed to have no fear of death, and was frequently heard to say

"They will be done."

Yours truly,
LAURA GILMAN.

From Bro. Morris Fuller.

DEAR BRO. BLISS: I have had much sickness in my family of late; and only about two weeks ago, I was called to bid farewell to a lovely child, about six years of age. She now slumbers in the silent grave yard, and we deeply mourn our loss. But we mourn not as those who have no hope; for she sleeps in Jesus; and such will God bring with him. Yes, blessed be God, I believe I shall very soon meet her in the paradise of God, where the river of the water of life, will forever flow; where the tree of life will stand on either side of the river, and the Holy City the New Jerusalem will descend from God out of heaven, as a bride adorned for her husband. Then, there will be no more parting with the friends we love so well,—no more sickness, sorrow, nor pain. Death will have no more dominion over us then; but the songs of the redeemed will echo, and re-echo, from one end of the earth to the other, saying glory, Honor, Praise, and Power, be unto our God and to the Lamb forever and ever.

We are truly living in times of great peril. War seems to be desolating our once happy land. The Nations are angry, and I believe His wrath is about to come. All Gentile rule and authority is about to close. And the kingdoms of this world will soon become the kingdom of our Lord and his Christ, and He shall reign forever and ever.

"Our eyes shall then with rapture,

The Saviour's face behold;

Our feet, no more diverted;

Shall walk the streets of gold;

Our ears shall hear with transport

The hosts celestial sing;

Our tongues shall chant the glory

Of our immortal King."

Yours in hope of immortality, at the coming of Christ.

MORRIS FULLER.

North Creek, Warren Co. N. Y. Oct. 6th 1862.

Disappointments in life oftentimes prove to be of the greatest benefit to us. Could we but peep behind the dark veil which shrouds the impenetrable future, we should be apt to call them "blessings in disguise," and praise the Giver of all good, who doeth all things well.—De Stevani.

ADVERTISEMENTS.

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's SARSAPARILLA, THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

"I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Erupptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray & Co., manufacturers of enamelled persons in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Erupptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Maligant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commanding it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunk-hannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skilful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Stoot, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are indebted to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alterative is required."

Mr. Chas. S. Van Lieu, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Merrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism, Gout, Liver Complaint, Dyspepsia, Heart Disease, Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT SARSAPARILLA.

**AYER'S
CATHARTIC PILLS**

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best if ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times,

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subjects of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for scrotal warts. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Hill, N. H.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Hill, N. H.

Stewart on Prayer and Watchfulness

Brock on the Lord's Coming a Practical Doctrine

Litch's Dialogue on the Nature of Man

n Lowell, was relieved of pile which had afflicted him for many years, and remarked to a friend that it was worth hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Sal

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 4, 1862.

For the Herald.

Answer to Enigma.

BRO. BLISS: A member of our Sabbath school sends the following in answer to the Scriptural enigma in the children's department of the Herald of Sept. 20th.

Waterbury, Vt.

God made Adam out of earth;
But first he gave the beasts their birth;
And all the fishes in the sea,
E'er man was made—ordained to be,
According to his holy plan.
He made the beasts, and fish, and man,
Each in his sphere he made complete;
Fish without legs, or arms, or feet,
Had fins to skim the briny deep.
Their ways and actions he controlled;
Though they were made without a
soul,
But "living creatures" they were called.
And Adam gave the names to all.
Then from his presence they withdrew,
No more of Adam ever knew;
But did their Maker's laws obey,
And from them never went astray;
But man without a proper cause
Did violate God's holy laws,
And from his presence fled away;
(Alas! the fatal sinful day,) Deranging all God's holy plans.
Fish also far from him did flee,
For he pursued them on the sea:
Thus man and beast, and fish did hate,
For man to God was reprobate.
The race of man sunk low in sin,
But God devised a plan to win
Some of the fallen race to him.
He sent his messengers to tell
A world in ruin bound to hell,
How they may come to him and save
Their souls from death beyond the
grave.

One of these messengers believed
His message would not be received;
So from his God he turned to flee
On ship—to Tarshish by the sea.
Justice upon that fatal day—
O'ertook them as they fled away.
The storm arose, their strength was
vain;
They called on Him who rules the
main.
That traitor slept—they wake and cry,
"Call on thy God who rules the sky."
He knew too well for what intent
That storm upon them thus was sent:
He owned his guilt, and said, "Let me
At once be cast into the sea."
'T was done—the raging waters cease,
The sailors reach their port in peace.
But Jonah left with a sail
Was swallowed by a fish—a whale!
That "living creature" now con-
trolled
Within himself a "living soul."
But when the punishment thus sent
Was done, the traitor did repent;
He called on God—that cry was sore,
The affrighted fish approached the
shore,
His bowels heaved—the Lord did claim
From him that "living soul" again;
Then left him in the sea to sail
Without a soul, a living WHALE.

A Bible Riddle.

This riddle was written in aid of the funds of the London Missionary Society, and its answer is found in one of the historical books of the Bible. Perhaps some

of the shrewd ones among our readers may guess it.

Come and commiserate

One who was blind,

Helpless and desolate,

Void of a mind.

Guileless, deceiving;

Though unbelieving;

Free from all sin;

By mortals adored;

Still I ignored—

The world I was in.

King Ptolemy's, Caesar's.

And Tiglath Tileser's

Birthdays are shown;

Wise men's astrologer's,

All are acknowledged,

Mine is unknown.

I ne'er had a father,

Or mother; or rather

If I had either,

Then they were neither.

Alive at my birth.

Lodged in a palace,

Hunted by malice,

I did not inherit,

By language or merit,

A spot on the earth.

Nursed among Pagans,

No one baptized me;

A sponsor I had

Who ne'er catechised me;

She gave me a name

To her heart that was dearest,

She gave me the place

To her bosom was nearest,

But one look of kindness

She cast on me never,

Nor a word in my blindness

I heard from her ever.

Compassed by dangers,

Nothing could harm me,

I saved, I destroyed,

I blessed, I alloyed,

Kept a crown for a prince,

But had none of my own.

Filled the palace of a king

But never had a throne,

Rescued a warrior,

Baffled a plot,

Was what I seemed not,

Seemed what I was not.

Devoted to slaughter;

A price on my head,

A king's lovely daughter

Watched by my bed:

Though gently she dressed me,

Panting with fear;

She never caressed me,

Nor wiped off a tear;

Ne'er moistened my lips;

Though parching and dry,

What marvel a blight

Should pursue till she die?

'T was royalty nursed me,

Wretched and poor,

'T was royalty cursed me

In secret—I'm sure,

I live not—I died not,

But tell you I must,

That ages have passed—

Since I first turned to dust.

This paradox whence?

This squalor, this splendor?

Say was I a king,

Or a silly pretender?

Fathom the mystery,

Deep in my history,

Was I a man?

An angel supernal?

A demon infernal?

Solve it who can.

Children, this life is not given you to waste in idleness; every hour thus spent is a spot or blemish upon the whiteness of your souls. For each sinful act, or word, or thought, God will call us to an account. Remember thy Creator now.

Wanted,

By a small congregation of Adventists, a gospel preacher, who, alive to his calling, offers to the people a present full and free salvation through repentance and faith in Christ, who expects thus to accomplish much for the cause of God in the salvation of men, who believes (and acts upon the principal) that we have a cause worth sustaining without definite time, who has no distracting questions he conceives to be of more importance than the great salvation and the speedy coming of its Author to judgment. A single man is rather preferable. Will any one at liberty address Herald office &c.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Chapman. Sent the Herald you request.

E. P. Burdett. Sent book and back numbers, which had been regularly sent to Hamilton, to Terre Haute.

J. L. Clapp, Bro. A. N. Kendall paid to No. 1134 on the 5th of Sept., as received in Herald of Sept. 13.

S. S. Garvin. Have directed simply to Merrillville, Mich., supposing that sufficient, and that being all we could get on our block. Thank you for a new sub.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENT OF RECEIPTS UP TUESDAY, NOV. 4.

Joseph L. Clapp, Homer, N. Y.	\$1.00
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Oct. 17. 1862.

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The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

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ADVENT HERALD

WHOLE NO. 1120.

BOSTON, TUESDAY, NOVEMBER 11, 1862.

VOLUME XXIII. NO. 45.

THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent,*
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply, marked on envelope, "For Office," will receive prompt attention.

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\$1, in advance, for six months, or \$2 per year.
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RATES OF ADVERTISING.—50cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

DAYBREAK.

Waiting we stand,
And watching till our Saviour shall appear,
Joyful to cry, as eastern skies grow clear,
"The Lord's at hand!"

But now the night
Presses around us, sullenly and chill;
Pain, doubt, and sorrow seem to have their will,
Lord, send the light!

One after one
Thou hast called up our loved ones from our sight,
For them we know that there is no more night,
But we are lone.

Weary we wait,
Listing our heavy eyes, bedimmed with tears,
To skies where yet no trace of dawn appears—
Lord, it is late!

But yet thy word
Saith, with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail—
We trust thee, Lord!

O Morning Star
Of heavenly promise! light our darkened way,
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
Till the day break."

—Anon.

Anecdote of Alexander I.

When Russia, was, in 1812, thrown into consternation by the invasion of the French, no one in the imperial household or council maintained a calm and composed spirit, under the daily reports of fresh disasters, except Prince Galitzin. The emperor remarked this with surprise, and one day, while they were alone, asked how it happened. The prince drew forth a small Bible from his pocket, and held it towards the emperor, who stretched out his hand to it, when by accident the volume fell to the ground. Being instantly picked up by the prince, it was found to have opened at the ninety-first Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust."

"O, that your majesty would seek that refuge," replied the prince, after his royal master had read the passage together; and then

hastened from the presence. The emperor retained the Bible, and doubtless read the psalm to the end.

Shortly after, a day of supplication and fasting was ordered by Alexander; and the pope, as the priests of the Greek Church are called, whose turn it was to preach before the court, chose for his text the ninety-first Psalm, without having been induced thereto by any hint from either the emperor or his minister.

On the afternoon of the fast day, Alexander sent to his private chaplain, desiring him to come and read a portion of the Bible to him in his tent. The official came, and he commenced his duty with the ninety-first Psalm.

"Hold!" cried the emperor rather offended by what he not unnaturally concluded must be the result of collusion; "who desired you to read that particular psalm to me?"

"God!" replied the chaplain, with great solemnity.

"How mean you?" exclaimed the emperor.

"Taken by surprise," resumed the chaplain, "by your majesty's command, and feeling the high responsibility would rest upon my choice, I knelt down and implored the Almighty to guide me in the selection of Scripture I should read in the event of your majesty leaving me without directions on the subject, and the ninety-first psalm was brought so powerfully to my mind that I could not doubt that was the answer to my prayer."

The impression made on the emperor by these remarkable coincidences is said to have been deep and lasting.

The Blood of Christ.

What avails the blood of Christ? It avails, what mountains of good works heaped up by us—what columns of the incense of prayer curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids, never could avail. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No, cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No, from all sin. "But did you say the blood does this?" Yes, the blood. "The doctrine of Christ, you mean?" No, his blood. "His example, it is?" No, his blood, his blood. O what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain wonderful, and most glorious truth, that the blood of our Lord Jesus Christ cleanseth us from all sin!

Krummacher.

Little sins (suppose them so) are very dangerous. A little leaven leaveneth the whole lump; a little staff may kill one; a little leak in a ship sinks it; a little flaw in a good cause mars it; so a little sin may at once bar the door of heaven, and open the gates of hell; though

the scorpion be little, yet will it sting a lion to death; and so will the last sin, if not pardoned by the death of Christ.

"He is my Christ."

On a very hot day in July, I visited as usual, one of the hospitals in Baltimore, where among fifty wounded soldiers recently exchanged and sent on from Richmond, I found one young man who interested me deeply. He was only nineteen, and had a father and a mother living on a farm in one of the valleys of Pennsylvania. He was free to converse—an expression of patient resignation lighting up his soft brown eyes, as he answered my inquiries, and listened to my expressions of sympathy.

At the battle of Gaines' Mills he was wounded, and taken as a prisoner to a rude building used as a hospital, where his right arm was amputated. While this was done he was perfectly conscious, the surgeon's supply of chloroform having failed. When I asked him how he was able to bear this, he said with a sweet smile, "When I saw others suffering so much more, I could not think of myself." His food at this hospital was simply flour and water boiled together. Soon after, they were removed to an old tobacco warehouse in Richmond, where they suffered greatly until exchanged.

I gave him a little book, and that beautiful tract, "A True Story of Lucknow." A smile passed over his face as he said, "I have read that," but he lent it to his comrade on the next cot. When I bade him good-bye he said, "I shall see you soon, won't I? You'll be in every day, almost?" He hoped soon to walk round and see our city. He spoke of writing home, and I promised to write for him, and left him.

The next day he said he had not slept well, which he attributed to a fever he had had before he left Richmond.

Two days after, I visited him the third time, and a kind friend having brought some ice-cream for the wounded, a fellow-soldier raised him in the bed, and I fed him very slowly, for he seemed weaker, and I noticed how pale and sunken his cheeks were. The next few days were fearfully hot, and circumstances prevented my seeing him. I thought him in no danger; but on my next visit to my surprise I found he was not living—his little cot was already tenanted by another.

"S—is dead," said the next patient; "he sank very fast, but he died happy. Many a time I've seen his lips move in prayer when he was not able to speak; and he was a good Christian too, you may be sure all is well with him. His brother came to take him home, and I when informed that he could not live, you never saw a more distressed man than his brother. They were all expecting him home, and he himself had expected to go; but he said he was happy and resigned."

He had asked the chaplain to pray with him—which he did, asking him how he felt. "Happy," he said, "God is near me, and when I pray I feel that he blesses me; I feel it in my heart."

"How thankful you ought to be to have Christ near you, and with you."

"A smile of heavenly radiance lighted up the wan face, letting unearthly brightness to those

beautiful eyes which neither I nor his mother and loved ones at home were ever to see again; and from those fast closing lips came precious words—to those who had loved him from infancy and childhood years, more precious now than any thing that earth can give: "He is my Christ! He is my Christ; praise Him!" That," said the chaplain, "was all he seemed able to say; but it was enough."

About a year before the breaking out of this wicked and unnatural rebellion, he had united with the church in his native place. He was among the first nobly to respond to the call of his country, and in the true spirit of patriotism left a happy home to join the ranks as a private soldier. He went as a Christian. Wherever he was, Christ was with him. Many are led astray by the influences of camp life, and neglect prayer; but it was not so with him. The testimony of those who knew him was, that "he lived up to all he professed." And when he felt that death was approaching, he said to those around him, "I am going to a better world."

From his wounded comrades, who had been with him in all his sufferings, I learned many little particulars concerning his consistent life. In the Libby warehouse at Richmond he often talked of his home, and his great desire was to see his friends once more. I found that in every place where he had been, he had prayed openly and fearlessly. In the hospital, surrounded by hundreds of older and irreligious companions, he was not afraid, but lifted up his voice in prayer to God as his reconciled Father in Christ, not merely night and morning, but often through the day. One who was with him the night before his death, told me that through its long and lonely hours, when he was unable to speak, his lips constantly moved in silent prayer. This was his comfort in a dying hour: God was with him; "he felt in his heart that he blessed him, and that he was his Christ." Precious words, thrice precious possession!—American Messenger.

A Word of Warning.

While walking along one day, I happened to pass a place where there were some small bushes, and observed something white attached to one of them. On going to the spot, I discovered a piece of paper on which were written these words, "Beware, I give you warning this time." The singularity of the incident struck me forcibly at the time, and has since been impressed upon my mind. How important it is that a word of warning should be imparted to all, that sinners may take heed and flee from the wrath to come. Oh ye professed followers of the meek and lowly Jesus! can you see sinners deliberately walking the ways of danger and death and not warn them of the near approach of ruin? now is the time to do it, and to do it faithfully. The end is at hand;—O Christian! take care that day does not find thee asleep at thy post. Be faithful, be vigilant, watch unto prayer. Up! up! and be doing;—let no time be lost.

HATTIE.

Orrock's Grove, Minnesota.

We should round every day of stirring action with an evening of thought. We learn nothing from experience unless we muse upon it.

From the London Quarterly Journal of Prophecy.

The Almighty Motive.

What God has done for His people and what He would have them do for Him, are the two points to which continual reference is made in the Holy Word. They are very intimately connected; the one grows out of the other. Service will be rendered with zeal, perseverance, and humility, in proportion as salvation is realized in its freeness, completeness, and certainty. We require a mighty, yes, an almighty motive-power, to prompt us to be and to do what God requires; which is "to shew forth to the praises of Him who hath called us out of darkness into his marvellous light." Such a motive-power is provided in the gospel, or rather the gospel itself, understood and believed, is that motive power. Let us examine some of those scriptures which speak of the believer's death and resurrection with Christ; endeavor to ascertain what they teach concerning present privileges; and show how influential these facts should be on the heart and life. To trace the believer's death and resurrection with Christ in their judicial and moral aspects, and to show that the latter is the effect of the former, will clearly prove that sanctification certainly grows out of justification, and can come in no other way.

Those who have read the New Testament, and especially the writings of the apostle Paul, with attention, must have noticed the frequent occurrence of such expressions as "dying with Christ," "being crucified with Christ," "being seated with Christ in heavenly places," &c. These passages must not be lightly passed over, nor treated as figures of speech, or considered as having in them a tinge of mysticism, or as referring to points not necessary to present peace and future glory; but they should be treated as the most weighty and important truths of God, as recording stupendous facts, which relate to the history of Christ; and also as describing what should be facts in every Christian's history. Such texts should be searched out diligently, compared with each other, and their contexts well examined.

An inquiry of this kind, prayerfully conducted, may perhaps lead to the conclusion that there has been an undervaluing, if not in some cases an overlooking, of such Divine instruction, and that to this may, in a great measure, be attributed the disconsolation and weakness of many saints. We do not heartily believe what an overflowing spring of comfort we have, nor ascertain wherein our great strength lieth.

In examining many useful expositors of the New Testament, we find that they sometimes apply certain texts, and the connexions in which they are found, to sanctification, and very much overlook what such passages teach about justification. In their anxiety to produce moral results, these writers do not fully discern that the point of such expressions, and the great idea of the Holy Spirit is, oneness with Christ judicially considered. Thus (unwittingly, no doubt) the glory of free grace is obscured, and the force of these truths as motives to holiness is weakened. We must "hold fast grace [see margin] if we would serve God acceptably with reverence and godly fear."

The substance of Paul's religion and preaching is found in nine words: Christ for me, I in Christ, and I for Christ. The life, death, and resurrection, and intercession of Christ, and his union with him in all his services, sufferings, victories, and glories, was his glorious foundation, and on this he, through the Spirit, built a superstructure of loving devotedness. We shall never be for Christ devotedly, unless we first believe what he has done for us; and we shall be for him just in proportion as we hold fast our confidence in him. A holy devoted life for Christ is a dial-plate, with the hands of duty moving round it; but this movement is the result of a motive power out of sight. Paul ever taught that eminence in religion could never be attained without effort, and that effort would certainly relax unless there was a continuous connexion with the motive power.

We will now examine some of those passages in which the life, death, and resurrection and glory of Jesus,—the believer's oneness with him

in all,—and the holy tendencies of this doctrine of union to this sinless, suffering, conquering, glorified, infinite Saviour are all dealt upon.

"Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no dominion over him. For in that he died, he died unto sin once; but in that he liveth he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord," (Rom. vi. 8—11). The question is, in what sense did Christ "die unto sin?" Surely not in a moral sense, for there was no sin in him; therefore, it must be in a judicial sense, because sin was once charged to his account; but he has perfectly and for ever done with sin in the way of having to answer for it. Sin can no more be imputed unto him; he is far beyond its reach. Now mark the argument as it bears on believers:—"Likewise reckon ye also yourselves to be dead indeed unto sin;" that is, learn to count yourselves to be in the same justified condition as Christ is in with reference to sin. Seek grace, to say with a holy departed saint, "I have done, but Christ has undone; and herein I do rejoice, yea, and will rejoice."

In Rom. vii. 4, Paul thus congratulates all believers in Christ,—"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." When the Holy Spirit brings God's law home to the conscience, and shows the sinner his life's history, and his heart's recesses in God's light, he becomes dead to all hope from the law; but when the same Divine Teacher glories the Lord Jesus, and shews how the law has been honored by his life, and its penalty borne by him, the Surety, in death; and that God is glorified by his thus viewing and receiving Christ, then he becomes dead to all fears from the law. "Dead to the law by the body of Christ;" that is, by what was once done in that body by God the righteous Judge, (Isa. iii. 4, 5; 1 Pet. ii. 25.) Then comes the most intimate union and communion, and the sweetest peace, and the most precious fruits is brought forth to God.

We have the same teaching in Rom. viii. 3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It was God who, as the Judge, thus condemned sin, even the sin of all who believe in Jesus, and He condemned it or judged it in the flesh of Jesus. When, therefore, a sour representative, he poured out his soul unto death in our place, we who believe judicially died. "I now see," said A. Anderson, "how the sins of my flesh, and the sins of all whose eyes he hath opened, have been crucified to their very core, and deprived of all their power to condemn, and put to death in the pure and holy flesh of Jesus."

The following passage should be especially noticed: 2 Cor. v. 14, 15, "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Those words have been thus translated and paraphrased:—"If one died on behalf of all, then did the whole die." That is, if Christ died substitutionally on behalf of all his believing people, then did the whole of that people die. The moment, therefore, any have Christ for their substitute,—that is, by trusting in his accepted sacrifice,—they are regarded in the court of heaven as having received the award due to their sins, and also as separated judicially from their natural selves." Another thus paraphrases these words,—"The love of Christ that is, Christ's love to us, as known and believed, constraineth us. For we thus judge, that 'if one,' i. e. a representative, 'died for all,' i. e., the represented, 'then all,' i. e. the represented, died, i. e. expiated their sins. This was all one as if the represented had died; and that he died for all, that they

which live should not henceforth live unto themselves, but unto him that died for them and rose again."

(To be continued.)

Progress.

Living as we do in "the time of the end" when many were to "run to and fro and knowledge be increased" (Dan. 12: 4), the following article from the pen of John S. C. Abbott, may be of interest. I cut it from the Montreal Witness: "It is a trite remark that we live in a remarkable period, yet every day develops marvels. The world has made more progress in the last fifty years than in the previous two centuries. Should we blot out the progress which the world has made within the memory of most of our readers, it would seem that some demon power had swept us back to the dark ages.

"1. Indian Rubber, in all its forms of utility for shoes, clothing, engine hose, carriage springs, and the innumerable other ways in which it has now become one of the necessities of civilization, was unknown, for any other purpose than to erase pencil marks in the days of our childhood.

"2. The Daguerreotype. Many of us can remember the day when Daguerre compelled the sun to turn portrait painter. We remember the wonder which spread over Christendom when it was announced that the French philosopher, in his laboratory, had constrained the sun to his nimble servitor, transferring with lightning's flash the features to the canvas. And now this art is ever increasing and expanding. Daguerreotype, Ambrotype, Photograph! What would the world do without them? They embellish every home in Europe and America. Love, friendship, science, art, are alike dependent upon their beautiful and accurate delineations. What a dark day would envelop our homes, were this one art to become extinct.

"3. Steam; as a motive of power for boats, cars, machinery, the most potent agent of civilization on this globe—this majestic power has all risen up within fifty years. What an incomprehensible amount of the labor of the world is now accomplished by this, but recently discovered agent. Many animals have become extinct during past ages. Suppose the wonderful iron horse, "whose sinews are steel and whose provender is fire," should suddenly cease his neighings in our valleys; and the rumbling of his cars of pleasure and of traffic no longer be heard along our iron roads—how could we bear the loss? What should we do were suddenly every steamer to disappear, every steam engine to stop its movements, and all knowledge of this motive power to be annihilated? And yet only a short fifty years ago, such was the state of the world.

"4. Labor-saving Machines, for all the arts, for all industry, plowing, planting, reaping, for everything which engrosses human hands, have been multiplied to a degree of which few have a conception. Consider for a moment the mammoth printing-press, large as an ordinary sized two-story house; throwing off three hundred printed sheets in a minute. Without this marvelous power of the press, modern civilization could not maintain its hold. But for this newly developed instrument for diffusing knowledge, Christianity could not move as now, on the wings of Bibles, tracts, and the varied productions of Christian genius. And yet all these marvels have been accomplished in one short half century.

"5. The Telegraph. This is the miracle of the present age. The lightning is seized by the genius of man and compelled to be his errand boy. Messages are transmitted for thousands of miles, with rapidity exceeding the flight of time. See the slender wire running along in the air over the road side. That wire is freighted with messages of love and death, with the secrets of cabinets, the orders to armies, the commissions of trade, and conveys them with velocity utterly inconceivable, like the lightning's flash or the sunbeam's glance. The telegraph has become almost as essential to modern civilization as the air we breathe. And yet most of our readers can remember when the first telegram flashed across the wires.

"6. Painless operations in Surgery. What a discovery! The patient with mangled limb is put quietly asleep. The knife cuts keenly through muscles, tendons and nerves; the saw grinds its way through the bone, and still the patient, all unconscious of suffering, sleeps like a babe. He awakes to find himself comfortably in bed, the dreaded operation performed, and the wound dressed. Hardly a third of a century has passed since this great marvel burst upon the world.*

"There are vast changes now going on, and with ever increasing rapidity in all those great moral agencies which have moulded the world. God is employing two great armies, the material and the intellectual, for the accomplishment of this work. Steam and religion cooperate. Gunpowder and Bibles. Cavalry and missionaries.

"Heathenism is fast vanishing. The steam-boats and railroads, and martial armies of England, France and Russia are crowding in upon India and China, and God is directing their right deeds, and overruling their bad ones, to be cooperative powers with the preachers of the cross of Christ. Heathenism has not a tithe of the relative power it had, when the present century commenced.

"Mohammedanism, fifty years ago, was a bully, a prize fighter, with muscles like steel, and nerves like whipcord, and a spirit as defiant as Lucifer. Now Mohammedanism is a poor old man, blind, deaf, paralyzed, dying. Christianity sits pitifully by its couch, administering stimulants to the moribund; but the death struggle will soon be over.

"The Papacy; the papacy of the dark ages, which erected and demolished thrones; which held emperors as vassals, which was the great despotism of earth, grasping prince and peasant alike in its iron clutch, and darkening all Christendom with its abominations, that papacy has perished forever. The sceptre of the pontiff is broken. Italy, like one of the genii of the Arabian tales, has suddenly arisen, a spirit of beauty and liberty bearing upon her fair brow, the talismanic words, a free pulpit, a free press, and free men.

"Slavery! its doom is sealed. It is struggling in its last convulsions, and uttering its last hideous cries. A bright day is evidently to succeed the long, long night of gloom."

In connection with the above, let the following facts be borne in mind:

1. As the gospel of the kingdom was to be preached in all the world as a witness unto all nations," before the end should come, it is not surprising that "heathenism is fast declining," but the idols will only be utterly abolished when the worshippers thereof "go into the clefts of the rocks and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." Compare Isa. 2: 17, 21; Heb. 12: 25, 28; Rev. 6: 14, 17.

2. If the "death struggle" of Mohammedanism "will soon be over," we must be near the personal revelation of the King of kings and Lord of lords as symbolized by his descent on the white horse followed by all the armies of heaven for it is, at that epoch, that the beast and false prophet are to be taken alive and cast into the lake of fire. Rev. 19: 11-21.

3. It is an admitted truth that the Papal Hierarchy has gone into the consumption having lost the support of European nations which it once enjoyed:—as symbolized by the drying up of the waters of the mystic Euphrates (Rev. 16: 12, 16); yet the destruction of this anti-Christian power is to be effected by the brightness of Christ's coming. 2 Thess. 2: 1, 8. The "bright day;" therefore, which "succeeds the long, long night of gloom" is "the day of Christ"—"the day of redemption."

J. M. O.
Waterloo, C. E.

*. It was first developed in A. D. 1844 by Henry Welis, M. D., a Dentist then living in Hartford, Conn.

Ed. Ad. Her.

Disappointments in life oftentimes prove to be of the greatest benefit to us. Could we but peep behind the dark veil which shrouds the impenetrable future, we should be apt to call them "blessings in disguise."

For the Herald.
The Celestial band of Music.

Morning Stars together singing,
Heaven with hallelujahs ringing,
Joyful music all were bringing,
In creation's morning fair:
While the band of music
Was loud sounding through the air.

Early in the new beginning,
Before there was any sinning,
Man his Maker's favors winning
In the bliss of Paradise:

While the band of music
Was resounding through the skies.

All was peace without contention,
No harsh words nor vain dissension;
But there's one sad thing to mention

Man his Maker disobeyed:

While the band of music
There no more could be displayed.

But there comes a Restitution,
In the world's great revolution,
When by fire and dissolution,

All things have another birth.

While the band of music
Shall resound through the new earth.

Then shall end the earth's commotion,
While love, boundless as the ocean,
Shall fill each with pure devotion.

In the Resurrection morn,

While the band of music
Shall resound o'er all new born.

E. P. B.

Meekness of the Saint's Inheritance.

BY DR. GUTHRIE.

I knew a man who had amassed great wealth, but had no children to inherit it. He lost the opportunity, which one would think good men would more frequently embrace, of leaving Christ his heir, and bequeathing to the cause of religion what he could not carry away. Smitten, however, with the vain and strange propensity to found a house, or make a family, as it is called, he left his riches to a distant relative. His successor found himself suddenly raised from poverty to affluence, and thrown into a position which he had not been trained to fill. He was cast into the society of those to whose tastes, and habits, and accomplishments he was an utter and an awkward stranger. Did many envy this child of fortune? They might have spared their envy. Left in his original obscurity he had been a happy peasant, whistling his way home from the plough to a thatched-roofed cottage, or on winter nights, and around the blazing faggots, laughing loud and merry among unpolished boors. Child of misfortune! he buried his happiness in the grave of his benefactor. Neither qualified by nature, nor fitted by education, for his position, he was separated from his old, only to be despised by his new, associates. And how bitterly was he disappointed to find, that, in exchanging poverty for opulence, daily toil for luxurious indolence, humble friends for more distinguished companions, a hard bed for one of down, this turn in his fortunes had flung him on a couch not of roses, but thorns? In his case, the hopes of the living and the intentions of the dead were alike frustrated.

The prize had proved a blank; a necessary result of this fatal oversight, that the heir had not been made meet for the inheritance.

Is such training needful for an earthly estate? How much more for the "inheritance of the saints in light!" "Except a man be born again, he cannot see the kingdom of God." No change to a condition however lofty—no elevation from the lowest obscurity to the highest honor, from abject poverty to the greatest affluence, adequately represents the difference between the state of sin in which grace finds, and the state of glory to which it raises us. The most ignorant and debased of our city outcasts, the most wretched and loathsome wanderer of these streets, is not so unfit to be received into the holy bosom of a Christian family, as you are, by nature to be received into the kingdom of heaven. A sinner there were more out of place than a ragged beggar in a royal palace, where, all gazing at his appearance with astonishment, and shrinking back from his defiling touch, he rudely thrusts himself within the brilliant circle. Compared with the difference between a man, as grace finds him, and heaven

gets him, how feeble are all earthly distinctions! They sink into nothing. So unheavenly, in truth, is our nature, that unless we were made meet for the inheritance, we were no honor to it, nor were it any happiness to us.

What, for instance, were the most tempting banquet, to one without appetite, sick, loathing the very sight and smell of food? To a man stone-deaf, what the boldest blast of trumpet, the roll of drums, stirring the soldier's soul to deeds of daring valor, or the finest music that ever fell on charmed ear, and seemed to bear the spirit on its waves of sound up to the gates of heaven? Or what, to one stone-blind, a scene to which beauty has lent its charms, and sublimity its grandeur—the valley clad in a many-colored robe of flowers, the gleaming lake, the flashing cascade, the foaming torrent, the dark-climbing forest, the brave trees that cling to the frowning crags, the rocky pinnacles, and high over all, hoary winter looking down on summer from her throne on the Alps' untrodden snows? Just what heaven would be to man with his ruined nature, his low passions, and his dark guilty conscience. Incapable of appreciating its holy beauties, of enjoying its holy happiness, he would find nothing there to delight his sense. How he would wonder in what its pleasure lay; and, supposing him once there were there a place of safety out of it, how he would long to be away, and keep his eye on the gate to watch its opening, and escape as from a doleful prison! Such an inheritance were to such a man like the gift of a noble library to a plumed, painted savage. As, ignorant of letters, he stalked from hall to hall amid the wisdom of by-gone ages, and rolled his restless eyes over the unappreciated treasures, how he would sigh to be back to his native forests, where he might sit among his tribe at the council-fire, or raise his war-whoop, or hunt down the deer! People talk strangely of going to heaven when they die; but what gratification could it possibly afford a man whose enjoyments are of a sensuous or sensual nature—whose only pleasure lies in the acquisition of worldly objects, or the gratification of brutal appetites? You hope to go to heaven? I hope you will. But, unless your heart is sanctified and renewed, what were heaven to you? an abhorrent vacuum. The day that took you there would end all enjoyments, and throw you, a castaway, upon a solitude more lonely than a desert island. Neither angels nor saints would seek your company, nor would you seek theirs. Unable to join in their hallowed employments, to sympathise with, or even understand their holy joys, you would feel more desolate in heaven than we have done in the heart of a great city, without one friend, jostled by crowds, but crowds who spoke a language we did not understand, and were aliens alike in dress and manners, in language, blood and faith.

It is the curse of vice, that, where its desires outlive the power of gratification, or are denied the opportunity of indulgence, they become a punishment and a torment. Denied all opportunity of indulgence, what would a drunkard do in heaven? Or a glutton? Or a voluptuary? Or an ambitious man? Or a worldling? one whose soul lies buried in a heap of gold? Or she, who, neglecting quite as much the noble purposes of her being, flits life through, a painted butterfly, from flower to flower of pleasure, and wastes the day of grace in the idolatry and adornment of a form which death shall change into utter loathsome-ness, and the grave into a heap of dust? These would hear no sounds of ecstasy, would see no brightness, would smell no perfumes, in paradise. But, weeping, and wringing their hands, they would wander up and down the golden streets to bewail their death, crying—"The days have come in which we have no pleasure in them." On that eternal Sabbath—from which no fields, nor news, nor business would afford escape—what would they do, who hear no music in church bells, and say of holy services, "When will they be over?" Oh, the slow, weary march of the never-setting sun! Than go down to hell, than perish in the coming storm, they would turn their prow to heaven; but only as the last refuge of a sinking bark—a safe, it may be, but yet a friendless shore. Unlike the happy swallows which David envied, thy altar, O God, is the very last

spot where many would choose to build their nests!

Such is by nature the disposition of all of us. "The heart is desperately wicked." "The carnal mind" has an aversion to spiritual duties, and an utter distaste for spiritual enjoyments. Nor is that all the truth. However it may lie concealed, like a worm in the bud, "the carnal mind is enmity against God." Illustrating the familiar adage, "out of sight, out of mind," this feeling may lie dormant so long as our enemy is unseen. But, let him appear, and his presence opens every old wound afresh, and fans the smoldering enmity into flame. Therefore, the heaven that purifies the saints would but exasperate the hatred of the sinner; and the more God's holiness and glory were revealed, the more would this enmity be developed—just as the thicker the dews fall on decaying timber, the faster the timber rots; and the more full the sunshine on a noxious plant, the more pestilent its juices grow. It is not in polar regions, where the day is night, and the showers are snow, and the rivers are moving ice, and slanting sunbeams fall faint and feeble, but in the climes where flowers are fairest, and fruits are sweetest, and fullest sunshine warms the air and lights a cloudless sky, that nature prepares the deadly poisons. There the snake sounds its ominous rattle, and the venomous cobra lifts her hood. Even so sin, could it strike root in heaven, would grow more rankly, more hating and more hateful than on earth, and man would cast on God an eye of deeper and intenser enmity.

Hence the need of being made, by a change of heart, new creatures in Jesus Christ. Hence the need, also, which by reason of indwelling and remaining corruption, even God's people daily feel, of getting with a title to the heavenly inheritance a greater meetness for it. In other words, you must be sanctified as well as saved. This work, so necessary, as we have seen, in the very nature of things, has been assigned to the Holy Spirit. It was the office of the Son to purchase heaven for the heirs. And it is the office of the Spirit to prepare the heirs for heaven. Thus renewed, purified, and at length wholly sanctified, we shall carry a holy nature to a holy place, and be presented, "faultless, before the presence of his glory, with exceeding joy."

Home.

The following is said to be a "popular hymn, sung often in Germany by the whole congregation, as they leave the church at the close of Divine service. The melody is our own 'Home Sweet Home,' with some modifications." Cannot our brethren and sisters use it in their social meetings, and thus join with those in the Land of Luther who wait for the appearing of the Coming One?

J. M. O.

"O, where shall the soul find rest and her home? Whose wings will protect her? How long must she roam? Does not the world offer one city of peace, One spot free from sin, where the labors may cease?"

No, No, No, No! Far out of sight, Beyond is our home, in the kingdom of light.

"We'll leave, then, the world in its darkness behind,

And walk in the light, if our home we may find; Tho great New Jerusalem, God has prepared, His word has been given—His counsel declared. Yes, Yes, Yes, Yes! Yonder must be Those mansions made ready for you and for me.

"And Jesus our Saviour, our Brother is there, No Sin shall oppress us, no Death, Pain, nor Care,

But melodies sweeping from angel harps, roll And welcome of triumph to each ransomed soul. Rest, Rest, Rest, Rest! There may rest Forever with Christ in the home of the blest!

"For we who have loved his appearing below By faith—then by sight our Redeemer shall know.

In garments of holiness, free from each taint, Shall worship before him, the lowliest saint. Free, Free, Free! Freed from our sin—From fightings without and temptations within.

"Dear Saviour, our hearts burn within, and we long.

To join in the angels' victorious song. Hallelujah to Him who hath bought us! they cry—

The lamb who hath loved us, who reigneth on high!

Wait, Wait, Wait, Wait! Soon shall we hear The voice of the Master who bids us appear.

"Then courage, our souls! for the warfare is short, Our armor is strong, and secure is our fort; And when we have triumphed, and each has his crown, At the feet of the Lord we will cast them all down. Joy, Joy, Joy, Joy! Safe home at last—The battle is over—the peril is past."

The Sabbath.

By W. H. EASTMAN.

Read before the Conference in Waterbury Vt. Oct. 1862.

Among the commands which the law of God gives us to keep, and which the church is held responsible to enforce upon the minds of perishing men, that of the fourth command in the decalogue; which sets apart a seventh part of our time for rest and religious worship, is not to be overlooked, or the force of its important claims suffered in the least degree to be diminished.

The united experience of the past and present, conspire to teach that the nonobservance of this command, or even a loose observance of it, on the part of a nation, community, or individual, results in spiritual weakness, degeneracy and death.

The Sabbath is to Christianity what a strong fortress is to a beleagured city; destroy the fortress and the city is easily taken; demolish the building of Christianity, the Sabbath, and the church falls an easy prey to her foes.

A precept that bears so directly upon our moral and religious welfare, we should naturally expect to find in that code of laws, which God assigned should in all time, shape our conduct, and give weight and influence to our character. Hence we are no way surprised to find it occupying a prominent place among the ten precepts of the Decalogue.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, then nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth; the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it." We remark, that the demand of the law is the setting apart, one seventh part of the time as a Sabbath.

The precept of itself makes no one particular day, from which to reckon the cycle of seven days the seventh of which was to be the Sabbath; for all that here appears, it might begin on any day of the week.

The reason here assigned for the sanctification of the seventh day, viz. that God made the world in six days and rested the seventh; is not designed to point out the day from which to begin our reckoning of weekly diversions of time, but to set forth the example for man's imitation.

I worked six days and rested on the seventh, you are required to imitate my example. We contend that more revelation is needed on this point of fixing the day, or we are entirely in the dark on the subject. We are not however to depend upon the authority of men to decide this point; to give dignity to the day, and stay the caviling of men, we are to look for its appointment from Jehovah himself.

Has God clearly marked the day from which to commence the reckoning of this Septenary cycle? Most assuredly he has.

It will be borne in mind that the seventh day was sanctified and set apart for holy use, being anterior to the giving of law, — antiquity being coeval with the creation of the world, with the enjoyment of the paradisaical state. But from this time onward to the Exodus, no mention is made of it. It is no way unreasonable to suppose that during this time, it was not legally observed. There might have been, and probably was a traditional remembrance of this weekly cycle; intimations of which appear in the history of Noah at the time of the flood Gen. 8: 10, and in the conversation of Laban with Jacob Gen. 39, 27. At the time of the exodus the Sabbath, and the day on which it was to be kept,

are clearly and unequivocally established. Six days were counted, commencing with the first appearance of manna from heaven; the seventh agreeable to this starting point was appointed a Sabbath. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers came and told Moses. And he said unto them, this is that which the Lord hath said: tomorrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to day, and seethe that which ye will seethe, and that which remaineth over lay up for you to be kept until the morning. Six days ye shall gather it; but on the seventh day which is the Sabbath there shall be none. So the people rested on the seventh day Ex. 16, 22, 30.

This was the day God made for a Sabbath. The fourth command in the Decalogue which appears soon after, demanded the consecration of a seventh part of the time to rest; but the day which should be denominated the seventh, received its appointment in connection with the fall of manna from heaven as already noted.

The enforcement of the law in accordance with the appointment of this seventh day, was strenuously insisted upon by the prophets of God and all the righteous Kings of Judah, during the entire existence of their national purity. That the fourth command—deeming the continuance of the Mosaic dispensation was equally binding with the other ten precepts of the Decalogue, there is no reason to doubt, the penalty annexed to the breaking of this command is the same in severity with the others of the same code. And among the sins complained of, and for which they were visited with sore judgments, that of Sabbath breaking is not unfrequently mentioned.

But with the change of dispensations, there has come about by some means, a change in the day to be observed as a Sabbath.

We now see among all Christian nations and churches with but few exceptions, that the first day (according to the Jewish custom of reckoning time) is observed as a Sabbath instead of the seventh, as kept by the Jews, that is, the first day of the old dispensation has become the seventh of the new.

How has this change come about? We answer; it is easy to be seen that the day of our Lord's resurrection from the dead would be to his followers in all after time, a day to be had in lively remembrance, since then and there life and immortality were clearly brought to light.

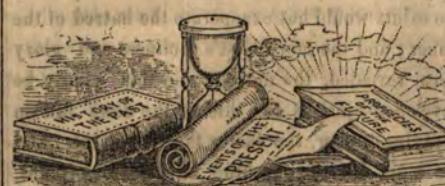
We being the first fruits of those that slept, we read that on the day of his resurrection he appeared first to Mary Magdalene and the other Mary who had come to see the Sepulchre, these women were by him told to go and tell his brethren "that they go before me into Galilee, and there shall they see me." Matt. 28:10, when the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them verse 16.

Here is recorded the first meeting of our Lord with his disciples, after his resurrection. The meeting was by his own appointment, it was on the first day of the week. At this meeting Thomas was absent, and could not be made to believe that his Lord had risen from the dead. When this same day came round again the disciples were again assembled. See John 20, 26.

The Lord appears as oftentimes in their midst, gracing their meeting with his presence, and convincing Thomas, that his master was no longer numbered with the dead. Here are two meetings on the first day, the first day appointed, and both approved by Christ. The first day of the eighth week after his death was the day of pentecost—a glorious day to the Christian church. We find in Acts and Cor. 16:1-27, that the custom of assembling on the first day of the week had become general, the disciples at the Lord's coming together on the first day of the week to break bread, and to listen to the preached word from the mouth of Paul. This same apostle also commanded that collections should be taken up on this day by the Christian church for charitable purposes, declaring that he had given the same order to the churches in Galatia. Dr. Dellrich paraphrases this Scripture in the following manner. Where you hold your Chris-

tian assemblies on the first day of the week, in commemoration of the resurrection of our Lord which has made that day sacred amongst us. Let every one of you lay something by in proportion to the degree in which by the divine blessing he hath been prospered in his affairs, and let him bring it with him to the place where you meet for public worship; there treasure up in the common stock, that so it may be ready in one sum, and there may be no necessity of making any particular collection when I come.

(To be continued.)



ADVENT HERALD.

BOSTON, NOVEMBER 11, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts they will notice, are so light as to inconvenience us.

To Correspondents.

Bro. Johnson Geer. We are not aware that we send the Herald to you other than to West Eau Claire, Wis. If it comes to you with other direction, please return us the wrapper with your wishes respecting it. We see not why it is not received at W. E. C. You did not give the State where Foreston is located.

Letter to Eld. T. M. Preble.

DEAR BROTHER. Your expectation, as expressed in your pamphlet, that various observations would be elicited and various motives imputed to you, was doubtless fully realized; and your experience in that respect was probably not very peculiar, nor much unlike that of others attempting a similar service. Also your desire, that any error in your conclusions might be shown, and your determination to make prompt and full correction, were what every one must desire and practice whose object is truth, who has no sinister, partisan or other unworthy end to accomplish. We have just met with a case in point in respect to a London volume by E. H. MACKINTOSH. Having made an error in his first edition, he subsequently thus refers to it:

"This mistake, together with the serious inference deducible from it, was pointed out to me by a dear and venerable servant of Christ, who requested me to reconsider the passage, and correct it in the second edition. I did correct the mistake, and added a note, not to guard error, but to guard the truth. But this, I feel, was not enough. I ought to have confessed the mistake, and should have done so, in the preface to the second edition, had I been sufficiently self-emptied and careless of my reputation as a writer." *Lon. Q. J. of Prophecy* vol. 14. p. 397.

This was manly, and Christian; it is what we hope to do in respect to every error into which we may fall, on being shown its inaccuracy; and we are unable to perceive how any one can expect to stand in the confidence and respect of his own community, however large or circumscribed that may be, or of his own conscience, as a candid and reliable writer, who is actuated by any other spirit. And therefore, as we have before repeatedly written, in our own specification of errors in the work of Mr. Shimeall, if we have been in any respect inaccurate in our deductions, or uncourteous in our exhibit of them, it will not only be our duty to retract or apologize, but it should be cheerfully performed.

That we were probably accurate in those specifications of error, is virtually admitted by your correspondent, who says:

"Well, I do endorse. True, I never considered the 'errors' of sufficient importance to look into the

process to see whether it was fairly and conclusively done or not. But taking it for granted that the editor may be relied on in this particular, I endorse the corrections," *Voice No. 11, 2 Col. p. 21.*

Your correspondent's estimate of their unimportance, in a demonstration of the world's age, should also be given, in the same connection, He says:

"It is decided 'mathematically,' and to a 'demonstration' that Mr. Shimeall differs from the editor thirteen (13) years in six thousand (6,000); [Her. June 23, 60]. Does not that strike one as something terrible? But it is capable of being reduced to a still more impressive form. My mathematical bump is a slow affair. I don't rely upon it in profound cases. I wish it was otherwise. But this case, although a very profound one, has been before us so long, and has been treated with such ability, that I venture for once to be positive—mathematically positive—in stating that the 'error' amounts to two years and one sixth of a year for every thousand; one year and one twelfth of a year for every five hundred; and thirteen sixtieths, or seventy-nine days and two hours, for every hundred years of the world's age: a difference less in amount than the editor differs from himself in the several chronologies he has compiled; less than some of the chronologists differ from him, who have been brought to his aid in correcting Mr. S." *Ib. cols. 1, 2.*

In respect to the above we would observe:

1. That an error is none the less an error, because of its relative unimportance. In the words of Pope:

Which ever link you strike,
Tenth, or ten thousandth, breaks the chain alike."

2. That an error of thirteen years would not be an unimportant item in the definite calculation of an eclipse, in any other astronomical estimate, or in a chronological computation—especially in an argument aiming at the determination of the precise year of the world's age.

3. That your correspondent is well aware that it is not the difference in result from our own calculation that we have laid any stress upon, but on the inaccuracies of calculation, in arriving at the result—our confidence in which must necessarily be proportioned to the accuracy of the successive steps by which it is reached.

4. That every variation from the same result on the part of other chronologists has been noted with the same care as in the case of Mr. S.; but that none of the others, like him, have made errors in the combinations of their own numbers.

5. That after taking up chronology as a study, the only result to which we ever arrived, is that embodied in our "Analysis of Sacred Chronology," first given in the *Herald* in 1847—the only chronology we had previously compiled being a single editorial, comprised in one number of this paper in 1843 in which we simply gave in full the texts to which Mr. Miller referred in his *Chronological Table*, and which was first put in a pamphlet form of 30 pages at the New York office previous to our knowledge of such intention.

6. That the "errors," whatever they may be, may not be distributed among the 6000 years of the world's age—they having respect to a period of less than 1500 years, intervening between the Jordan and seventy weeks; nor would they be dissipated or otherwise affected, by such distribution.

7. That the error is not merely one of thirteen years—there being nineteen years twice counted after the 4th of Jehoiakim, eleven years omitted after Amaziah, and twenty four years twice included in the attempt to show 483 years between the division of land and death of Samuel, to say nothing of minor errors. And,

8. That your correspondent is not as accurate in his mathematics as he supposed—"thirteen sixtieths" of a year being 1 hour, 15 minutes, and 31.6916 plus seconds, on the estimate of the year's length by LALANDE, more than is given in the above with such mathematical positiveness; in which the year must have been erroneously estimated as comprising 365 given days!

The errors we specified being thus "endorsed," and the attempt to show the unimportance of vital error in a chronological computation being obviously unsound, the most important inquiry remaining is whether we were uncourteous in our manner of showing them? If we were thus, it will give us pleasure, on this being shown, to apologize, but thus far there has not been quoted by your correspondent from our entire review of Mr. S., a single sentence or word that is claimed as departing from the strictest courtesy. There are, however, two words copied from our articles preceding and following that review, which are thus claimed—the words "assume," and "pretensions." Your correspondent says:

"Who does not know that when the plea of duty was resorted to as a screen from certain indications of disapprobation, the editor violated all the proprieties of his position by referring to these gifted and esteemed fellow-laborers as among those who 'as-

some to be your teachers; and that Dr. C. and Mr. S. had been held up in a light which made it somewhat doubtful whether they knew the meaning of their own language, which he was under the necessity of misconstruing to make out his case (Her. Ap. 28, and May 19, 1860); and that Mr. S.'s work was referred to in the most invidious manner as 'a pretentious volume?' It was this treatment which initiated the case as between him and them; and this was accompanied by the injustice of placing them in a false position by giving a sense to their language which was assumed against all the facts in the case, and all the facts of all analogous cases," *Voice No. 1, p. 21 2st Col.*

It is more easy to affirm, than it is to substantiate by quotations, what is merely imaginary; and therefore there is no attempt to show language of our own, as there cannot be, wherein there has been any misconstruction of the language of those writers—unless simply quoting what they have written and showing its inaccuracy, may be thus construed.

Any volume is more or less "pretentious" in proportion as it fails in thoroughness of research, accuracy of computation, conclusiveness in reasoning, or other quality to which it may lay claim. In our first notice of Mr. S.'s work before commencing its review, we accredited to it "considerable ability and research."

We added: "Were this book all that it claims to be, it would be one of the most invaluable and timely works that ever emanated from the American press. If it be much less than it claims, it does not therefore follow that it may not be a valuable addition to any library. We must, however, confess to a feeling of disappointment, on examining this pretentious volume, to find that it is much less logical and profound in its chronological deductions, than we had hoped, and had expected to find from laudations we had seen of it. Either he greatly misapprehends what is essential to conclusive reasoning, and to mathematical demonstration, or we do. It is very easy, however, to deprecate, as it is to laud in general terms; and whilst the laudation and endorsement of no one is of any value, except as there is possessed a logical discrimination and mathematical accuracy, by those who approve, and as they show a competency to weigh well and discern clearly all points of agreement or difference, so is no depreciation to be regarded, except as it is accompanied with an actual development and specification of the errors, or deficiencies of reasoning and demonstration, which derogate from its claims to critical accuracy.

We shall therefore soon notice his chronology in detail, show its variations from our own and other chronologies, the process by which its result is arrived at, and the reasons for our judgment of its insufficiency. As, however, the only way to adjust questionable or disputed points, to solve difficulties, or to harmonize disagreements of opinion, is by a comparison of each other's views and arguments; and as every contribution to this department of literature, resulting from well-meant and conscientious effort to elucidate truth, is to be welcomed as aiding in this great field of research; so we welcome this work without classing it among the infallible," *Herald*, May, 19, 1860.

When we have occasion to notice any work, we take it for granted that our readers wish us to give our matured convictions of its merits, that they wish to have us speak intelligently and intelligibly, and from actual investigation. It is only by thus speaking that an editor can hope to retain the confidence of his readers in his judgment of what he describes. We choose not to put ourselves in the category of editors who "go it blind" in their notices of authors—or, as expressed by one, who write their notices without reading, lest they shall be biased in their opinions. It is this fact which has made such notices little more than a matter of form in the generality of papers, and made them of little value to readers; whose opinion of any work that is noticed will always be proportioned to their estimate of the accuracy of investigation and competency to investigate of the one who notices. And were we to re-

notice the work in question, we do not see wherein we should vary it, except to expunge the word "pretentious"—not because we think that unjustly used, but because it is capable of being construed offensively; and we should avoid giving needless offense to the most sensitive, so far as it can be done without a sacrifice of truth, which should be always maintained irrespective of frowns or favor.

The other exception term, "assume," occurs in an article, written subsequent to the completion of the review, which was called out by some complaint that we had ventured to specify errors in a work like that of Mr. S. We referred to those errors and said:

"Now seeing those discrepancies, what was our duty respecting them? Should we say we have read Mr. S.'s book and find its calculations and statements all reliable, when we believe them to be not? Had we done so, what confidence could the readers

of the Herald, thenceforth have had in our ability to detect and promptness to correct such inaccuracies? If any good brother thinks we ought *not* to have pointed these out, we would request him explicitly to say so. Or, if any good brother thinks we are in error in regarding these as erroneous, we will thank him to point out and show it. Will not our readers look at this candidly, and impartially, and then each and all say, shall we henceforth omit to point out to you the errors in fact and logic of those who assume to be your teachers?" *Herald*, Aug. 4, 1860.

This shows the connection in which that word was used. We see it is capable of being misconstrued offensively, and therefore it should not be used—though at the time of writing we had no supposition that it would be construed differently than it is when we say of the chief magistrate of a state or nation, that he assumes the executive office; of a pastor, that he assumes the charge of the church; or of an editor, that he assumes the chair editorial. Every writer or speaker assumes the office of teacher. And the simple question is whether those who occupy such position, and come before the public with assumed facts or inaccurate conclusions, shall be exempt from the correction of their errors?

In the article from which the above extract was taken there was no mention of Dr. Cumming, nor reference to him near or remote; and the mention of his name in this connection by your correspondent is entirely gratuitous. The reason for it, doubtless, was that, some three months previous, we had occasion to point out two or three inaccuracies of Dr. C. which act it appears has also been remembered and treasured up against us. Thus Dr. C. had stated that,

1. "Elliott and Mede have shown that the 2300 years which Daniel gives as one of the great chronological epochs, terminated about the year 1821, or 1822." *Great Trib.* v. 2.

2. "Mr. Elliott, and Newton, and Mede, think that the 1260 years, descriptive of the great Western Apostacy, began at the year 532." *Ib.* And,

3. According to Mr. Clinton's Chronology in his *Fasti Hellenici*, the most able adjustment of the chronology of the world that has issued from the pen of any, he demonstrates, not guesses, that the six thousand years of the world terminate about 1863," *Benedictions*, p. 181.

In the correction of these we showed that Mr. Clinton, himself, claims to have filled two important breaks in the chain of chronology "by conjecture, and not by evidence;" that Mr. Elliott dates the 1260 days from A. D. 530; that Newton gives their date as "most probably in 727;" and that Mr. Mede begins them about the year 456." And Bro. Orrock afterwards showed that Mr. Mede regarded the 2300 as only literal days. Our treatment of this question will be found in the *Herald* of Apr. 28, 1860; and we should much like to see any one attempt to copy from our language there anything thus emanating.

The War.

There has nothing very decisive transpired in respect to the prosecution of the present war, during the last few weeks. The government is rapidly gathering the regiments organized in the several states under the two late calls of 300,000 men each, for three years and nine months respectively.

In one of these nine month's regiments, the 45th Mass. Volunteers, which sailed from this port on the 5th inst. for Newbern, in the steam transport Mississippi, we have a son of nineteen years. And who is there who has not a son, a brother, a husband, or near friend serving in the army of his country? I am in this way that this war is coming near to all our hearts and hearth-stones. May God speed the right, and bring this rebellion to a speedy end.

We have gathered up a few items, in respect to the war, but none of very great significance.

FROM THE ARMY OF THE POTOMAC.

Headquarters Army of the Potomac,

Rectorstown, Va., Nov. 5, 10 P. M.

Via Washington, 6th, 11, 50 A. M.

Gen. Pleasanton remained over night at Mark Hall, and this morning moved towards Brisbourn five miles distant and near the mouth of Chester Gap. Before reaching the town he came up with Gen. Stuart with 3000 men and one battery. The enemy had their guns posted on a hill on the left of the road but were driven off.

Col. Gregg of the 8th Pennsylvania charged on them with a full regiment, completely routing them and taking prisoners. As the rebels fled, Captain Saunders with a squadron of the 6th Pennsylvania regiment charged on their flank, while Captain Pennington with another force assaulted them with shells. The rebels left ten of their dead on the field. Our loss was one killed and five wounded.

Among the enemy's killed was a captain. The Adjutant of a Virginia regiment had his leg broken and is a prisoner.

The conduct of our cavalry in this action was splendid, and it is only necessary for Gen. Stuart to meet them in an open field to show their superiority.

Salem was occupied to-day by Gen. Baynard's cavalry after driving the 1st Virginia cavalry from the town, and capturing seven prisoners.

New York, Nov. 6. A letter from Piedmont, dated evening of the 4th, 5 miles east of Manassas Gap, says, according to the inhabitants, all the rebel army in this vicinity has retreated through Manassas Gap. Gen. Pleasanton will occupy the Gap this evening and learn definitely with regard to it.

quotations, and then he would not have been obliged to draw upon his powers of supposition. The case is simply this. An argument, claimed as a demonstration, is given to show the completion of 600 years of this world's age in 1868. It is claimed by its author also as evidence of the completion of 1335 days, and of Nebuchadnezzar's seven times at the same epoch. It has been copied and endorsed as furnishing "evidence on the basis of the corrected Hebrew version of the Holy Scriptures, that the year 1859 is the year A. M. 5991;" and your correspondent has given his voice in favor of that endorsement. On the other hand, we have shown actual errors of 1, 11, 4, 19, 24, &c. years; which are admitted to be probably "fairly and conclusively shown," and yet this aid to the argument, is still adhered to, such errors in an argument claiming to demonstrate the world's age, not being regarded by your correspondent as of sufficient importance to look into." Yet he lays out his work as follows:

"I shall show, or attempt to show,—I. That, admitting the inaccuracies, the editor has only proved that Mr. Shimeall has failed to do what he did not attempt to do; and I shall show that he has not failed to do what he did attempt.

"II. I shall show, or attempt to show, that it was with a distinct understanding of the work in the light that it was endorsed; at least by the publisher of the *Voice of the Prophets*.

"III. I shall show, or attempt to show, that it was not so much the editor's interest in the question of chronology which placed him in the position of reviewer of Mr. S., and that of 'censor' of Dr. C., and the publisher, as 'endorsers'; but that the great chronological demonstration got up by the editor, as I view it, was a mere blind by which he intended to accomplish a totally different purpose from that which appears in the case, but which he knew would be best policy to attempt directly.

"IV. I shall show that he was under the necessity of falsifying all these parties, or of doing nothing with the material he had to use," *Ib.* 2d col.

We have italicised this last paragraph, that it may be contrasted with the admission of not having looked "into the process to see whether it was fairly and conclusively done or not." And putting the two together, not only yourself but all candid and intelligent readers will know just how to estimate the spirit which actuates and the value of anything thus emanating.

Couch's division of Sumner's corps has just occupied Ashby's Gap, and our pickets extend to within a mile of the Shenandoah.

D. H. Hill's corps retreated through the Gap before him. Jackson is also in the same vicinity. Thus the entire rebel army seems to be again west of the Blue Ridge.

A special dispatch states that Gen. Sigel's sutler, cook and two others had been arrested. Goods of all kinds and descriptions were sent from New York consigned to the cook, who helped them through our lines to the rebels. Four trunks were seized which were filled with shoulder straps for rebel officers, gold lace &c. Twenty-four swords were found on the premises. The negro confessed the whole transaction, and gave the names of the sellers of the contraband goods in New York, who will be arrested. The guilty parties had twelve stolen horses in their possession.

Letters from the army state that Major Thomas O'Neil of Gen. Meagher's staff, captured by the rebels, returned in about three hours with three rebel prisoners.

The late skirmish at Snicker's Gap was successfully led by Col. Sargent of the 1st Mass. cavalry.

Harper's Ferry dispatches of the 4th say the rebel cavalry captured three of his men within two miles of Bolivar Heights.

The woods on London Heights are on fire.

It is reported that our pickets were driven in on the night of the 3d.

Harper's Ferry dispatches of the 5th state that a messenger just in from the front says that on Monday, this side of Snicker's Gap, Gen. Porter's ammunition and signal train was twice attacked by rebel cavalry, nine of whom were taken prisoners.

Gen. Gorman reconnoitered up to Manasses Gap on Tuesday, and to-day (Wednesday) heavy cannonading was heard in that direction.

A Gainesville letter of the 3d states that Major Knox passed through Thoroughfare Gap this morning, with a cavalry force, driving before him a body of the enemy's cavalry. He found the enemy's pickets near White Plains, but no indications of any considerable rebel force in that quarter.

Gen. Carl Schurz now holds the Gap, the 61st Ohio, Col. McGrearty, being on the other side.

Heavy firing has been heard to-day on the right, commencing about twelve o'clock.

Two contrabands who came to Aldie, Va., yesterday give information that Jackson and Lee are now at Culpepper with strong forces. Extensive works are being erected on the Rappahannock to prevent a crossing by the Union troops.

A special dispatch from Gainesville 5th states that the town of Haymarket was burned yesterday. It is supposed that this was caused by some of its citizens firing upon our soldiers. Gen. Sigel has ordered an investigation of the affair.

A skirmish occurred at New Baltimore to-day, in which the enemy was driven from this place.

Our troops proceeded within a short distance of Warrenton yesterday. They met the rebels and a short but sharp fight took place. Our batteries opened upon them, and they were forced to retreat into Warrenton in great disorder.

IMPORTANT FROM THE SOUTHWEST.

St. Louis, Nov. 6. A dispatch from Bolivar Tenn. 5th, to the Democrat, says:

"Gen. Grant with several divisions of the army from this place and Corinth marched into Lagrange last night. The rebels still occupy Holly Springs, but the opinion is entertained that they will soon evacuate the place.

The railroads will be repaired to-morrow evening so as to admit the passage of trains from this place to Lagrange.

A regiment from Columbus passed down to Lagrange last night, and another goes to-day.

The rebels are about 50,000 strong at Holly Springs, and are under command of Earl Van Dorn.

If there is not a battle fought before many days, it will be because the rebels prefer running to fighting.

FROM NEWBERN.

New York, Nov. 6. The Oriole, from Newbern 31st ult. and Hatteras Inlet 2d inst., arrived this morning. An expedition is said to have left Newbern. Destination unknown.

FROM CORINTH. A Corinth letter of Nov. 2 says that women have flocked to Inka, from Alabama, Louisiana, Missouri, and all points of Mississippi, to nurse the rebel wounded, and that the place has become absolutely disgusting from the general disregard of cleanliness, the dressings of the wounded being thrown into the street in front of houses. The impudence of these women is immeasurable, for although their wounded relatives have been paroled and still receive supplies of every kind from us, they insult our messengers and spit treason with the most

vixenish vehemence. Kindness is thrown away on such people.

The Cairo correspondent of the Chicago Tribune intimates that an important movement has been or is to be made from Corinth. He says, under date of 3d instant:

"Important movements are being made in Gen. Grant's army, and you may expect to hear of a battle momentarily. Gen. Grant, with blank division of the army of Tennessee, has probably entire possession of Grand Junction to-night, or he is fighting from there to Holly Springs, which is but thirty or forty miles distant. I confidently predict that his head-quarters will be in the latter place in a week."

Another Cairo dispatch, of same date, says:

"News from Corinth and Bolivar is interesting but contraband. An attack is no longer anticipated at either of these points, on the contrary the Memphis Bulletin reports that the rebels at Holly Springs and Bolivar are in a great state of perturbation over an anticipated Federal advance. Negroes and loose property are being taken to the interior."

New recruits come in from Alabama and Tennessee and join the Union army daily. They make excellent soldiers. Sixty-five are in Corinth, who have joined the army within a few days.

Shall it fail?

At a session of the A. M. A. the following kind and generous proposition was made by Bro. Wm. S. Howden viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

"In accordance with the above we the undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names."

W. S. Howden, Waterbury Vt., Pd. \$10.00
D. Bosworth, " " Pd. 10.00
D. L. McAllister, Stow " Pd. 10.00
O. Doud, New Haven " Pd. 10.00
Geo. J. Colby, Waterbury " Pd. 10.00
Wm. H. Swartz, Shiremanstown Pa. 10.00
R. D. W. of New York City. 10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named.

What other donors will generously respond to Bro. Howden's generous and manly proposition?

THE PRESIDENT'S MESSAGE. The Washington correspondent of the New York Post relates the following incident respecting the President's Message:

"The President is hurrying day by day in writing his message. No one sees him after noon. Of one fact the public may be assured—the President in his forthcoming message stands firmly by his proclamation of emancipation. A distinguished politician endeavored in vain to see him two consecutive days, and finally employed a friend to secure an interview. The President replied to that friend: 'I am too busy for the interview till after Congress meets. Besides I know just what he wants of me.' (He here referred to the specific object, which was really to get Mr. Lincoln to recede from the proclamation). The President continued: 'I shall not do anything of the kind, and why should he or I waste time or words over the subject?' This little incident, which occurred within a week, illustrates the feelings of the President upon this question, and it is pleasant to hear that there are many prominent Southern gentlemen who stand firmly by him in it.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

Intelligence from Washington announces the removal of Gen. McClellan from the command of the army of the Potomac, who is succeeded by Gen. Burnside of Rhode Island.

THE CAUSE OF THIS WAR. The Richmond Examiner says it is proposed in parts of the South to make a forced conscription of slaves for purposes of labor, and it adds:—"As the war originated and is carried on in great part for the defense of the slaveholder in his property rights, and the perpetuation of the institution, he ought to be first and foremost in aiding, by every means in his power, the triumph and success of our arms. The slaveholder ought to remember that for every negro he thus furnishes he puts a soldier in the ranks."

Truth is the great battle-ax of Jehovah; wherein His will is surely executed.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

BRO. BLISS: On the 20th of August five days after the date of my last, I left Hartford and entered upon an eastern tour. Spent the first week visiting isolated adventists in Manchester and Tolland. I improved the Sabbath in reading and explaining the sacred word to Mother Lathrop, and a few of the neighbors who convened at her house in the latter place for instructions, and it was admitted that all the day was profitably spent; Mother Lanthrop manifested comforted, and that richly compensated me for my labor there.

Spent the second week in Ashford, making it my home at Bro. L. Bolles, at whose house we held a few interesting evening meetings, and on the Sabbath preached to the advent church at the Ax factory. In the latter place we came in contact with the modern "age to come," though advocated I am happy to say only by one family. We gave them a variety of Scripture showing the absurdity of the theory. The last three verses of Isa. 26, and the last ten of Rev. 19, when fulfilled bring us into the real age to come, i. e. the binding of Satan for one thousand years and show conclusively that there are none left to enjoy a probationary period subsequently. See the explicitness of the apostle, Rev. 19: 18, and 21, as he in vision is about to enter into the age to come. This seemed to settle the question. The word was generally well received, and some were signally blessed. The third week in Chaplin; there I found a company of disciples, "poor as to this world's goods, but rich in faith," and manifestly "knew of the soon coming kingdom." I preached to crowded congregations, (in a private house) on the Sabbath and four evenings during the week, and it was cheering to my own heart to see how those precious souls feasted on the word. Bro. and sister Northrop and a brother Allen and family were especially revived, and comforted with the assurance of being "delivered" very soon Daniel 12: 1, and solemnity rested on the entire congregation. We confidently hope that lasting good will be the result of that week's labor. Spent the fourth week in Abington. In that place I conducted a meeting in '43, of several weeks (about the commencement of my ministerial course) and witnessed many happy conversions to Christianity and to the advent faith. Some 30 to 40 of whom entered into solemn covenant with each other to maintain meetings of social worship and to "comfort one another with words relating to the coming of the Lord," and I was now happy to find them abiding in the faith. Besides much family chat on the present signs of the times, and several evening meetings, we had preaching at the chapel on Sunday A. M. and P. M. and again at 5 P. M. in the grove, two miles off. Bro. Jones of D. Ville occupied the desk in the morning, and gave us meat in due season." Had good and very attentive congregations through the day especially so in the grove, and the Bro. were manifestly comforted. The fable of the nonresurrection of the wicked is held by some in that section, but the Abington church as a body I am happy to know are too well informed on the Scripture to give place to it as a Bible doctrine. Spent the fifth week in visiting the brethren in Hampton, Brooklyn and Denison Ville. Preached to an interesting congregation in the former place one evening, and to the advent church in "D. Ville twice on the Sabbath, and had an extraordinary prayer and exhortation meeting with them in the evening, in which many took a cheerful and active part, confessing that they had feasted on the word through the day, especially on an exposition of Matt. 24th. That is a young church numbering about 90 members, with which I had never met before. They have a neat and very commodious chapel and seem to be prospering under the faithful labor of Bro. Jones: he is a young man but well adapted to the station he fills, and his wife is truly a "help mate" to him in the gospel of Christ. My stay with that people was very brief, and yet we became exceedingly attached to each other, and found it rather hard parting. From there I went to South Killingly, on the extreme east line of

Ct. and spent a few days, and had much conversation with Bro. Spalding, and other isolated adventists in that section, who embraced the gospel faith under my humble labor in '43. This, although we had no public service was manifestly ordered of the Lord, and was productive of good to those dear friends.

On Friday the 26th of Sept. (there being no public conveyance) I started on foot for North Scituate R. I. 13 long miles. Having a pretty heavy satchel I found it rather tiresome, but being so joyfully received by the few remaining friends there, I soon forgot it all and entered directly upon my work. In that place, some 18 years since, there was quite a band of brethren "looking for that blessed hope." Titus 2: 13. They joined together and erected them a small tabernacle where they resorted for public worship on the Sabbath, and had preaching occasionally as our ministering brethren passed that way. But by death and removals I found on my arrival there that nearly all were gone, and the tabernacle abandoned. The few remaining adventists either remained at home, or mingled in worship with other denominations on the sabbath. The people were readily notified and we had respectable congregations and a good hearing at the forsaken tabernacle through the day and evening: from which the friends took encouragement, and decided to hold prayer, and conference meetings with a little preaching, at private houses through the week. It was a fortunate move, for by this means every brother and sister were heartily revived, and became more thoroughly confirmed in the advent faith than ever before. Others who attended the meetings admitted the truthfulness of the doctrine we hold, and confessed that they had been interested. In the course of the week it was proposed that they organize, and be established as a new advent church, to which some half dozen readily consented: a brief constitution was accordingly drawn up, and on Sunday Oct. 12th at the close of P. M. service in the sanctuary, the friends were requested to tarry and listen to the reading of it. Solemn prayer was then offered after which the constitution was then read and fully explained: when thirteen happy souls readily responded thereto, and heartily adopted it as their article of faith and church covenant, then they united in erecting a class leader, (or presiding officer), and clerk. The Lord's supper was celebrated, in which others beside the advent church readily participated, it was truly a refreshing season to all. The tabernacle was well filled this second sabbath, and the best of attention was paid to the word. On Tuesday evening Oct. 14, we had our farewell season of worship, in which all took an active part: it was indeed a heavenly season, and before separating they decided hereafter to maintain meetings of worship on Sunday and Thursday evenings till the Lord come, or till they be released by death. Hope our brn. in the ministry (who labor to build up,) will take pains to visit them occasionally. The next day, took the stage for Providence (10 miles east) where I spent 24 hours very pleasantly in visiting the advent families from house to house. Bro. O. and others very courteously requested me to tarry longer with them, but it seemed like duty for me to leave, and preach to the more destitute portion of the flock. So on Thursday Oct. 16 I came to South Kingston (30 miles south) where I spent a week very profitably with one colored brother, (a portion of the Narragansett tribe) knowing their desire to see and converse with their "Bro. C." I took pains to visit most of the families, and found it mutually pleasant, and very profitable. Being thus thoroughly notified, they turned out in mass to hear preaching on the Sabbath. Their chapel was well filled A. M. and P. M. and especially in the evening. The Bro. and sisters feasted on the word, and after preaching men spoke with tender hearts, rejoicing exceedingly in the prospect of soon seeing their "blessed Lord," and others were manifestly interested. Came from there to this place on Wednesday 22nd, ult. (10 miles further south) to mingle with another portion of the same tribe. Found them as I expected more than glad to see "Bro. Chapman." I visited this people for the first time in 1843, and was the very first to proclaim the advent message in this section. Having obtained the consent of several of the leaders of this tribe, to occupy their "meeting house," we entered directly upon a protracted effort. The Sanctuary was soon filled with attentive listeners to the word, but a more cautious people about receiving it, and responding thereto I never saw. We held our meetings both day and evening, and three days had past before I heard a word of response to what had been said, that brought us on to the Lord's day, when I gave them a minute exposition of Matt. 24, and before I was through Dea. Nokake and many others were in a flood of tears. As I sat down the Deacon rose with a broken heart, and said this is God's truth, I believe it with all my heart, Don't reject it brethren, for it will do you good," &c. Others followed in

quick succession, each confessing, "this doctrine Bren. is true, O let us be ready," then turning to the congregation said. "Oh sinners come to Jesus without delay for he is yet on the mercy seat" &c. A glorious work was soon in progress. The very next evening a host were forward for prayer: when several of the Bro. and Sisters had offered earnest prayer. I called on the anxious (as my custom is,) to speak audibly in prayer for themselves. They consented, and nine of them (I well remember) were happily converted on the spot, rose and testified to that effect before leaving the house, that cold mid night hour, and thus the good work went on triumphantly, both here, and in S. Kingston till many precious souls had heartily submitted to God. Since that time (for 19 years) I have made it a rule always to visit this people on my return from western tours, and have never failed to find it profitable. As a proof of their friendship, and affection for "Bro. Chapman, I am quite amused, and gratified to find here, and in S. Kingston several of their sons called by my name, ("Samuel C. Thomas," "Samuel C. Helm," &c.) The eldest of whom is now about 18 years.

At the close of morning meeting, one of those boys took me by the hand as he was in the act of leaving the house, and said, "I want you to pray for me Eld Chapman, that I may be good, and go where you do." Since I called here this time I have been through the entire settlement and visited the different families. Have held several evening meetings at private houses for the accommodation of the sick and infirm mothers in Israel. These seasons have been refreshing, and richly blessed to them, and others. Last Sunday, and again on Thursday evening of this week they convened at their new stone chapel, and listened with thrilling interest to the preached word, by which they were truly comforted, and the "blessed hope" in them is thoroughly revived. Our white brethren at Clarkeville (3 miles north) have attended our evenings. Are manifestly revived, and say they have gained much light and instruction from the word. By particular request I am to preach at the Advent hall in that place to-morrow (Sunday) where we expect a large congregation (for the colored brethren say they shall certainly be there with us). We hope for, and indeed expect a good time. Shall probably leave for Westerly on Tuesday of next week (12 miles south). Spend a week or so there, then cross the state line and go into the village of my native town, "North Stonington, Ct," six miles west of the line, where I may spend several weeks, and if not hindered by other calls return to Hartford. My post office address for the month of November, will be N. Stonington Ct. care of Horace C. Wheeler, Esq. But after that till I write again, Hartford Ct. care of Saml. E. Chapman. Hope the friends will continue to write, and I will endeavor to answer.

Yours Bro. Bliss, confidently expecting deliverance very soon.

SAM'L CHAPMAN.

P. S. In the Herald of Oct. 14th I notice another communication from Bro. M. Winslow of Perry Pike Co. Ill. In which he now admits (as I am happy to see) that he was the presiding officer of the Advent church we established there some eight years since (now broken up,) which in a former letter he indirectly denied, placing me in an unfavorable light, and which called forth the explanation or statement of facts, as given in the P. S. to my last letter (in Herald of Aug. 30.) When I was in Perry in '48, and had the pleasure of organizing that promising church, Bro. Winslow was with me in faith and zeal on every point of doctrine which rendered him very near and dear to me; he was also with me in sentiment with reference to organizing Advent churches, wherever there was a sufficient number of believers to justify it. But in Bro. W's. last letter he says, "Had Bro. Chapman gone from place to place as he did and never stopped to organize churches which have been left like sheep without a shepherd, but let the church join other Christian churches more good might have been done" &c. When Bro. W. was penning his late article it must have escaped his recollection that the church in Perry was not left in that destitute condition by any means; for it had not only a class leader in whom all were united, but a pastor also, and both these were baptists in sentiment, (certainly of the right stamp in Bro. W. estimation,) so that no good reason is given in the argument why that church (saying nothing of others) should stumble and fall.

In the Province of C. W. and fifteen of our once United States through which I have traveled and labored, I have had the pleasure of witnessing the conversion of thousands of precious souls to Christianity, and to the advent faith, and think I must have established in all, well on to one hundred churches; and the church in Perry is among the very few that I have known to fall, and become extinct except where the distracting theories of modern times have been forced upon them after I had left the field. The Lord have mercy on my wandering children in Perry, and elsewhere is my humble prayer. Amen. Ex-

cuse so lengthy a P. S. Bro. B. for I hope it is my last on this subject.

S. C.

The Sword, or, a Sign from Heaven.

After such a discourse, which I conceived more than human, my readers may well think me a stranger to sleep the remainder of the night, for neither tongue, nor pen can describe the agitation of mind or the trembling situation of my frame—I can truly say with Belshazzar when he saw the finger writing on the wall, my knees smote one against the other; though I found myself more composed on mature deliberation, when I could not but consider myself as highly favored in being a bearer of the divine message.

As the clock struck three, I arose from my bed and prepared my team and said my fare and set out on my journey, without making known to the family the singular occurrence of the preceding night, though my mind was so truly fixed on what had past, that it was with much irregularity that I proceeded on my journey. I had not got on my way more than one mile and a half before my team, which consisted of four oxen and a horse in full speed were instantly stopped as though hushed by a mighty hand; I unthinkingly bid them go on but without effect; for at the same instant a bright light appeared to overspread the horizon, and an angel or some supernatural being, as I conceived, descended and stood erect in the air but a little distance before me, dressed in long unsoiled robe, with a flaming sword in his hand; and I can say with Daniel, I was alone and without strength; and he said unto me, "stand on thy feet and give ear to the words which I shall speak."

And as I stood trembling and recollecting the vision I was under the influence of a few hours before; I lifted up my eyes and beheld his face which had the appearance of lightning, and his eyes were as lamps of fire; the sword which he held in his hand, to appearance was about thirty feet long, the hilt of which was variously ornamented, it appeared of pure gold set with stones of various hues, the blade of which resembled fire; and I cast up my eyes and beheld a bow in the cloud beautifully variegated, much resembling a rainbow, incircling a constellation of sixteen stars, differently diversified, there being nine to the southerly part of the bow, of a most beautiful azure, in the centre of which appeared an olive branch richly decorated with golden buds, the seven to the north of a deep crimson, and all transparently brilliant, which afterwards separated, the nine of the azure fell to the south, and the seven of a crimson to the north, attended with a heavy rumbling in the air, like the rushing of many armies to battle; at which I fell with my face to the ground, where I lay in a profound reverie for some time, at length I thought I heard an laudable voice articulate and say, all these are signs by which you shall know what is to befall the nations now in these latter days.

Woe unto the inhabitants of the land for their sins and ingratitude in wars and rumors of wars shall they abound, their fields shall be crimsoned with the blood of their own citizens, and nothing but lamentation and mourning shall be heard to echo through the lonely valley until all the tares and brambles of the earth shall be plucked up, and demolished from the face thereof; by the pestilence which walketh in darkness and by the sword which lays waste at noon-day, for there shall be such a destruction as shall greatly thin the inhabitants of earth, both by wars pestilence and famine, until there shall arise a Branch from the root of Jesse, which shall perform such remarkable wonders through the power of the almighty God as shall effectually convince the world of his divine authority, and shall cause eventually the remnant of all nations to be of one heart, one mind and one religion, when there shall be no more wars among mankind, who will ever after be in strictest bonds of mutual friendship, professing unfeigned love to God and one another; and the Jews and Gentiles shall coincide in sentiment and become one and indivisible, declaring Jesus Christ to be their only king and sovereign and as he ended proclaiming Father thy will be done on earth as in heaven, and may all the people say, Amen.

And as he spake these words I looked and beheld the sword which he held in his hand was transformed into an olive branch, which grew and overspread the horizon under which a reflection of light presented to my view a long and spacious landscape cover'd with an innumerable host of beings like unto the stars of heaven, worshipping and praising him who is king over all there; the Lion lay down with the Lamb and the beast of the earth; and the fowls of the air were mingled together in concert, and nothing but love unutterable appeared among them, and as it ascended a voice proclaimed glory to God in the highest, peace on earth and good will to men, &c.

At the echo of which I feel on my face in amazement and terror. How long I continued so I cannot

tell, but when I came to myself the wonderful appearance so lately before me had vanished from my sight, and I journeyed on, containing wonderful works which I had seen, and determining to lay them before the public, by whom I hope it will be read with candor.

From their humble servant.

TIMOTHY P. WALKER.

Olden Time.

I gaze upon the leafless branch,
And sigh for memories mine
And think of days forever gone,
To dwell with olden time.

I gaze upon the stately oak
Whose movements are sublime :
With lofty head and waving top
Think of the olden time.

I gaze upon the little flower,
With wonder and surprise
And ask to dwell there, for an hour
With that beneath the skies.

I gaze upon the rippling stream
As it passes by—and by—
And think, alas ! it is a dream
Of lost, lost, olden time.

I gaze upon the mighty deep,
Whose restless bosom flows—
Where gales, and crested waves, ne'er sleep,
And wild winds ever blow.

I gaze upon the pallid brow.
With heart-felt faith and shrine—
And ask the moments as they pass,
If thou art olden time ;

I gaze upon the moonlight sky
With reverence, and awe—
Whose features cheer the passer by
Neath concaves lighted dawn.

I look upon earth's rustic form'
With forest trees—and vine—
She rides along from night till morn
Illumed by olden time.

I weep, beside the soldier's grave,
While conflicts daily come
And look around to see the brave
Gone toiling from their homes.

I look amid the battles' smoke,
Yet fail to see the line
But hark ! hath peace to us been spoke ?
Is this like olden time ?

J. S. BLISS.

Door Creek, Wis. 1862.

From Bro. J. E. Hurd.

BRO. BLISS.—My weekly visitor the Herald, is ever a welcome guest. While some of its patrons have turned aside, the Herald, like an ocean steamer, is plowing its way through the rough billows of time to the port of rest. We want the truth in these last days of peril; and when an error appears, we expect, and every honest man will want your opinion. Thus far we have had it, and we shall expect it in the future.

Bro. Thurber is laboring through this section, and his labors are blessed as usual. A good work is in progress under him at Foster's Mills in Stanstead. A number have been reclaimed and some twenty rose for prayers in one meeting. God speed the work, is my prayer. If there was more confessing, and less contention about death, sleep, &c., it would be better for the cause of God. Brethren, let us seek for more humility, and the spirit of God, and not strive to see who shall be the greatest and know the most. Let us lay aside every weight and run the whole race to the end.

Yours, looking for it.

J. E. HURD.

Barnston, C. E. Oct. 1862.

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

Lying begets dishonor, disgrace, and in the end the gallows.

OBITUARY.

DEAR MR. BASS :—Please publish, and you will oblige friends.

In McDonough, after a short but very severe sickness, MRS. JANE M. BROWN departed this life Oct. 24, aged 46 years, 6 months and 8 days. Her disease was Typhoid, and of the most virulent character. During the few days it took for death to do its work reason was dethroned; a few lucid intervals were however permitted wherein she gave testimony of her faith and hope, saying, "God is my friend, and heaven is my home." In her paroxysm she would call on Bro. Chapman (she always being very tenderly attached to him as a man of God). But she sleeps in Jesus, and friends are comforted with the assurance given, that "those who sleep in Jesus will God bring with him."

Years in Christ.

REV. E. HOLROYD.

ADVERTISEMENTS

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercenarian disease, low living, disordered

digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous dis tempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this affliction distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil

or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief.

Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

AYER'S CHERRY PECTORAL,
The World's Great Remedy for Coughs,
Colds, Incipient Consumption, and
for the relief of Consumptive
patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by DR. J. C. AYER & CO.,
Practical and Analytical Chemists,
Lowell, Mass.

Sold by all druggists everywhere, and by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 420. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflictions cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1-1/2.

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GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cents.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use.

Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.</h4

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 11, 1862.

Bedtime.

Before I close my eyes in sleep,
Lord, hear my evening prayer;
And deign a helpless child to keep
With thy protecting care.

Though young in years, I have been
taught

Thy name to love and fear,
Of thee to think with solemn thought,

Thy goodness to rever.

That goodness gives each simple flower
Its scent and beauty, too;
And feeds it in night's darkest hour
With heaven's refreshing dew.

Nor will thy mercy less delight
The infant's God to be;
Who, through the darkness of the
night,

For safety trusts to thee.

The little birds that sing all day
In many a leafy wood,
By Thee are clothed in plumage gay,
By Thee supplied with food.

And when at night they come to sing,
By thee protected still,
Their young ones sleep beneath their
wing,

Secure from every ill.

Thus mayest thou guard with gracious
arm

The couch whereon I lie,
And keep a child from every harm
By thy all-watchful care.

For night and day to Thee are one;
The helpless are thy care;
And, for the sake of thy dear Son,
Thou hearest an infant's prayer.

The Spider—A Fable.

Ernest had accompanied his father into the vineyards, which were rich with the promises of an abundant harvest. There he found a honey-bee struggling in the web of a spider, which had already opened its fangs to seize upon its prey; but Ernest set the bee at liberty, and destroyed the spider.

The father, observing what had passed, inquired of his son how he could so lightly esteem the skill and ingenuity of the little artist, as to annihilate its work in a moment.

"Didst thou not see," said the father, "with what beauty and order those slender threads were interwoven? How couldst thou, then, be at the very same moment so pitiful, and yet so hard-hearted?"

The boy immediately excused himself, saying:

"Is there not evil in the spider's art for it only tends to destruction, whereas the bee gathers honey and wax within its cell; so I freed the bee, and destroyed the spider."

The father was pleased at this decision of a simple child, who saw no beauty in ingenuity, when its aim was destruction.

"But," continued the father, "perhaps you have been unjust towards the spider. See how it protects our ripening grapes from the flies and wasps, by means of the nets, which it weaves skillfully round the branches!"

"Does it do so," asked the boy, "with the intention of protecting our grapes, or merely that it may satisfy its own thirst for blood?"

"Truly," replied his father, "it troubles itself very little about protecting our grapes."

"Oh!" said Ernest, "then the good it does cannot be worth much; for I have heard you say that it is good will alone which can impart beauty or goodness even to useful actions."

"Very true, my boy; we may be thankful, however, that in the course of nature, that which is evil often fosters what is good and useful, without intending to do so."

"Wherefore," inquired Ernest, "does the spider sit so solitary in his web, whilst the bees live sociably together, and work in unison? Why might not the spiders, also, make one huge web, and use it in common?"

"Dear child," answered the father, "a good object alone can secure friendly co-operation. The bond of wickedness or selfishness contains within itself the sure and inevitable seeds of dissolution. Hence, therefore, wise nature never attempts that which men too often learn by their own experience to be vain and impracticable."

On their way home, the father observed, "Hast thou not learned somewhat from the spider to-day, my boy? Remember that in this world good and evil go together; and that we may avoid error by seeking to do right."

Prisons and Birds.

It is very pleasant to have singing birds in our houses, and few people think that the little songsters might prefer the open air and the woods to the confinement of the cage. But one who has been shut up in prison himself understands it, like the sailor in the following anecdote:

Soon after the close of the long French war in Europe, a boy stood on one of the bridges that cross the Thames at London with a number of small birds in a cage for sale. A sailor, who was passing, observed the little prisoners fluttering about the cage, peeping anxiously through the wires, and manifesting their eager desire to regain their liberty. He stood for some time looking at the birds apparently lost in thought. At length, addressing the boy, the sailor asked,

"How much will you take for your birds?"

"Sixpence apiece," was the reply.

"I don't ask how much a piece," said the sailor; "how much for the lot? I want to buy all hands."

The boy made his calculations, and found they came to six shillings and sixpence.

"There is your money," said the sailor, handing out the cash, which the boy received with evident satisfaction. No sooner was the bargain settled, than the sailor opened the cage door, and let all the birds fly away.

The boy, very much astonished, exclaimed,

"What did you do that for, sir? You have lost all your birds."

"I'll tell you," said the sailor, "why I did it. I was shut up three years in a French prison as a prisoner of war, and I am resolved never to see anything in prison that I can make free."

READING THE SKY.

"Come here, Patty," said Uncle Philip, "and come here, Peter. You have read your books, and now I will teach you how to read the sky."

"When the sky is clear, it says, 'Love God'; when it is stormy it says, 'Fear God'; when it is lit up with the sun it says, 'Praise God'; and when one part is clear and shining, and another part cloudy, then

it says, 'Love God, fear God, and praise God,' all at the same time."

Little Patty said she would read the sky every day; but Peter said if she did she would read it wrong.

"Never mind that," said uncle Philip; "You cannot be much wrong while you love, or fear, or praise God."

A CHILD'S PRAYER.

Lord, teach a little child to pray,
Thy grace betimes impart,
And grant thy Holy Spirit may
Renew my infant heart;

A sinful creature I was born,
And from my birth have strayed;
I must be wretched and forlorn
Without thy mercy's aid.

But Christ can all my sins forgive,
And wash away their stain,
And fit my soul with him to live,
And in his kingdom reign.

To Him let little children come,
For He hath said they may;
His bosom then shall be their home,
Their tears He'll wipe away.

HOME MISSION.

BROTHER BLISS.—I would acknowledge with gratitude the receipt of thirteen dollars from the church in Newburyport, towards the balance due me on Mission since my last report. About six dollars now due.

G. W. BURNHAM.

Nov. 7, 1862.

Wanted.

By a small congregation of Adventists, a gospel preacher, who, alive to his calling, offers to the people a present full and free salvation through repentance and faith in Christ, who expects thus to accomplish much for the cause of God in the salvation of men, who believes (and acts upon the principal) that we have a cause worth sustaining without definite time, who has no distracting questions he conceives to be of more importance than the great salvation and the speedy coming of its Author to judgment. A single man is rather preferable. Will any one at liberty address Herald office &c.

APPOINTMENTS.

MESIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1/2 Kneeland street, Boston, Mass.

The P. O. Address of Eld. S. W. Thurber is Hatley, Canada East.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardley, Pa.	.....	5.00
Stephen Sherwin, Grafton, Vt.	.....	1.00
Martin L. Jackson, Milesburg, Pa.	.....	2.00
Mill. Aid Society in Providence, R. I.	.....	16.30
Millennium Aid Society in Shiremanstown, Pa.	.....	9.00
" " " " New Kingstown, Pa.	.....	4.50
S. Blanchard, Barre, Vt.	.....	1.00
Lloyd N. Watkins, Toronto, C. W.	.....	1.00
Church in Newburyport	.....	9.00
Pardon Ryon, Smith's Landing, N. J.	.....	2.00
Josiah Vose, Westford, Mass. ("or more")	.....	2.00
Henry Lunt, Jr., Newburyport, Mass.	.....	2.00
Church in Stanstead, C. E.	.....	4.00
Joel Cowee, Gardner, Mass.	.....	1.00
Joseph Barker, Kincardine, C. W.	.....	5.00
H. B. Eaton, M. D., Rockport, Me.	.....	5.00
Edward Matthews, Middlebury, Vt.	.....	1.00
Jos. F. Beckwith, Cleveland, Ohio	.....	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	.....	5.00
Miss O. W. Allen, Johnson, Vt.	.....	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	.....	5.00
Alexander Wattles, Troy, Mich.	.....	1.00
James Penniman, Milford, Mass.	.....	\$1.00
Philadelphia, no name	.....	\$5.00
Mieajah C. Butman, Lynn, Mass.	.....	1.00
Mrs. Boardman, Seneca Falls, New York	.....	1.00
M. B. Woolson, Milford, N. H.	.....	2.00
William B. Schermerhorn, Schenectady, N. Y.	.....	\$1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	.....	\$2.00
Edwin Howard, St. Johnsbury, Vt.	.....	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	.....	1.00
Helen Nichols, E. Warren, Vt.	.....	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. Burnham and L. S. Fuller. Henry is in Co. A, 45th Mass. Volunteers—sent you papers on Monday.

Dr. M. P. Wallace. Sent books the 6th by Cheney & Co.

J. A. Winchester. They are all full.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, NOV. 11.
Edwin A. Davis, Buckland, Ms. \$5.00
Edwin Edgerton, Westfield, N. Y. 2.25

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols 85 Lydius-street
Burlington, Iowa	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow Cabot, (Lower Branch,) Vt.
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturveson
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Freeland, De Kalb Co., Ill.	Wells A. Fay
Homer, N. Y.	J. L. Clapp
Haverhill, Mass.	Lendal Brown
Lockport, N. Y.	R. W. Beck
Johnson's Creek, N. Y.	Hiram Russell
Kincardine, C. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	J. L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North 11th st
Portland, Me.	Alexander Edmund
Providence, R. I.	Anthony Pearce
Princess Anne, Md.	John V. Pinto
Rochester, N. Y.	D. Boddy
Salem, Mass.	Chas. H. Berry
Springwater, N. Y.	H. H. Withington
Shabbons Grove, De Kalb county, Ill.	N. W. Spencer
Stanbridge, C. E.	John Gilbert
Sheboygan Falls, Wis.	William Trowbridge
Toronto, C. W.	Daniel Campbell
Waterloo, Shefford, C. E.	R. Hutchinson, M. D.
Watertown, Vt.	J. M. Orrick
Worcester, Mass.	D. Bosworth
Yarmouth, Me.	I. C. Wellcome

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

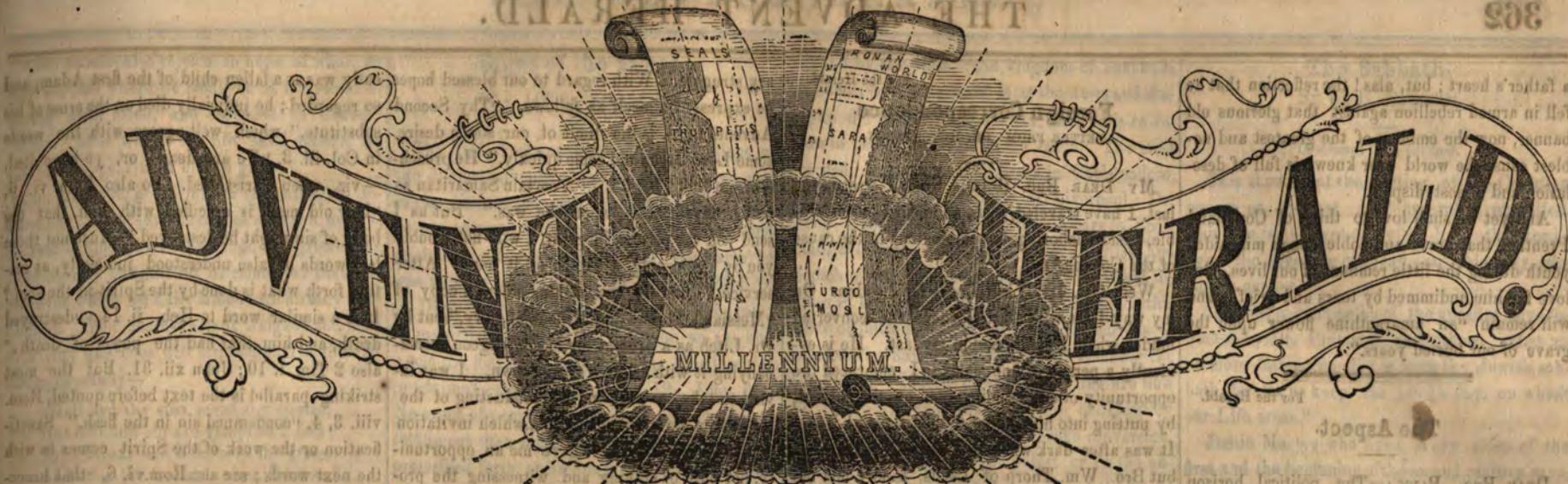
FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without



WHOLE NO. 1121.

'BOSTON, TUESDAY, NOVEMBER 18, 1862.

VOLUME XXIII. NO. 46

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply marked on envelope, "For Office," will receive prompt attention.

**JOSIAH LITCH, Co. Committee
J. M. ORROCK, Editor
ROBT. R. KNOWLES, Publication.**

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " thirteen " "
Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26cts. per year for the international postage; and English subscribers \$1, amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

GOD IN ALL, AND ALL IN GOD.

Thee in the loving bloom of morn,
Thee in the purple eve we see:
All things in heaven and earth, O Lord,
Live and move in Thee!

Thee in the life spring's fresh joy and life;
Thee in the May-dew's timid glow;
Thee in the autumn's mellow blush;
Thee in winter's snow.

Life is not life without Thee, Lord;
Thou fill'st creation's wondrous whole;
Light is not light without Thy love;
Blank this boundless soul!

Thee, Lord, without, this seeing eye
Looks on a mist, a void, a blot;
Thee, Lord, without this hearing ear
Hears, yet heareth not!

No not the beauty of the earth,
Not the wide splendor of the sea;
No, not the glory of the heavens;
Save as seen in Thee!

No, not the fragrance of the woods,
Nor the deep music of the breeze,
Not all the hues of field and flower;
But Thyself in these!

No, not the valley nor the hill,
The lake, the stream, the waterfall;
No, not, the girdling zone of blue;
But Thyself in all!

No, not the flush of diamond,
The glow of pale or rosy gem;
Not the fair marble's polish'd front;
But Thyself in them!

Without Thee day is darkness night,
Without Thee the deepest night is day;
Earth's only sun, O Lord, art Thou;
Shine our night away.

Being of beings, Lord and God,
These in all things these eyes would see;
And all things round, beneath, above,
Lord in Thee, in Thee!

Most blessed Lord, great God of all,
My dawn, my noon, my day, my eve,
My light, my glory, and my joy,
Lord, in whom I live.

Give to me every day and hour,
Some newer, holier, happier ray,
The earnest is my longing heart,
Lord, of Thy true day.

BONAR.

Through the darkest of our national troubles, I behold the Star of Bethlehem; and from the nettle confusion and Chaos springing up around us, I extract the flowers Hope and Love. I seem to stand, as it were, on the highest pinnacle of Time, grasping with one hand the promises of God; with the other grasping God himself.

The Battle of Perryville.**THRILLING PICTURE OF THE HORRORS OF WAR.**

A Harrodsburg, Ky., correspondent of the Louisville Journal gives the annexed thrilling account of some of the scenes witnessed during and after the terrible battle of Perryville, or Chaplin Hill, as it is often called:

"I propose to relate as an eye-witness, some of the incidents of the battle of Chaplin Hill, which I am confident will surpass, both in heroism and horror, those of the old 'Indian days' of Harrod and Boone.

A great part of the men of both armies who fought this battle, were those of Shiloh, who were used to scenes of blood and carnage, and unwilling to retreat on either sides, which accounts for this deadly struggle—they say that Shiloh was but the introduction to this consummation of battle.

One Illinois regiment of Federal troops stood on the crest of a hill, until all the field officers had fallen, and there was no one to command, their ammunition was all expended, and that they died like Romans on their post is proved by the fact that the next morning, after sunrise, I counted forty-four of them lying shot dead in the forehead or through the heart in their exact straight line of battle, with their arms at their sides. There were 150 more arms lying in the same straight line, proving that number had been too severely wounded to carry their arms to the rear when ordered back. There were fifty more lying dead in the same field with the arms beside them, shot before they gained the cover of the next hill, and the enemy checked by the reserved regiments. One regiment of Federal troops from Michigan stood in line of battle awaiting the storm; and at the first volley their standard was shot away, and the flag torn to shreds; the soldiers beside the standard bearer caught and flung up in the air the tattered remains of the stars and stripes, until there was a heap of sixteen men shot on the spot. When the broken remnant of the regiment fell back, they carried all the tattered fragments of that old symbol, as carefully as a mother bears her child.

The standard of the 76th Pennsylvania Infantry was shot down six times, and as often reared aloft, and when forced from the field the Colonel carried it off.

The 9th Pennsylvania regiment of Cavalry sent out three times in solid column to draw the fire of the different batteries of the enemy that were concealed—was rained upon by cross batteries with every conceivable artillery missile.

With no order to move, and unable to return the long range fire, they sat on their horses like statues, except those who were struck, and went to the rear. When ordered off the field each time they went off at a slow parade walk, disdaining to strike a trot after receiving fire for two hours.

One Federal regiment, the 16th Michigan, and a Georgia rebel regiment, met in line of battle in open field; they deliberately planted their standard at 40 yards distance from each other, and stood and loaded, aimed and fired; both flags were shot down—the Georgia regiment almost totally destroyed, and their banner captured.

In front of the destroyed Illinois regiment was

a worm fence, from which the rebel soldiers took such deadly aim; in nearly every fence corner lay a dead or wounded rebel soldier; the fence was fired by the bursting shells, and in the morning a fearful sight met our eyes—in the ashes of the fence lay a scorched and blackened mass of humanity, of roasted men, and to all appearances from their struggles, many of them only wounded when the fire caught them. The death of our poor men, even with all the agonies of thirst on them, in the scorching sunshine and the dust and the chilling of the long, cold October night, was merciful compared with the tortures these men met in the slow but sure approach of the flames creeping along the fence to the spot where they lay writhing. A flock of sheep were in the field; the carcasses of the dead ones lay scattered about, and the wounded ones crept into the same fence corners with the men, and man and beast were roasted and charred together.

The terrible inhumanity of the commanders of this rebel army is proved by the fact that on the left they had driven us back on our second line of battle. They had possession of that part of the field, and held it until they had retreated at day dawn. During that time their dead and living were literally roasted (it is the actual, horrible fact.) Our dead, and many of the wounded, lay there stripped by them of all their coats, hats and shoes, and some of them of pants, and in the morning they raised their heads with ghastly chattering jaws, unable to speak, and fell back senseless. There was many a wounded man who was stripped who had the life frozen out of him on that bleak hillside on the cold October night when it required blankets or a fire to keep a sound, well clothed man comfortable.

The enemy carried through the day and night his thousand upon thousands of wounded in his rear, crowding and crushing them into Perryville to overflowing, and into every farm house, shed, and stable within three miles of the line of battle. Gardens and orchards were strewn with them. As usual, the fierce cannonading brought on a rain; the evening of the 9th was cold and chilly piercing to the very bone. I went to one of their hospitals on the morning of the 10th. The houses sheds, yard and garden were crowded to overflowing with crushed and wounded Tennesseans, and Georgians, strewn around on the cold, wet straw and earth, with a poor tattered blanket for covering to keep off the pelting of the pitiless storm through that bitter night.

Poor human nature could not withstand the chilling air that pressed the vitality out of them; and in the morning I saw two long rows of white corpses awaiting the soldier's hasty burial, and I was confident, as with chattering teeth the poor survivors begged to have their blankets dried at the fire, that the cold night air had slain as many as our bullets had done.

The miserably weak rebel hospital force left to cope with the awful work before them were totally unable to attend to their wants at any of the hospitals, but death was fast making their work less. The amputated legs and arms were lying piled up like cord wood.

The Federal dead were all buried by their comrades on the 9th and 10th. On the morning of the 10th I estimated three thousand dead Confederate soldiers lying on the right, centre and

left in an extent of six miles of the line of battle, their commander marching off leaving them unburied—never even sending in a flag of truce asking us to give them sepulchre. They were then lying mangled and torn festering and putrefying, and the hogs devouring them! It is the actual, horrible fact!"

A Touching Obituary Notice.

The following most feeling and sad tribute to the memory of a misguided young man, we take from the Louisville Journal. It is from the pen of the patriot Prentice, called forth by the untimely death of his son, while battling against the flag of his country.

"William Courtland Prentice died on Monday last, at Augusta, Ky., of wounds received in the conflict at that place on the preceding Saturday. He perished in the cause of the rebellion.

"It is not in the columns of a newspaper, it is only in the family circle or in the hush of solitude, that the emotions of a parent over such an event should have utterance. The tears of weeping eyes and the fast trickling drops of bleeding hearts are not for the public gaze. The deepest agonies should be content to fold their sober wings in the soul. Consolation could not come from the world's sympathy; it can be looked for only from God and his angel Time. Nay, there are griefs that time itself has no power to allay or soothe, griefs that like running streams are deepening their channels forever.

"William Courtland Prentice was no common young man. He was remarkable in his powers and his temperament. A modal of manly beauty, he had extraordinary intellectual energy, a strong

thirst for strange and curious knowledge, and a deep passion for all that is sublime and beautiful in poetry and nature. He was generous, manly, high-hearted and of a courage that no mortal peril, come in what forms it might, could daunt. He exulted in looking destruction face to face in all its ways. He loved wild and dangerous adventures for the very danger's sake. His eagle spirit lived among the mountain crags and shouted back to the shouts of the storm. Although kind, unselfish, and humane, he was impetuous, passionate, and of unconquerable prejudices. He was not unfrequently unjust in his judgments, and he permitted nothing to stand between him and the execution of his purposes.

"The young man, if he had always directed his energies judiciously, could have made himself a distinguished ornament in any profession in life. He might have been an able and honored statesman in the service of the republic. But an intense southern sympathy, in spite of the arguments, the remonstrances, and the entreaties of those who dearly loved him, made him an active rebel against his country. And, after a brief five week's service in the rebel ranks, he fell, soon to breathe out his fiery life, receiving, meanwhile, far away from his family, the kindly ministrations of those against whose cause his strong right arm had been raised. Oh! if he had fallen in his country's service—fallen with his burning eyes fixed in love and devotion upon the flag that for more than three-fourths of a century has been a star of worship to his ancestors; his early death, though still terrible, might have been borne by

a father's heart; but, alas! the reflection that he fell in armed rebellion against that glorious old banner, now the emblem of the greatest and noblest cause the world ever knew, is full of desolation and almost despair.

And yet we shall love to think of Courtland Prentiss, that brave and noble though misguided youth during the little remnant of our lives. Our love for him, undimmed by tears and grief, is and will remain "an amaranthine flower upon the grave of our buried years."

For the Herald.

The Aspect.

DEAR BRO. BLISS:—The political horizon looks dark indeed, but blessed be the name of the Lord! it makes the coming kingdom look so much the brighter. And I expect the "cup" will be pressed to our lips, till all who love our Lord in sincerity and truth, will pray in right good earnest, "Thy kingdom come." I had hoped—until the hesitation of an administration too lenient, and the delays of "petted" Generals, had wearied the patience of the people past endurance that this wicked rebellion might be crushed out, and we might enjoy the blessings of peace a little, while we wait the Coming One. But it seems now the die is cast. Party lines are drawn, and that party who appear to be in the majority have adopted for a watch-word "the Constitution" with the express understanding that it prohibits the emancipation of the poor bondmen: And does it not look as though we should be compelled to hug the corroding ulcer to our bosom whether we would or not? Nothing but the special interposition of the Almighty can avert such a calamity. And when we see the only general in our army—who, having the ability to lift up fallen humanity, had the courage to exercise that ability—cut down at the commencement of his efforts; does it look as though we might expect such interposition in our behalf? To me it looks rather as though we might expect to drink the "dregs of the cup of trembling, and wring them out." Be it even so! we'll kiss the rod, if it only drives us nearer the Holy One.

"Then Christian let thy hopes and fears
On earth no longer lean."

And may our constant cry be
"O king of glory grant us power
Thy fiery wrath to flee
In thy destroying angel's hour
O gather us to thee."

And as we wait for God to come from the land of perfection,—as we behold him in his providence measuring the earth—driving asunder the nations—scattering the everlasting mountains bowing the perpetual hills—will we not cry with the prophet. O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

D. BOSWORTH.

Waterbury, Nov. 8, '62.

The Happy Land.

A PARODY.

Yes, in a happy land,
Not far away,
Soon will our waiting band
Shine bright as day:
Then shall we sweetly sing,
Worthy is our Saviour King,
Loud let his praises ring,
Praise, praise for aye.
Earth then a happy land,
Where Christ holds sway;
Now his saints waiting stand
To hail that day.
Oh! we shall happy be,
When from sin and sorrow free,
Lord, we shall live with thee,
Blest, blest for aye.
Bright in that happy land
Beams every eye;
Kept by a Father's hand,
Love cannot die.
Oh! then to glory run,
Be a crown and kingdom won,
And bright above the sun.
We reign for aye.

There is scarcely anything more harmless than political or party malice. It is best to leave it to itself. Opposition and contradiction are the only weapons that rightly belong to politicians.

For the Herald.

Foreign Correspondence.

LETTER FROM DR. HUTCHINSON.

MY DEAR BRO. BLISS. Since I wrote you last, I have traveled, seen, and heard considerable, besides laboring to some extent in the cause of the Coming One.

Wed. Oct. 1st. I left Leeds for London. On my way I sat with Mr. Gordon, the converted infidel, whom I mentioned in my last. He is evidently a person of fine parts. I embraced the opportunity of enlightening him on the Advent, by putting into his hands the Millennial News. It was after dark when we arrived in London, but Bro. Wm. Thorp of Leeds, kindly met me at the station, and conducted me to a lodging which he had provided.

Thursday, we spent all day at the International Exhibition. The following figures will give an idea of the dimensions of this extensive building, but it would take volumes to describe it particularly, and its multifarious contents:—Width 700 feet, average height 100 feet, height of dome 250 feet. Diameter at Base 160 feet, length of transepts at each end 700 feet, by 85 feet broad, space for exhibition 1,140,000 feet, cost of building £300,000. The visitors on that day were over 71,000.

Friday morning I called upon James Nesbit and Co. Publishers, and found them very courteous and obliging, in transacting an item of business with them. Afterwards I visited the Crystal Palace, Sydenham, 8 miles from London Bridge. The following figures will give an idea of its size:—Length 1800 feet, Width 400 feet, centre transept 178 feet high, the end transept 108 feet high, the towers 235 feet high. The building is one of great beauty,—the extensive rounds in connection with it are in fine order, and when all the water works are playing, the scene is most enchanting.

Saturday, I accompanied some friends to the Parliament House, and was honored with a temporary seat in the House of Commons, and also in the House of Lords. I saw the "wool-sack," but did not aspire so high as to sit upon it. The size of the House of Lords, only 97 feet long by 45 feet wide, and 45 feet high, and so entirely disproportionate to the size of the entire building generally disappoints a visitor, not so, however its splendour. The House of Commons although not equal in size, or magnificence to the house of Lords is nevertheless a superb apartment. We also attended divine service in Westminster Abbey, after which we had full and free opportunity of walking where we pleased, and viewing at our leisure the ancient and magnificent Cathedral, with its numerous monuments, statues, and tombs. The statue of Shakespeare significantly points to the following words by that great man:

"The cloud capt towers,
The gorgeous palaces,
The solemn temple,
The great globe itself,
Yea, all which it inherits,
Shall dissolve and fade away,
And like the baseless fabric of a vision,
Leave not a wreck behind."

Though I had more than once visited this place before, yet I found my present visit, increasingly agreeable, and profitable.

Sunday 5th I had intended to divide between Dr. Cumming and Mr. Spurgeon, but, the former being absent, I devoted the entire day to the latter. When I had arrived in the morning the service had commenced, and with difficulty I gained a standing point, from which I could see the preacher. Mr. S. was reading as a lesson the 55th of Isaiah, beginning, "Ho every one that thirsteth, come ye to the waters." After singing the hymn,

"Depth of mercy can there be,
Mercy still reserved for me."

he offered up a fervent prayer, in which he evinced his sympathy with the northern states; praying, that an empire of slavery might not arise out of the present unnatural and sanguin-

ary struggle. With regard to our blessed hopes he expressed himself as follows. "Thy Second Advent, Lord, is the limit of our soul's desire, come Lord Jesus and come quickly." He preached from Luke 10, 33. "A certain Samaritan as he journeyed came where he was." But as I send you the sermon in print, I will not trouble you by attempting a sketch of it here. After service I gave to one of the elders a copy of "Messiah's Throne and Millennial glory," sent by Dr. Litch as a present for Mr. Spurgeon, accompanying it with a letter of my own. I was invited to take a part in the conducting of the Catechism class for young men, which invitation I readily accepted, as it gave me an opportunity, not only of staying and witnessing the proceedings, but also of directing the minds of the young men to the doctrines of the Second Advent.

After the close of the class, I sat down to tea in the vestry with about fifty of them, who adopt this method with a view of saving themselves a journey of several miles to their respective homes. The hour for service in the evening is half past six; I was favoured with a ticket to a front seat in the first gallery. About half an hour before the time of service, the seats in all parts of this immense building began to be rapidly filled by the pew-holders. About ten minutes prior to the time of service, all are admitted, and though the chapel is before apparently filled by the seat holders, it appears to be filled a second time by this new influx. I may here remark that the Metropolitan Tabernacle as it is called, has two galleries all round. The pulpit or rather the platform being on a level with the first. Now imagine about 200 gas-lights, and about 7000 persons present, and you will form an idea of Mr. Spurgeon's chapel, and congregation. He commenced the service by a short prayer, then after singing a hymn he read the 36th psalm, commenting upon it. Next he offered prayer more at length; and after the singing of another hymn he preached from the 7th verse of the 36th psalm. "How excellent is thy loving kindness O God! Therefore the children of men put their trust under the shadow of thy wing." He addressed the subject of God's excellent loving kindness, to both saints and sinners, to strengthen faith in the former, and create it in the latter, dwelling on the marvelous freeness, the matchless fulness the great sweetness, and the unceasing continuance of that loving kindness. The subject was selected in view of the Lord's Supper which followed. Before the elements were distributed, Mr. Spurgeon gave the right hand of fellowship to 38 new members, giving to each an appropriate word of exhortation. I may here say that the members of the church are 2288. The members of other churches are admitted to the communion on applying to the elders for a ticket, so that though Mr. Spurgeon and his church are baptized, they don't require persons to be immersed before they are admitted to their communion. I may remark that in connection with this church, there is what is called the Pastor's College, in which 32 students are taught during the day, and 68 in the evening. Two or three tutors are employed, and the expense of the college is £2000 a year. At the close of the service I had an interview with Mr. Spurgeon, who was very courteous and friendly. He had looked over Messiah's Throne, for he remarked "I perceive Dr. Litch is a strong Millennial man;" and requested me to present to him his respects and thanks. I gave him the Millennial News.

Continued.

*We have received the sermon and will give it in the Herald.

ED.

cally was as a fallen child of the first Adam, and so regarded; he judicially died on the cross of his substitute," which well agrees with the words in Col. iii. 3, "Ye are dead," or, ye have died, viz., when Christ died. So also Rom. vi. 6, "Our old man is crucified with him, that the body of sin might be destroyed." Must not these last words be also understood judicially, as setting forth what is done by the Spirit in the soul? It is a similar word to Heb. ii. 14, "destroyed death, and him that had the power of death;" also 2 Tim. i. 10; John xii. 31. But the most striking parallel is the text before quoted, Rom. viii. 3, 4, "condemned sin in the flesh." Sanctification or the work of the Spirit comes in with the next words; see also Rom. vi. 6, "that henceforth we should not serve sin." And if sin is not served, God will be served; "being made free from sin and become servants of God, ye have your fruit unto holiness."

We only quote one more text from the many which might be cited: 1 Peter ii. 24, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." Christ bare sin in His own body on the tree; made an end of sin, put it away by the sacrifice of Himself, that we who believe in him, and who by him believe in God, as our God and Father, (I Pet. i. 12,) "being dead to sin,"—that is, justified from all law charges on account of our sins, (and the strength of sin is the law,)—"might live unto righteousness." The complete agreement of this text with those just quoted from the apostle Paul, shews that the death spoken of by Peter is judicial; that it refers to justification, and not to sanctification. The devoted or sanctified life springs out of this judicial death. This is God's unsailing order: life out of death, and then life beyond death.

Now, it must be obvious to every Christian mind that these views are not mere matters of interpretation, or of critical accuracy; the subject, enters very deeply into all Christian experience and practice, and involves, we think, the true idea of Christian doctrine. Anything short of this, is not the full gospel which Paul preached. Without this we shall not rightly enter into the sublime and consoling truth of union with Christ; but if we really begin the study and experience of this subject here, we shall advance from grace to grace, and strength to strength, realizing more and more this wondrous truth, "Because I live, ye who trust my cross and have died with me; ye who believe in me as the risen one, and are quickened with me, ye shall live also." And who can tell the glories of such a life?

There are five practical advantages which grow out of the believer's judicial connexion with the death, resurrection, and glorification of Christ, which we will now mention; with a few words on each. These results will be realized individually in proportion as this great fact of oneness is understood, believed, and held fast.

I. It provides a firm foundation for peace with God and peace in the conscience. "Being justified by faith,"—namely, faith in the fact just mentioned, (Rom. iv. 25,) that Christ was delivered for or on account of, our offences, and raised again for, or on account of, our justification,—"we have peace with God." God, as the bringer again of Christ from the dead, "is the God of peace" to all who trust in Jesus. "Christ, the accepted one in heaven, is our peace." He has made peace by the blood of his cross, that blood which is presented in heaven, and in that blood we have nearness. Eph. ii. 13, "We stand in grace, we have access into that grace." "O father," said a dying young woman, "put your sins into the hands of Jesus, and you will never hear more about them." Jesus, as our representative, is the bearer away of sin, and all who believe on him lose their sins, and find peace.

II. It causes a fountain of everlasting joy to spring up. Hence, it is that the believer is so frequently commanded to "rejoice in the Lord always," the real, yea, the only good and enduring reason for this rejoicing is always the same. Let him think what he is in Christ—justified, accepted, adopted, and blessed; where he in connexion with Christ—even seated in heavenly places. Personally he is on earth, representatively above.

Fm the London Quarterly Journal of Prophecy.

The Almighty Motive.

Continued.

The same view of the judicial aspect of the death of Christ toward all who believe, is set forth in Gal. ii. 20: "I am crucified with Christ, nevertheless I live; yet not I, but Christ by the faith of the Son of God, who loved me, and gave himself for me." "I have been crucified with Christ, co-crucified with Christ. The word I indicated to the apostle all that he characteristi-

"We should also rejoice in hope of what we shall be, and where we shall be as the result of having died, risen, and ascended in Christ." "When Christ who is our life, shall appear, we also shall appear with him in glory."

Sin, it is true, is still within us; this often unites the harp of joy, and causes us much sorrow, because it hinders our progress, and grieves the Holy Spirit; but still let us remember that our sins over which we daily lament are already condemned. Their death-warrant is signed, and soon their very existence will terminate. Till then let us sing hopefully—

"Hell and thy sins resist thy course,
But hell and sin are vanquish'd foes;
Thy Saviour nail'd them to the cross,

And sung the triumph when He rose."

Nor let us ever fail to notice how, in connexion with this broad statement concerning the believer's oneness with a crucified and crowned Saviour, the strongest exhortations to mortify sin and live to God are always introduced, and earnestly pressed home. Rom. vi. 12-14, viii. 10 11, Bol. iii. 5.

III. That this doctrine furnishes the mightiest motive-power to produce holiness, and prompt to service. Some one well observes, "Let the motive be strong, and the duty is easy enough." Another writes, "The influence of reckoning ourselves to be dead unto sin, and alive unto God, in Jesus Christ our Lord, is omnipotent. It goes down to the very depths of human depravity. It penetrates to the root of that sore moral malady which has produced mortification in all the faculties of the soul, and in a moment it effects a radical cure—a cure which under the influence of this receipt must infallibly progress until it is completed in the day of the Lord Jesus."

It is very observable how, in the Word of God, "power" is ever connected with cross, resurrection, and official glory of the Lord Jesus. The cross is the power of God, (1 Cor. i. 18.) Paul desired "to know the power of his resurrection," and prayed that others might "know what was the exceeding greatness of that power which was wrought in Christ when he was raised from the dead," (Eph. i. 19.) He could testify how the love of Christ, as displayed in his death and resurrection, powerfully constraineth. As if he had said, "I every day and hour constantly and habitually judge and recollect that I owe my soul's eternal salvation to the love of Christ, in dying for me; and thus judging, I feel myself irresistibly, but most sweetly, carried forward in all my holy exercises, and in every act and work of evangelical obedience." Law-terrors, the terrors of hell, and the joys of heaven, with any and every motive besides, must fail to produce loving service. Love, divine, redeeming love, deeply realized—is the only real motive-power to produce holiness. "In proportion to the strength of that faith by which we cleave to Christ, and in proportion to the extent and vividness of our views of the glory of Christ in his person and work, must be our sanctification," (2 Bor. iii. 18.)

We thus see, that this doctrine of judicial oneness with Christ, not only insures the reality of sanctification to all who trust in Him, but insures, "if kept in memory" and rightly used, the progressiveness of sanctification also. "How can we, that are dead to sin, live any longer therein?" exclaims the apostle. The thing is morally impossible, when by faith we realize our oneness with Christ. Therefore, "reckon ye yourselves to be dead indeed unto sin, and alive unto God through Christ Jesus; then sin will not reign; you will not obey it in the lust thereof, but you will "yield yourselves to God, as those who are alive from the dead." But this moral deadness to moral evil, and this spiritual liveliness towards spiritual good, will progress just in proportion as we "abide in Christ," and realize that in him we died and rose again, and are now in him who, as our accepted and interceding priest, has "the power of an endless life."

(To be continued.)

Infidelity is like the serpent; it first covers its victims with the slime of doubts, and then gives its fatal sting, thereby paralyzing the moral faculties of its followers, who henceforth become only "living corpses."

Signs of the Times.

BY J. LITCH, PHILADELPHIA.

The Old Testament contains predictions of two distinct advents of the Messiah as king, and in two distinct manners. 1. As king of Zion, he was to come to Zion amidst great shouts and rejoicings. 2. As monarch of all the earth, he was to come in the clouds of heaven—Zech. 9. 9; Dan. 7. 13, 14. In the first instance he came as predicted by Zechariah, riding on an ass, and a colt the foal of an ass; and his kingdom was proclaimed—Matt. 11., Luke 19., John 12. No event of prophecy ever had a more literal fulfillment than this. He came as king in the prescribed form, on an ass, and a colt the foal of an ass; was proclaimed king—took forcible possession of the Temple; and when the Pharisees demanded of him that he should rebuke his disciples for proclaiming him king, he said, "I tell you, if these should hold their peace, the stones would immediately cry out." For this assumption of royal honors and powers, the chief priests and scribes sought to destroy him," Mark 11. 18. He then related the parable of the householder and his vineyard; and they, as did David in reference to the parable of Nathan, pronounced judgment; and Jesus applied it to them: "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth fruit thereof." Matt. 21. 3. 4.

Up to this point, from the days of John the Baptist, the kingdom of God, or kingdom of heaven at hand, had been preached by John the Baptist, Matt. 3; by Christ, Mark 1, 14, 15; by the twelve apostles, Matt. 10. 7; and by the seventy disciples, Luke 10. 14.

By the "Gospel of the kingdom," then, was meant, the Messiah is at hand as Zion's king, as foretold by Zech. 10. 9. He was so near, that when Christ sent his twelve to the lost sheep of the house of Israel to say, "the kingdom of heaven is at hand," he said, "You shall not have gone over the cities of Israel till the Son of man be come." He did not mean here his second, but his first advent, as fulfilled when he rode into Jerusalem and was proclaimed King. After that, the kingdom of heaven at hand was never preached by the Apostles. But Christ, as shown, took the kingdom of God from the Jews; pronounced sentence on Jerusalem and her children, and said "You shall not see me henceforth, till you shall say, Blessed is he that cometh in the name of the Lord." Matt. 23. 39.

It was in reference to this promise of a future coming that the disciples asked, Matt. 24. 3, "What shall be the sign of thy coming, and of the end of the world?"

He answered, that the sign of this second advent, as foretold, Dan. 7, 13, 14, would not be, "wars and rumors of wars;" for although these would come to pass, "the end is not yet." But he said, "And this gospel of the kingdom" which had just been preached to the lost sheep of the house of Israel, "the kingdom of heaven is at hand," "shall be preached in all the world for a witness unto all nations, then shall the end come." The Messiah was then to come to Zion and her children, the Jews, as their king. He had come, and they had rejected him, and that dispensation, age, or world ended, and another age was introduced. Just before this age ends, "this gospel of the kingdom, i. e. "the kingdom of heaven is at hand," "shall be preached in all the world," because all are interested in the event "for a witness unto all nations; and then shall the end come," the end of this Gentile dispensation; and Christ's second royal advent will take place.

This sign of the end is now taking place. Christ and his Apostles proved their message true by healing the sick, raising the dead, cleansing the lepers, etc.; but in the end of this dispensation, the truth of the doctrine is to be proved by an appeal to fulfilled and fulfilling prophecy, a standing miracle. Fifty years ago, almost the entire church held the Whitby theory of the world's conversion, and the spiritual reign of Christ for a thousand years before his coming and the end of the world. But now there are thousands who join in the proclamation, both from the pul-

pit and by the press, "the kingdom of heaven is at hand;" and understand it as the Jews and disciples did in our Saviour's day, that he is to return in person, to reign on the earth. The most learned, and eloquent ministers in Christendom, such as Dr. Hugh McNeil, of Liverpool; Dr. John Gummis of London; the Bonars in Scotland, with many hundreds of other English and Scotch clergy, and also many of the ablest divines in the United States, are all agreed in this work of faith and labor of love. Hundreds of missionaries have embraced and are teaching the same truth. Indeed, comparatively few are now found who will undertake seriously to defend by argument the doctrine of the world's conversion. Some do preach it from the pulpit or on the anniversary platform; but the parable of the tares, Matt. 13., drives them to take refuge in an avowal that they do not expect the whole world to be converted, only a majority. The change is a great one, and still increases. This sign is unmistakable that the end is near.

A POLITICAL SIGN. Some two years ago, the Roman government embraced three or four millions of subjects with a dominion extending across Italy. Now it is confined to the city of Rome; and even the possession of that is disputed by nearly all Italy. No one can carefully read the second chapter of Daniel and not see that, from the days of Nebuchadnezzar to God's everlasting kingdom, only four great empires were to fill the period, and that the fourth of these is the Roman government. This ended, God's everlasting kingdom must be set up. If, then, Rome is so near its fall, "the kingdom of God" will soon come. Thus will be fulfilled Dan. 7. 13, 14: "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This prediction of his second kingly advent, when he shall come in the clouds of heaven, must be as literally fulfilled as that which he said should come to Zion on an ass, and a colt the foal of an ass.

LOOK ALSO AT THE MORAL SIGNS. The Apostle Paul, 2 Tim. 3., described the state of society in the last days: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves," etc. Read the whole description, and see its accomplishment before our eyes.

SEE ALSO THE SPIRITUAL DEVELOPMENT OF THESE DAYS, 1 Tim. 4: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons," etc. Nothing can be more literal in its fulfillment. Thousands have been seduced by the spirits to abandon Christ and the Bible.

These are but few of a multitude of foretold events which are to precede and usher in the day of the Lord, which are coming to pass before our eyes; and they call on all men to prepare to meet their God. Reader, are you doing it? Put your case in the hands of Christ and ask him to convert and save you. He will certainly do it for all who believe in, confess, and obey him. Do you want an everlasting home in the earth restored? "Blessed are the meek, for they shall inherit the earth." This will be fulfilled in the resurrection and immortal state, Matt. 5. 5, 1 Cor. 15. 50-59.

Jesus says, "Surely I come quickly." May each reader from the heart respond, "Even so, come, Lord Jesus."

[The above we received in the form of a tract of four pages, which has been published by Bro. Wm. Howden of Waterbury, Vt. We do not know the price of it, but any one sending Bro. Howden a dollar, more or less, for its value in the above, will we presume receive a supply. If Bro. H. will send us the price, we will speak more definitely.]

Truth is the great battle-ax of Jehovah; wherein His will is surely executed. Truth is the majesty of God, and encircles his dwelling-place.

The Sabbath.

BY W. H. EASTMAN.

Continued from our last.

This shows that the meeting of the Christian church on the first day generally prevailed. This day is also termed by St. John the Lord's day—the breaking of bread on this day, the Lord's supper.

Ignatius a companion of the apostles says, as quoted by Dr. Plummer and others. "Let us no more Sabbathize, that is keep the Jewish sabbath, but let us keep the Lord's day, on which our Life arose."

Justin Martyr who lived at the close of the first and the beginning of the second century says, "On the day called Sunday, is an assembly of all who live in the city or country, and the memoirs of the apostles and the writings of the prophets are read."

Irenaeus a disciple of Polycarp the disciple of St. John himself, who lived in the second century says: "On the Lord's day every one of us Christians keep the Sabbath, meditating on the law (the Scriptures) and rejoicing in the work of God."

Tertullian, who also lived in the second century speaks of the Lord's day as a Christian solemnity.

It is from these examples of the apostles and holy Fathers of the church that the practice of keeping the first day as a Sabbath has come to prevail. Potauicus # is quoted as declaring that but one Lord's day was observed in the earliest times of the church.

Kings and Potentates of earth, during this dispensation have favoured first day Sabbath, in proportion as they favored the cause of Christ. But it should be always borne in mind that the Lord's day is observed as a Sabbath not because of any edict of Constantine or pope Gregory the Great; but from apostolic precedent. If to keep the first day as a Sabbath of rest and religious worship is a mark of the Beast, we certainly must think him very unfortunate for his own comfort in marking his men: since none have made him more trouble or given him more deadly thrusts than these selfsame Sabbath Keepers.

But more detrimental still to this theory, is the fact, that this badge of first day Sabbath keeping was worn by great and good men long before the Papal beast had any existence. May it not be well to inquire, what law has been violated in this change of consecrating the first day to Sabbath purposes?

Surely not the fourth command in the Decalogue. Does not the new arrangement set apart a seventh portion of the time for rest and worship? and does the law in question demand anything more? "Six days shalt thou labour and do all thy work;" do we not work the appointed six days?

"But the seventh is the Sabbath of the Lord thy God;" do we not professedly observe it as such?

Then those who observe this new arrangement, are justified in the eyes of this precept. We know of no law that is made void in the keeping of first day Sabbath.

But says the objector you do not keep the day the Lord commanded the Jews to keep?

Most certainly not. And why should we? Is it not reasonable to suppose that the law Sabbath was made expressly for the Jews? such would seem to be the import of the language used in giving it. "See, for that the Lord hath given you the Sabbath" Ex. 16. 29—Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a signal between me and the children of Israel forever Ex. 31. 16-17.

No plainer language could be used to designate the people for whom this Sabbath day was made.

Again, the restrictions thrown around the Jewish Sabbath, helps to strengthen this position. The Lord commands that no fire be kindled in their dwellings on the Sabbath, Ex. 35. 3. And

* Cannot make out this name from copy.

a man was at one time stoned to death, for gathering sticks on that day.

Now it is not to be supposed that the observance of these restrictions, would endanger the health of any person. If met, the climate would be sufficiently mild at all seasons, as not to expose the people to suffer from the cold, which cannot be said of every land. The land of their inheritance is thus mild, and as the Jews alone are to possess it, it is reasonable to infer that a Sabbath with the above named restrictions attached, was made exclusively for them.

But again, the fact that the fourth command is left powerless to appoint the day, unavoidably suggests the thought, that the maker thereof purposes at some future time, to change the day of the weekly Sabbath. If he purposed that the day appointed for the Jews should be observed in all coming time, why not have fastened it in this precept?

But if the Jewish Sabbath was made for the Christian church, why should our Lord and his apostles after his resurrection pass coldly by it, and by their example teach us that the first day was to be kept as a Sabbath of rest in preference to the seventh. Certainly on the day of his resurrection he appoints to meet with his disciples.

The seventh day from this appointed meeting he is with them again. Did he not know what course his people would take in this matter? that the example he was setting would grow into a fixed custom on the part of the Christian church? If so, and all this was wrong, silence under such circumstances is a silent witness.

But says the objector, we have no doubt that the apostles and Christians did meet on the first day for worship, but what evidences have you to show that they observed this day as a Sabbath? We answer we have no formal testimony to that end from the apostle. The fathers are quoted as declaring that they did keep it as such.

But the circumstantial evidence arising from the example of the apostles is so strong, as to inevitably fasten conviction upon unprejudiced minds that the apostles did make of the first day a Sabbath.

1. It will be observed that they are never found after Christ's resurrection as Christian churches keeping the seventh day. They so far conformed to be sure, to Jewish usages, as to take advantage of the assemblies of the seventh day, for the purpose of preaching the gospel to the Jews; but the first day was the day for Christian congregations to meet. If then they did not keep the seventh day as a Sabbath, they must have observed the first as such, or kept none at all. If they observed none, they are guilty of breaking the fourth command.

Again the meaning of Sabbath is rest, simple rest. It is considered on all hands, that the apostles with their respective churches, did congregate on first day, for religious worship; then it is reasonable to suppose that they laid aside their secular pursuits, and the day was to them one of rest, or a Sabbath. And so the early fathers of the church understood and practiced it.

And there is the strength of the argument, in favour of the day we Christians keep, the example of Christ and his apostles.

This we have; and it must be shown that these examples never happened or the church must be expected to hold her former course in this matter. If the apostles intended their examples should not be imitated, they were deceivers. We believe they were honest men; and intended and believed that their examples would influence the church in all future time. If actions then, according to the popular proverb, speak louder than words, it requires no uncommon degree of perception to discover on which side of this question the strength of the argument lies.

Some divine writers have believed the first day sabbath to be a subject of prophecy, as in 118th psalm, where Christ is represented as a stone rejected by the builders: but became the head stone of the corner. He was by the Jews rejected where they put him to death. He showed himself to be the head stone of the corner

when he arose from the dead. The psalmist immediately adds, "This is the day which the Lord hath made, we will be glad and rejoice in it."



ADVENT HERALD.

BOSTON, NOVEMBER 18, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Is It Your Paper?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts, they will notice, are so light as to inconvenience us.

To Correspondents.

Bro. Johnson Geer. We are not aware that we send the Herald to you other than to West Eau Claire, Wis. If it comes to you with other direction, please return us the wrapper with your wishes respecting it. We see not why it is not received at W. E. C. You did not give the State where Foreston is located.

Letter to Eld. T. M. Preble.

DEAR BROTHER. In the second epistle addressed to you, in defense of "the reviewed," the attempt is made to show that Mr. S. has not failed in what he attempted. As that was not the issue in respect to him, as we only showed certain specified inaccuracies in his computations, its only relevancy is dependent on the answer to the question whether he did, or not, attempt to be accurate in those particulars. If he did not attempt accuracy, then he may not have therein failed; but if he did attempt it then he certainly has failed in what he attempted; for he has failed to be thus accurate.

Your correspondent, however, attempts to show that it was not in respect to the precise age of the world that Mr. S. claimed his work as a demonstration, but that that claim had respect simply to a defense of the Hebrew periods against the Septuagint and Egyptian claims to a higher antiquity. He says:

"It is this strong general and special character of his work, as a whole, which gives to his propositions, logical processes, and demonstrations their difference. For to demonstrate the sufficiency of the data his plan is laid out in three propositions, which I state with a verbal difference from his, but covering the same ground.

"I. The Hebrew Scriptures constitute the only true source of chronological information; and the data therein given are sufficient as to all the purposes of its satisfactory adjustment. (pp. 12, 15.)

"II. The Hebrew Scriptures show that God's pre-arranged term of this world's history, in its present condition, is 6000 years. (pp. 6, 12.)

"III. The Hebrew Scriptures, so far as they extend, by their double chain of history and prophecy, show that this prearranged term of 6000 years terminates in A. D. 1868. (pp. 6, 12.)

"These are his propositions. What is the purpose to accomplish which the working out of these propositions is made subservient, and for the accomplishment of which he claims a demonstration? Is it to furnish a chronology of the world which is intended to stand in opposition to other chronologies derived from the same source, which may differ from this on account of a difference in determining what is conjectural; a different date for events of history, or a different date for the commencement of prophetic periods? If there is any moral truth or any logical truth in the position the editor of the *Herald* has made Mr. Shimeall occupy, this is the purpose. (See Her. June 2d, and July 7th, '60.) But I ask again, is this the grand purpose of Mr. Shimeall's work? Let this question be decided, as some others must be by the book. Mr. S. has been put to the torture, editorially, and made to say

what he never said; for once he shall speak for himself to the purpose;"—*Voice* No. 12, p. 29.

On reading the foregoing, two queries are suggested. 1. Why, in stating Mr. S.'s propositions, was it necessary to do it "with a verbal difference from his?" And, 2d. Why was it not shown, by some quotation from the Nos. of the *Herald* referred to, that we ever attempted to make Mr. S. occupy the position claimed? This question has reached a stage where the assertion of any one who charges another with "falsifying," can have no weight except as it is substantiated. The simple reason, 1, why there was no attempt to show by quotations that we have made Mr. S. "say what he never said," is because that cannot be "fairly and conclusively done."

We have nowhere gone into the question of the great "purpose" of his book, nor criticised it other than in its historic and prophetic chronology; his notes on the historical portion we copied almost entire in the same Nos. of the *Herald* that contained the review; those notes and his chronological table, in which we showed the existing errors, were the identical portions copied into the sheet in the successive Nos. of which is heard the voice of your correspondent; and it was in respect to that portion as thus copied that his readers still await the fulfillment of the promise: "If any defect should be discovered, it will be duly and frankly given to our readers with the reasons therefore," *Voice* July, 1860, p. 30. We repeat, that whatever else Mr. S. may have attempted to do and succeeded in, or whatever may have been his main object, he also attempted to demonstrate the world's present age; in respect to which not a sentence has been attempted to be quoted from our pen, as being at variance with his writings. But,

2. The reason why it was necessary to state Mr. S.'s propositions "with a verbal difference from his," was because, had the precise language of Mr. S. been quoted, it would have shown that his position was precisely what we stated; and it would have left the charges of "falsifying," and of making him "say what he never said" where they properly belong. We will quote in full Mr. S.'s propositions, and in his own language, so that readers may judge between this our "accuser," and ourself. Mr. S. says:

"As it respects the method adopted throughout this work in conducting our inquiries, we have assumed as indispensable pre-requisites to a settlement of this long-litigated and intricate subject of 'Our Bible Chronology,' the following points.

"First.—We must determine which of the two versions, the Hebrew or the Septuagint, is authoritative in the premises. That both cannot be—i. e., chronologically speaking—is admitted on all hands. On this particular subject, we have availed ourselves of a series of papers read before the Royal Society of London, or the criteria for determining in which version of the Holy Scriptures the original Hebrew compilation of time is contained; with the eras of corruption, by J. Cullimore. These papers exhibit eight instances of mutilation and corruption of the Hebrew text by the Samaritans and Jews, both in ancient and modern times. These corruptions, taken in connection with other facts and arguments to the same end, have led us to the adoption of the Hebrew version, or its authorized English translation, as alone authoritative, in deciding the several eras of this world's history. The next point:

"Second.—We must determine whether the Scriptures, independently of the details of its chronology, reveal a definitely fixed and unalterable pre-appointed period, during the interval of which, from the creation and fall to the close of the present dispensation, all the divine purposes in nature, providence, and grace, were to be accomplished. This we have shown to be decided in the affirmative, and that the precise period is 6000 years. The last point:

"Third.—We must determine whether the chronology of Scripture, as including the two chains, the historic and the prophetic, either fall short of, or overlap, or exactly fill up, the above interval of 6000 years. By a series of six tabular views, though the combinations all vary in the summing up of the different periods, yet, the same aggregate of 6000 years is produced throughout: proof demonstrative, we submit, of the correctness of 'Our Bible Chronology.' The links in the two chains, the historic and the prophetic, exactly fill up that interval to a year." pp. 6, 7.—*Preface*.

The above was what Mr. S. proposed to do. And when he had completed his task, the following is what he claimed to have accomplished:

"We have at length reached the end proposed in this volume, that of furnishing the evidence on the basis of the corrected Hebrew version of Holy Scripture, that the current year A. D. 1859, is the year A. M. 5991; and that hence, the year A. D. 1868, completes the 6000th year of the world's history, from the creation and fall of man."

The writer would now, therefore, most respectfully, but with the earnestness which the nature

and importance of the result, if founded in truth, would seem to justify, call upon all classes,—the clergy and the laity, the learned and the unlearned, the rich and the poor, together with those who govern and those who are governed,—to ponder well the facts and arguments herein adduced in its support. Referring the reader to the *three propositions* laid down in page 12 of this work, the writer would appeal, whether, in encountering the difficulties that have heretofore surrounded this most intricate and long litigated subject, he has sustained said three propositions, by placing beyond the reach of all legitimate controversy, the following points;

"1. That of successfully vindicating the Hebrew version of Scripture as *alone authoritative* in determining the true chronology of the world, against the various theories of Septuagintarians, on the one hand, and the pre-Adamite or ethnological systems of modern Egyptologists, on the other.

"2. That he has proved, on the authority of Holy Scripture, that God, from the beginning, has limited the period for the accomplishment of all his *ordinary* purposes in nature, providence, and grace, to precisely 6000 years from the creation and fall of man; and,

"3. That he has demonstrated, that his two chronological chains of Holy Scripture, the *historic* and *prophetic* combined, neither fall short of, nor overlap, but exactly fill up, that period of 6000 years to a fraction.

"If these several points have been sustained, then he would appeal to all to reflect, that in NINE years from the current year of our Lord 1859, the present Christian dispensation, as forming the larger portion of the period called '*the times of the Gentiles*' WILL HAVE CLOSED UPON THE CHURCH AND THE WORLD FOREVER." p. 182.

The third of these propositions is the only one here at issue, or to which we call attention. But with the above extracts, yourself and our readers can easily determine the purpose of the work in question; which we have not attempted to show except by letting him speak for himself. Your correspondent, however, labors to show that the computation of the world's age was not the primary purpose which moved Mr. S. to write the volume. Whether it was so or not is entirely immaterial so long as we limited ourself to the showing of errors and not to the discussion of purposes. He has attempted to show the world's age. In doing this he considered, what no chronologist neglects to do, 1, the relative merits of the Hebrew Septuagint, and Samaritan periods, 2, The claims of heathenism to a remote antiquity, and 3, the sum of the periods spanning this world's duration. Every chronologist knows that the last cannot be done without considering the two first; and that the first two are of importance only in their relation to the world's age. Having arrived at the same conclusion with the best previous chronologers in respect to the former, Mr. S. devotes his attention to the last proposition, and in doing this has committed the errors we have shown, and which your correspondent does not venture to question—not considering the errors of sufficient importance to look into the process to see whether it was fairly and conclusively done or not; but taking it for granted that the editor may be relied on in this particular." Your correspondent, however says:

"Mr. S. might have 'disagreed' from the other chronologists with whom he has been compared, or he might have 'erred' in estimates and computations much more than has been made to appear, and he would have demonstrated 'the exact era of human history' as compared with the baseless claims of his antagonists, as positively as if there had been no disagreement and no inaccuracy in his details or in the result. And such a demonstration is all that he 'claims.' That he has succeeded in this I shall show presently. That he does not claim to have demonstrated mathematically, or in any sense, the other point, stands out on the face of the matter. 1. The word mathematical, or any word equivalent to that, does not occur in the book as used by the author. 2. He does not claim to have demonstrated, in any sense, 'that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of, nor overlap, but exactly fill up that period to a fraction.' 3. He makes no claim on that point whatever. His position is directly the opposite of that, as we have seen above," *Voice* No. 12, p. 30.

Says your correspondent; but Mr. S. says expressly:

"Third.—We must determine whether the chronology of Scripture, as including the two chains, the historic and the prophetic, either fall short of, or overlap, or exactly fill up the above interval of 6000 years. By a series of six tabular views, though the combinations all vary in the summing up of the different periods, yet, the same aggregate of 6000 years is produced throughout: proof demonstrative, we submit, of the correctness of 'Our Bible Chronology.' The links in the two chains, the historic and the prophetic, exactly fill up that interval to a year." pp. 6, 7.—*Preface*.

"We have at length reached the end proposed in this volume, that of furnishing the evidence on the basis of the corrected Hebrew version of Holy Scripture, that the current year A. D. 1859, is the year A. M. 5991; and that hence, the year A. D. 1868, completes the 6000th year of the world's history, from the creation and fall of man."

gy.' The links in the two chains, the historic and the prophetic, exactly fill up that interval to a year, Bib. Chron. pp. 6, 7.

And he claims to have placed "beyond the reach of all legitimate controversy."

"3. That he has demonstrated that the two chronological chains of Holy Scripture, the historic and the prophetic combined, neither fall short of nor overleap, but exactly fill up, that period of 6000 years to a fraction," Ib. p. 182.

Your correspondent avers that Mr. S. does not claim to have demonstrated the above "in any sense." We aver that the above are the words of Mr. Shimeall—we having italicized the words "proof demonstrative" and "has demonstrated," so as to place in marked and deserved contrast your correspondent's denial of Mr. S.'s affirmation.

Your correspondent, however, says of Mr. S.,

"Those whom he has encountered in the main purpose of the book he looks boldly in the face and asserts this claim: I know the 'fallacy' on which your pride rests! I have demonstrated the fraud; and that gives to Israel the long-desired demonstration that the word of Israel's God is the truth!"

Does he take such an attitude and use such language toward the other party? Hear him: "Brethren, clergy and laity, learned and unlearned, rich and poor, governing and governed, ponder well the facts and arguments I present for your consideration. It founded in truth, if these several points have been sustained, I appeal to all to reflect, that in NINE years from the current year of our Lord, 1859, the present Christian dispensation, as forming the larger portion of the period called "*the times of the gentiles*," will HAVE CLOSED UPON THE CHURCH AND THE WORLD FOREVER."

"Most certainly there is a difference between furnishing the 'evidence' of a point to be submitted under an 'if,' and claiming to give a 'mathematical demonstration' of it. And there is certainly a difference between the accomplishment of the great purpose of his work, which Mr. S. does claim, and the accomplishment of an incidental purpose as alleged, which Mr. S. does not claim," Voice No. 12, p. 30.

We have already shown just what Mr. S. does claim, notwithstanding these repeated denials; but we have here to add that what Mr. S. claims in respect to the world's age, is not submitted by him under an "if," in any such sense as that claimed above. The actual words of Mr. S. which your correspondent claims to have given but which he has here given also, "with a verbal difference from his," will be found in full [in our first extract from page 182 of Mr. Shimeall's Bible Chronology, reference to which will show what precedes the first "If,"] that it commences a paragraph of itself, that it refers equally to all the propositions, and that it does not there stand as expressive of doubt in the mind of the author, but is used by him as a logical connection between the conclusion he would impress on the mind of the reader and the "propositions" on which such conclusion is based,—the first of which he claims to have "vindicated," the second to have "proved," and the third to have "demonstrated."

The claim "that he has demonstrated" just before expressed, is positive, absolute and unqualified. The author gives no expression of doubt or misgiving in respect to it. And the "if" which follows, is merely the logical hinge by which the assent of the reader is endeavored to be secured. Does not Paul affirm absolutely, "Wherefore thou art no more a servant but a son," Gal. 4: 7? yet he adds: "and if a son, then an heir of God through Christ." Does it therefore follow that the previous affirmation of sonship is given under an "if"? Does Paul speak *doubtfully* of his belief that Christ had died and risen again, when he says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him?" Th. 4: 14. The Bible and our English literature are full of illustrations of such usage. The poet Young in his "Night Thoughts" gives an argument which he justly claims as *demonstrative* of the existence of God; and yet he adds, in respect to that demonstrative argument:

"If in this chain, Lorenzo finds no flaw,
Let it for ever bind him to belief."

And where the link in which a flaw he finds?
And if a God there is, that God how great!"

Why could not your correspondent have given this "if" of Mr. S. in the same order in which Mr. S. gave it without the omission of whole paragraphs immediately preceding, and without giving it as a part of a paragraph with which it had no connection—there being whole paragraphs between, which are omitted, and beginning as it does a new paragraph!

Some remarks in respect to a "mathematical demonstration," will next claim attention.

Knowledge is power.

Political Reputation.

In our late state election, among the candidates for our state senate, were Mr. Bird of Walpole, and Mr. Swan of Dorchester,—in different senatorial districts. The party supporting the latter objected to the former that he was no speaker; and to the claims of the latter in this particular, they triumphantly pointed to a speech made by him at the last session of the Mass. Legislature, on the Hoosac Tunnel question. This bubble was however, most effectually pricked by a revelation made by Mr. Bird, stating that not only all the facts and arguments embodied in the speech of Mr. Swan were compiled by Mr. Bird, but were put into form and written out by him.

"Perley," the Washington correspondent of the Boston Journal, noticing this, remarks that many a congressman has been made famous by first getting some newspaper writer to write out a speech for him and then getting him to puff it and the deliverer into notoriety. The system of puffing has become now so well understood that its value is generally accurately appreciated.

Since noticing the above, another specimen of a similar kind has come to hand:

"The London correspondent of the Philadelphia Inquirer transmits the following letter from George Francis Train to the "Society of Cogers," in Shoe Lane, in which that eccentric individual surpasses all his previous efforts. Its authenticity is said to be undoubted.

"Revere House, Boston, Sept. 26, 1862. Dear Cogers:—I am knocking the bottom out of English aristocracy every time. To-day I have more power than any man in this empire. I speak to four thousand and five thousand at a time, and take five hundred to fifteen hundred dollars for an hour's talk, some of which (as in England all went) goes to charity. I am smashing up the Abolition party here, and you see on my note paper my maximus. I am with you, as you know. There are two hundred in dress circle, two thousand in pit. England must have her revolution. The times are changing. The boys in the discussion halls will some day be a power. Think more of yourselves. Remember what I have said to you. Give regards to G—and O'B—and others. Tell them to keep my memory green. I am a Coger. Do you want Shoe Lane advertised all over the world? Then get up a splendid address from the Cogers as being from the people of England to me, speaking of my qualities as a debater, of my charitable actions of my Union fight, of my prophecies, and my warnings. Let it be signed by the Cogers, and resolutions strong, and I will reply, publishing the correspondence. My name is in all mouths, thirty thousand photographs off, and bought by the dozen. When I pitch into England, remember I only speak the sentiments of —, to whom give kind regards. I am too young to take Charles Sumner's place in the Senate, else I should be elected by acclamation. I look to my debating education in the discussion hall, as the most important feature of my public life. No member of Parliament can compete with the minds under your hospitable roof.

Sincerely, G. F. TRAIN.

I shall send you papers from week to week. Send the address care Curtis Guild, Esq., Boston—Shannon via New York—Mr. Walter Cogers, Discussion Hall, Shoe Lane, Fleet street, London."

The letter proved too much for the "Cogers," who adopted a resolution expressing their "surprise and indignation at being invited to become accomplices to a double fraud—firstly, to assume to speak in the name of the English people, and, secondly, to give Mr. Train credit for qualities contrary to our own estimate of his character." The resolution also disapproved all sympathy with Mr. Train's views. By another resolution he was unanimously expelled from the society.

Poor Train, he thought to puff himself into notice by soliciting resolutions in his favor, that should appear to be spontaneous and voluntary; but making his overtures to those who were too highminded to countenance such claptrap, he received a merited exposure. Had he succeeded, such resolutions would have been of little service to him; for true merit will be so known and appreciated, that such aid is liable to beget the suspicion of collusion, and that there is a necessity for such support.

Since the above was in type, the Journal says and that it learns from a New York paper, that Mr. Train pronounces the "Cogers" story a hoax. It is therefore no more than just that our readers should have the benefit of his denial.

Revolution in Greece.

The Liverpool Mercury says:

"The insurrection in Greece has been followed by either the deposition or abdication of King Otho. One account states that the Provisional government, which was appointed under the presidency of M. Mavrocordato, has decreed the deposition of the reign-

ing dynasty; that a national assembly had been convened; the public peace has been disturbed; and the greatest enthusiasm prevailed among the people. Another account states that the King has abdicated in favor of his brother. Otho I King of Greece, is brother to Maximilian II, King of Bavaria. He was born on the 1st of June, 1815, was elected to the throne of the newly constituted kingdom of Greece at the age of seventeen. He ascended the throne in June, 1835."

The London Observer says:

"This event will lead to grave complications, in consequence of the intimate connection of the late King with the European despotic system now in the ascendant, and perhaps bringing on a general war. The Russian, Austrian, and French rulers will never permit a republic in Greece if they can help it; while England on the other hand, cannot allow a second military despotism, however small, to be established on the shore of the Mediterranean in close contiguity to Turkey, whose integrity it is at once her honor and her interest to uphold. It will be seen therefore, that, politically speaking, the disposition or abdication of King Otho is possibly pregnant with serious consequences.

GARIBALDI.

Garibaldi is, it is feared, in a more critical state than is generally supposed. Dr. Patridge, after visiting the suffering patient and examining his wounds declared that there was no ball in the injured foot. In this opinion he was supported by several eminent Italian physicians. On the other hand, some skillful continental surgeons are convinced that the ball is still in the wound. While the doctors thus disagree the patient continues to suffer intensely, and whether the ball requires to be extracted or not, the wound remains open and the patient is gradually wasting away.

Order of the President.

Washington, Nov. 16. The following General Order has been issued respecting the observance of the Sabbath day in the Army and Navy:

Executive Mansion, Washington, D. C.,

November 16, 1862.

The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval services. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming observance to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High. "At this time of public distress," adopting the word of Washington in 1776, "men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality." The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded and should ever be defended. The General hopes and trusts that every officer and man will endeavor to live as becomes Christian soldiers, defending the rights and privileges of his country."

(Signed)

ABRAHAM LINCOLN.

BRO. BLISS:—Please give your views of 1 Cor. 5: 5, and oblige.

Yours &c.

JOHN MATHEWS.

Port Dover, C. W., Nov. 7th, 1862.

We think the sense of the passage is this, "Go deliver such a one unto [the buffetings of] Satan for the destruction of the flesh [i. e. of the fleshy lusts that drown the soul in perdition] that the spirit may be saved in the day of the Lord Jesus."

It would seem that among the powers conferred on the apostles, was that of inflicting such discipline—i. e. to bodily afflictions and disease, for the purpose of correction, analogous to the punishment of Annas and his wife at the word of Peter, except that that punishment was not designed for correction.

A REQUEST. Will the editor of the "Religious Intelligencer," St. John's N. C.

Please sent us the Nos. between Oct. 17 and Nov. 7; which were not received.

Shall it fail?

At a session of the A. M. A. the following kind and generous proposition was made by Bro. Wm. S. Howden viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

"In accordance with the above we the undersigned,

agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names."

W. S. Howden,	Waterbury Vt.	Pd. \$10.00
D. Bosworth,	"	Pd. 10.00
D. I. McAllister,	Stow	Pd. 10.00
O. Doud,	New Haven	Pd. 10.00
Geo. J. Colby,	Waterbury	10.00
Wm. H. Swartz,	Shiremanstown	10.00
R. D. W.	of New York City.	10.00
Anonymous.		Pd. 10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

The anonymous, above, came without name or date, with the accompanying note:

"BRO. BLISS:—I have read somewhere that giving to the poor is lending to the Lord.

"I herein enclose ten dollars to be applied in making up the fund to send the Herald to the poor and Ministers at cost price,"

New York, Nov. 16. A Warrenton letter states that trains run regularly to Washington, and also that Professor Lowe is arranging for aerial observations.

A special dispatch from Washington says that military men firmly believe that Gen. Burnside will soon be attacked by the rebels in force.

A letter states that Capt. Samuel M. Queney of the 2 Mass. regiment, and Henry E. Holloway of the 5th Conn., and Arthur E. Jordan of the 10th Maine, are prisoners at Staunton, Va.

A Newbern correspondent of the Herald states that the rebel Governor Vance replies to Governor Stanley's propositions, that North Carolina will fight to the last drop of her blood, and recommends Governor Stanley to treat directly with the rebel government.

A Newbern letter states that the rebels drove in our pickets on the night previous. The attack was expected, and the most complete preparations had been made by Colonel Kurtz. The iron-clad railroad car, with its two guns, loaded with grape and canister, were brought to bear on the rebels, repelling them successfully. One man of the 24th Mass. regiment was killed and two wounded. A large force has been sent to bag the rebels. All was quiet on the afternoon of the 12th, and Gen. Foster was coming up the river.

The trial of the 15-inch gun on the gunboat Passaic, yesterday, with a full charge of powder and solid shot, was a complete success. No smoke entered the turret, nor was any bad effects experienced from the concussion.

A Warrenton dispatch, dated last evening, states that a rebel battery opened on Gen. Sturgis' division on Friday morning while it was passing from Sulphur Springs to Fayetteville. After an artillery duel of two hours the rebels were finally driven off, and the division continued its march to Fayetteville. Several of our men were wounded, a number of horses killed, and two wagons destroyed. Gen. Sturgis narrowly escaped, a cannon ball striking his horse.

A reconnaissance to Salem found no rebels there.

DISCUSSION.

The following questions are being discussed in this city the present week, and all of next week, and in Salem the week after, in public debate between I. R. Gates and Miles Grant—the former affirming the first, and the latter the second:

- Do the Scriptures teach that man has a Spirit which is conscious after the death of the body?
- Do the Scriptures teach the entire and endless extinction of the conscious being of the wicked?

Mansfield's Dispensatory says that the most of the Sarsaparilla of the shops is inert and worthless. Dr. Ayer in his writings on this drug states that not only is it inert as found in the shops, but so also are most of the preparations from it, or bearing its name. He shows, however, that this fact arises from the use of worthless varieties, or unskillful preparations by incompetent men; that the true Medicinal Sarsaparilla (Sarca Smilax off.) of the tropics, when freshly gathered in the bud, is one of the most effectual alteratives we possess. Combined with other substances of great alterative power, like Iodine, Stillingia, Dock, &c., it makes Ayer's Comp. Ext. of Sarsap., which we have reason to believe is one of the most effectual remedies for humors skin diseases and for purifying the blood which has ever yet been found by anybody.—Bangor (Me.) Mercury.

IMPORTANT FROM THE GULF.

Fortress Monroe, Nov. 14. The gunboat Connection has arrived from the Gulf. The officers report the entire coast of Texas in possession of the Federal forces.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissenting from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Return from Wilbraham to Boston, Sept. 1. The camp meeting was closed, and a large number of happy and cheerful souls took the cars for Boston. We had a pleasant time in singing and conversation in which strangers took an interest and wanted to hear more, than we were able to impart, amid the noise of the cars.

Friday Sept. 5. Went to Danielsville, Ct. Arrived at 6, P. M. and was welcomed by Dr. Jones and family. At half past 7, P. M. I gave an introductory sermon to a good audience, on the importance of earnest effort for the salvation of souls. It was well received by those who are themselves earnest workers, for souls, of whom there are some here.

The church of Adventists here consists of 80 members. They have a large and convenient chapel, which is generally well-filled. Four or five years since there were but two families of the Advent faith here. These got lecturers to come, and preach to them on the coming of Christ, and now they have a little host. A good example for others who are isolated. Let the Adventists bestir themselves. Go to work. Let thy light shine. Don't be timid, or fearful. Pray, and spread the doctrine of the soon coming kingdom. Time is short.

Saturday Sept. 6. Expounded Is. 44: 1-8. Showing the grounds on which we may hope for a revival of religion. There were many testimonies at the close, with indications of good.

Sabbath, Sept. 7. In the A. M. Rev. 1: 3. The duty of the church to study the prophetic word. In the P.M. explained the manner of studying prophecy—the discursive, and the historical, with illustrations from Is. 11: Dan. 2: and 7th, and in the evening spoke on Dan. 12: 12, 13, showing the evidence of the time when "Daniel will stand in his lot."

Of late years the days in Daniel have been interpreted as literal, instead of symbolical, by a class of interpreters in England called "Futurists." Some persons [in this country have adopted this view of the prophetic periods. But as yet I see no good reason for this new view among protestants. It is the Roman Catholic, and German Neological view of the prophetic periods, and I see no way to avoid falling in other very serious errors in following them in this particular. Besides, it upturns the whole protestant system of interpretation, and especially of the year day theory.

The Rev. P. R. Binks, of England in his "Elements of prophecy," objects to this theory. In his remarks on the 1290, and 1335 days of Daniel, he says:—Elements page 366.

"The periods 1,290, and 1,335, days are the first of the disputed passage, in which the (see page 5) shorter reckoning has any claim to be more literal than the other: while in all those which follow the dates occur in the symbolical parts, and not in the explanations. And here there are no less than four cautions on the face of the passage, to keep us from resting in the bare letter. First, in the peculiar form, as already noticed, which is without scriptural precedent, that periods of such length should be expressed in days only. Secondly, the words by which they are prefaced: "None of the wicked shall understand, but the wise shall understand." The meaning then was not to be evident at first sight, but would require the exercise of spiritual wisdom. Thirdly, the two periods are a supplement to the times previously mentioned, which had already received a key to their true meaning, in the vision of the seventy weeks. Finally the assurance, that the prophet should "stand in his lot in the end of these days," naturally implies that those days are themselves of a longer continuance than might appear from the letter of the prophecy. But these verses supply us with another argument which results from a close examination of the periods themselves.

"In the first place both these numbers are extensions of the times, time and a half, which, reckoned as in the book of Revelation, are 1260. There are thus two successive additions thirty and forty-five days.

"Now it is difficult to conceive that the Holy Spir-

it would overlook the whole course of God's providence, reveal the events of four years only. But it is still more unnatural to suppose that this whole book of prophecy should close with a prediction of thirty and forty-five literal days, and this without any event assigned to them. There arises, on this hypothesis an unavoidable feeling of incongruity, which forbids us to rest in such an exposition.

"On the contrary, the year day interpretation restores these passages at once to their natural dignity, and invests them with a deep practical importance. The first interval will then correspond with the natural generation; and the second, with the space from the exodus to the first season of rest in the land of promise," Josh. 14: 7-11.

I have no doubt that the days are symbols of years and that we can rely on the great principles of protestant interpretation. And so, we may reasonably look for the resurrection of the just in the end of the 1335 days.

N. HAMPSHIRE CONFERENCE.

The ninth Session of the New Hampshire state Conference, was held at London Bridge, Oct. 17th, 19th 1862.

According to previous notice, the Conference convened at the meeting house at 10 o'clock A. M. and opened by singing the 50th hymn in the Christ. Lyre and prayer by Eld. J. V. Himes. Enjoyed a refreshing season in social worship during the A. M. eleven ministers present. Adjourned till 1 o'clock P. M. At one P. M., conference met according to adjournment, but concluded to have preaching, rather than have a meeting of business; and the minister's Conference adjourned till the close of the meeting of worship.

Preaching by Eld. Himes. At the close of public worship, ministers conference convened according to previous notice. After prayer by Eld. Morse, called for, and heard read the minutes of the last minister's conference. Those present who were called upon to report, were Elds. T. M. Preble, S. Allen, J. Harvey, E. J. Brown, D. F. Leavitt, S. S. Mooney, J. H. Clark, I. H. Shipman, B. Locke, and J. Morse. Eld. John Couch being present, was voted in as a member of Conference. Voted to open the state Conference of business at 8:12 o'clock to-morrow morning. Adjourned to the call of the moderator. Preaching in the eve. by Eld. I. H. Shipman.

Saturday morning Oct. 18th, at 8:12 o'clock, state Conference met as per vote of minister's conference, and after prayer, proceeded to business by the re-election of Elds. J. Morse, moderator; T. M. Preble, clerk; O. G. Smith, assistant clerk; and B. Coke Treasurer. Voted that visiting brethren be invited to a seat with us, and take part in our deliberations. Called for, and heard read the report of the last session—Was accepted—Heard the report of the Treasurer. Was accepted. A committee of three were appointed to prepare business for the Conference; viz.—I. H. Shipman, O. G. Smith, and J. Harvey.

Voted to adjourn to the close of the P. M. meeting of worship. At 10 o'clock, A. M. another session of the minister's conference was called by the moderator, to meet at Sister Harriet Moor's.

Opened by prayer by Eld. Locke, and O. G. Smith. Elds. O. G. Smith, R. Glidden, J. Knowles, and T. W. Piper not being present yesterday, were now called on to report themselves. Bro. J. Harvey reported C. H. R. Green, James Morrill, and I. Edgely; as they were not present to report themselves. Bro. Seth Goodhue, not being present, was reported by the clerk, he having seen Bro. G. at the Wilbraham Campmeeting; also the clerk received a letter from Bro. Goodhue, just after the conference closed, in which he reported himself, but the letter did not reach the conference, it being an hour or two too late. Bro. B. P. Manning was reported by Bro. Lake; Brn. C. I. Emerson, by S. S. Mooney; and W. H. Eastman, by I. H. Shipman.

Voted to adjourn to the call of the moderator. Preaching at the meeting house by A. Simpson, and in the P. M. by Bro. J. Couch. After the close of public worship, met as per adjournment after prayer by Bro. Himes, the committee on business reported that they would recommend that the ministerial committee be increased to five, instead of three; and the following Elds. were appointed for the ensuing year. viz. J. Harvey, T. M. Preble, I. H. Shipman, J. Couch, and O. G. Smith.

The following request presented by Elder Clark, was read to the congregation; after which it was voted that Bro. Clark's request be granted. The following is a copy of the request:

"To the members of the N. H. State Conference of Adventists, Brethren:

Having been a member of your body since its organization, I now wish to be relieved from my obligations as a member of the N. H. state conference; for the purpose of renewing as soon as convenient more pleasant and beneficial relations with some

other religious body, or otherwise as circumstances require."

London Ridge Oct. 18, 1862. J. H. Clark.

Voted, that the time of holding our next session of the State Conference, be changed, so as to commence on the 2d. Thursday in Sept. at 2 o'clock P. M.

Voted that the minutes of conference be published in Herald and Crisis. Voted to adjourn to the call of the clerk. Preaching in the eve. by Eld. Himes.

Sunday morning, Oct. 19th, met at 9 o'clock for prayer and conference meeting. Good season. Preaching in A. M. by Eld. Himes on the "seven last plagues!" The closing part of his address was most deeply solemn and impressive. The speaker and many of his hearers were affected to tears; the house being literally filled with an attentive audience.

In the P. M. Eld. J. Couch delivered a very stirring and interesting discourse founded on Luke 21: 26, 27; and also in the eve., he gave another interesting discourse on the subject of "salvation."

Our aged father in the ministry, Elder Peter Clark, of Gilmanton,—past his four score years—was at our meeting on the Sabbath, took a seat with the brethren in the pulpit, and offered the concluding prayer at the close of the P. M. services.

We think during all our meetings of business, more than usual harmony and good feeling prevailed; and the meetings of worship were such as to warrant the hope that some good fruit may be gathered in the coming Kingdom.

The conference not commencing till Friday at this session, we had notice to attend to hearing reports from the several churches, as at former services. May the Lord bless, and revive his people throughout New Hampshire and elsewhere, and prepare us for the coming and Kingdom of his dear Son our Savior—Jesus.

"O happy day, when war shall cease,
Aud ransomed earth be filled with peace;
Where sin and death no more shall reign,
And Eden bloom on earth again."
JOHN MORSE, Moderator.
T. M. PREBLE, Clerk,
Concord, N. H. Oct. 27, 1862.

FROM BRO. THOMAS WARDLE.

BRO. BLISS.—We; that is, many of the old Second Adventists in this city, have had a good time of it, for according to the announcement in "Advent Herald;" Bro. Himes preached for "The Second Advent Church of Philadelphia." Oct. 26th.

His voice was clear and strong, with an earnestness which made fainting hearts grow strong; many of his old friends gathered around him as in days of yore, thinking and talking of the times when he with Bro. Wm. Miller went through the land proclaiming this same Gospel, then facing the popular storm and like true mariners stood steady at the helm; Bro. M. where is he? He rests from his labors, and his works do follow him: But Bro. Himes has still to fight the battles of life; but it is a spiritual warfare, and it does seem to me, that the master, Christ, has given him the spirit of love, of labor, of joy and peace; amid the trials of these times, it appears that he mounts above them in the enjoyment of peace which passeth understanding.

He gave us a sermon in the morning on "The Two Witnesses" in the afternoon "The Seven Last Plagues," and in the evening "Daniel to stand in his lot in 1868." The day was stormy, it rained from morning until night, but notwithstanding the wind and rain, we had a happy and cheering gathering of the saints, some came many miles to hear and staid all the day, to have their minds and spirits refreshed. At the afternoon service there was probably more in attendance than at any other place of worship in our city, on that rainy Sabbath day. The audience was very attentive and composed largely of intelligent looking men, who were gathered perhaps for the first time to hear of the things pertaining to the near coming of the World's Redeemer.

In the evening he pursued his work in showing from the Bible the promise and the instruction given to Daniel concerning the resurrection of those that wait and come to the 1335 days, "the end of the days" presenting the chain of history through which the church has passed, during the 1260 days of papal rule and completing the evidence by referring to the old 1843 argument to show where the mistake was made, and why it was made, viz. By adding five years to the date of the Justinian Decree of A. D. 533, making it A. D. 538 and so ending the 1260 days in A. D. 1798 which was an error.

At the close of the service, many old friends flock around Bro. H. and expressed their joy at hearing him again, thanking him for the manner in which he had so ably sustained the truth, and clearing up to their minds the time when we might reasonably look with hope for the coming of the Saviour. Some of these friends had not heard him preach for twenty

years, and showed the renewed interest they felt by purchasing the bound volume of the "Voice of the Prophets."

Our day of mental feasting, closed by adopting the accompanying resolution, which was unanimously passed by taking a rising vote; the congregation remained standing until requested to be seated; when the negatives were asked for, but none rose. Bro. H. responded to the call, with assurances to comply if Providence permit.

After the meeting some desired to add their names to the resolution.

Yours in the bonds of Christian hope and love, Waiting for Redemption.

THOS. WARDLE M. D.

Phila. Oct. 26th 1862. Resolved, that from the interest manifested by the audience in the subjects presented by Eld. J. V. Himes on the Second Coming of Christ. That we earnestly request him to return to this City and give us a more extended course of Lectures on the Prophecies, so soon as in the Providence of God he may be able.

HENRY LYME, O. PATTERSON, HENRY H. BOYER, J. THORNTON, S. R. SCREVEN, THOMAS DUCHAR, JOHN L. FULTON.

FROM MRS. B. T. LAWTON.

DEAR BRO. BLISS.—The Herald still visits me with much faithfulness and kindness, and I still love it as one of the noblest works of God, in as much as it speaks the speedy return of the Prince of peace. My soul says God speed it. I would that I could give you a practical demonstration of my sincere desires for its prosperity.

Since we came into this place, or these times, it truly seems "like doing business in great waters, or like going down into the deep." It seems as if the earth with its bars, were about us forever. But let them that walk in darkness and have not light trust in the name of the Lord and stay upon their God. Isa. 50: 10.

Beloved, I trust we shall have a good deliverance. I believe the Herald will be sustained so long as we need it. Our Father will not deprive us of this blessing, unless there is a greater one in store for us. I don't want to say, stop my paper; for the Lord has always provided a way for me to pay for it, sooner or later, and also to help others. I trust He will do so as long as it is best for me to have it. Thy will be done. All our springs are in Thee, O Thou infinite source of all holiness—life, love and truth.

"O could I speak the matchless worth,

O could I sound the glories forth,

Which in my Saviour shine,

I'd sing the character He bears,

And all the forms of love he wears,

Exalted on his throne :

In loftiest notes, with sweetest praise

I would to everlasting days

Make all His glories known.

Who can his mighty deed express,

Not only vast but numberless,

What mortal eloquence can raise

Such tribute of immortal praise.

Beloved, we shall soon be gathered home, the Nobleman will soon return to his waiting people with Eternal Salvation. Yes, dear scattered ones, we shall come to meeting by and by. Bless the Lord. "For where the body is, there will the eagles be gathered together." O blessed hope, "like an anchor to the soul sure and steadfast, and reaching unto that within the veil, whither the forerunner hath entered once for all."

Dear brother, when I take a glance at our world and our country, I am strongly reminded of Bunyan's description of the dark valley of the shadow of death, first part; or the Revelator's fall of Babylon. How many times we hear the cry, "Behold what great riches have come to nought in one hour."

Yours as ever in faith and love.

Mrs. H. T. LAWTON.

Milton, Sept. 4th 1862.

FROM BRO. THOMAS SWEET.

DEAR BRO. BLISS.—I esteem the Herald one of the best religious papers in the world for its truth regarding course. I esteem it also for its important, timely appearance, in arousing a dying world and a sliding church to a sense of their danger and in awaking the slumbering virgins with, "Behold the Bridegroom cometh, go ye out to meet him." I should be happy to be able to take the Herald constantly, but shall endeavor to send for it as God gives me ability.

Yours in hope.

THOMAS SWEET.

Burns, Oct. 22 1862.

FROM BRO. BENJ. HARLOW.

DEAR BRO. BLISS.—I feel thankful to my heavenly Father that I have the privilege of reading your valuable paper, which comes laden with spiritual food for the souls of men in these trying times, which

ADVERTISEMENTS

Ayer's Cherry Pectoral.**Ayer's Sarsaparilla.****Ayer's Cathartic Pills.**

Ayer's SARSAPARILLA,
THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Maine.

I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community."

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled persons in Nashua, N. H.

I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA.

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

For twelve years I had the heavy Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monro, M. P. P. of Newcastle, C. W., a leading member of the Canadian Parliament.

I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commanding it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunk-hannock Journal, Pennsylvania.

Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Stoot, of St. Louis, Missouri.

I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

Mr. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lieu, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more invertebrate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, generally produced by internal Scrofulous Ulceration, and are very often cured by the alternative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout. Liver Complaint. Dyspepsia. Heart Disease. Neuralgia, when caused by Scrofula in the system, are rapidly cured by this SARSAPARILLA.

The latter reading does not convey the right meaning. Yours and &c.,

GEO. H. CHILD.

Correction.

BROTHER BLISS. In the 21st and 22d lines from the bottom of my Daughter's Obituary, it should read, "I asked her if she felt the presence of Jesus," instead of "if she held forth the promise of Jesus"—The latter reading does not convey the right meaning. Yours and &c.,

E. S. LOOMIS.

Perry's Mills Nov. 1862.

DYING RICH.—Who is he that dies rich? That man dies rich and only that man, who when he leaves behind him a little, or more, or nothing, has before him a treasure laid up in heaven. Who dies poor? He that whatever he leaves behind him, has nothing laid up in heaven. He dies poor.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines as ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excluding the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for treatment on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes." Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at it.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia.

BOOKS.

	PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20
Memoir of William Miller	75	.19
Hill's Saints' Inheritance	75	.16
Daniels on Spiritualism	50	.16
Kingdom not to be Destroyed (Oswald)	1.00	.17
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Preble's Two Hundred Stories	40	.07
Fassett's Discourses	10	.05
Memoir of Permelia A Carter	10	.05
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Children's Question Book	.12	.03
Bible Class, or a Book for young people, on the second advent,	.15	.04
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" Pocket "	.60	.11
" " "	1.25	.11
The Christian Lyre	.60	.09
Tracts in bound volumes,	15	.07
Wellcome on Matt. 2		

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 18, 1862.

For the Herald.

Answer to Enigma in the Herald
of November 4th, 1862.

When the foul spirit
Did lead Saul astray,
He sought to slay David,
Who, fleeing away,
Escaped unto Michal,
Thus saving his life;
Who though the king's daughter
Was his loving wife.
But the king's anger
Waxed stronger and stronger;
He was grieved to the heart,
That his javelin dart
Caused not David to part
With his life and his all,
'Stead of smiting the wall.
So he sent men of slaughter
To the home of his daughter;
To watch without warning,
And slay in the morning.
But Michal aware
Of the sly laid snare,
Said to David "Beware!
If thou 'scape not to-night
'T will all be in vain,
To-morrow's sun bright,
Will witness thee slain!"
And David was wise:
Taking Michal's advice
He fled through a window.
Escaping that night,
He was far on his way
Ere the dawning of light.
But the messengers sent,
When the night was far spent,
Called, "Up David! be quick!"
But said Michal, "He's sick."
And an image with care,
She put in a bed
With a pillow of hair,
Deceived by the ruse,
The messengers went
To report to the Master,
By whom they were sent.
But he in a rage
Said fetch him to me;
If sick—in his bed,
That slain he may be.
They return on their mission,
But find to their cost,
That David was missing,
Love's labor not lost.
The bed was not empty,
For Michal was there
Embracing an IMAGE,
On a pillow of hair.
The ruse was played out,
For David was gone,
And Michal was left
With her image, alone.

The riddle unravelled
Is plain to my mind;
But I cannot commiserate
An image though blind.
Admitting it guileless
Deceiving the king,
Not sinning though faithless—
(Poor innocent thing.)
It seemed the king's son
When the messengers went;
But they returned wiser
Than when they were sent.
It was not a king
Though they thought it his son,
And time was thus gained,
And the kingdom was won
Thus we fathom the mystery,
By telling the history.

Not of an infernal,
Nor yet a supernal:
Not even a man,
But an image so fair,
That a king's daughter placed
On a bolster of hair.
Waterbury, Vt., Nov. 10, 1862.

Perfect Trust.

A gentleman was walking one evening with his little girl upon a high bank, below which ran a canal. The glistening water charmed the child, and she coaxed him to descend the bank, saying, in her own childish way,

"O pretty! do take me to it."

The bank was very steep, the road down a mere sheep-path, and in descending the gentleman had to swing his child in the air, holding her by the right arm several times. Whenever he did this the child laughed gleefully, although she was in real danger.

At last they reached the tow-path in safety. Taking his daughter in his arms, he said :

"Tell me, Sophy, why you were not frightened when you were swinging in the air, supported only by my arm to prevent your falling?"

Nestling her plump little cheek upon her father's face, and clasping her little arms around his neck, with an endearing smile, she said,

"Papa had hold of Sophy's hand. So phhy could not fall as long as papa held her!"

This was perfect trust. Happy is that man who, having committed himself entirely to God's will, can calmly look to Him and say, "Hold thou me up, and I shall be safe." He can also say, "God has hold of my hand. I cannot now be harmed,"

The Good Shepherd.

Great Shepherd of thy sheep,
Who all thy flock doth keep,
Leading by waters calm,
Do thou my footsteps guide,
To follow by thy side,
Make me thy little lamb.

I fear I may be torn
By many a sharp-set thorn
As far from thee I stray;
My weary feet may bleed;
For rough are paths which lead
Out of thy pleasant way.

But when the road is long,
Thy tender arm and strong
The weary one will bear;
And thou wilt wash me clean,
And lead to pastures green,
Where all the flowers are fair.

Till from the soil of sin,
Cleansed and made pure within,
Dear Saviour, whose I am.

Thou bringest me in love,

To thy sweet fold above,

A little snow-white lamb.

A Box on the Conscience.

A poor boy was on his way to a school one pleasant morning, when he began saying to himself,

"How nice it would be if I should find an apple this morning! It would come in just right to eat with my dinner. The boys often bring apples, but I don't, because mother is too poor to buy them. O how I wish I had some money to buy apples with?"

With such thoughts straggling about his brain, and such wishes peeping out of the windows of his heart, he reached the village market. There he saw great piles of apples. He stopped, looked at them wistfully, and said, "What lots of apples! I only want one. One apple is not much to

take. I think I will take it." Then stooping down he quietly grasped an apple and put it in his pocket. Hardly had he done so, however, when he received a violent box on the ears, and heard these words: "Boy, what is the eighth commandment? I hope this will be the last time you are caught violating the eighth commandment." The little boy was never caught stealing again.

Bible Enigma.

Who was the meekest man
That ever lived on earth?
And in what famous land
Had he his birth?

Where, in what cradle strange
Was he, an infant laid?

Thence in whose living arms

Homeward conveyed?

What princess rescued him
From death and danger dire?

And for the infant's nurse

Whom did she hire?

The grandson of what king
Did he at length become?

And in whose palace great

Had he a home?

Which did he love the more,
That home of grandeur rare,

Where wealth, and ease, and power,

Might be his share?

Or Israel's God to serve,
And Israel's fallen race

To rescue from the bonds

Or thraldom base?

Wanted.

By a small congregation of Adventists, a gospel preacher, who, alive to his calling, offers to the people a present full and free salvation through repentance and faith in Christ, who expects thus to accomplish much for the cause of God in the salvation of men, who believes (and acts upon the principle) that we have a cause worth sustaining without definite time, who has no distracting questions he conceives to be of more importance than the great salvation and the speedy coming of its Author to judgment. A single man is rather preferable. Will any one at liberty address Herald office &c.

APPOINTMENTS.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
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" " " " New Kingstown, Pa.	4.50
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Church in Stanstead, C. E.	4.00
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James Penniman, Milford, Mass.	\$1.00
Philadelphia, no name	\$5.00
Mieajah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York	1.00
M. B. Woolson, Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	\$1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	\$2.00
Edwin Howard, St. Johnsbury, Vt.	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	1.00
Helen Nichols, E. Warren, Vt.	1.00

Philadelphia, no name

Mieajah C. Butman, Lynn, Mass.

Mrs. Boardman, Seneca Falls, New York

M. B. Woolson, Milford, N. H.

William B. Schermerhorn, Schenectady, N. Y.

Mrs. Sarah A. Coburn, Haverhill, Mass.

Edwin Howard, St. Johnsbury, Vt.

Mrs. Mary Hopkins, E. Brookfield, Vt.

Helen Nichols, E. Warren, Vt.

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. E. Cope. It was an omission. Thank you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, NOV. 18.

Anonymous	\$1.00
Mrs. Elizabeth Cope, Camanche, Iowa	1.00
Miss Mary Cope	34

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of State.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

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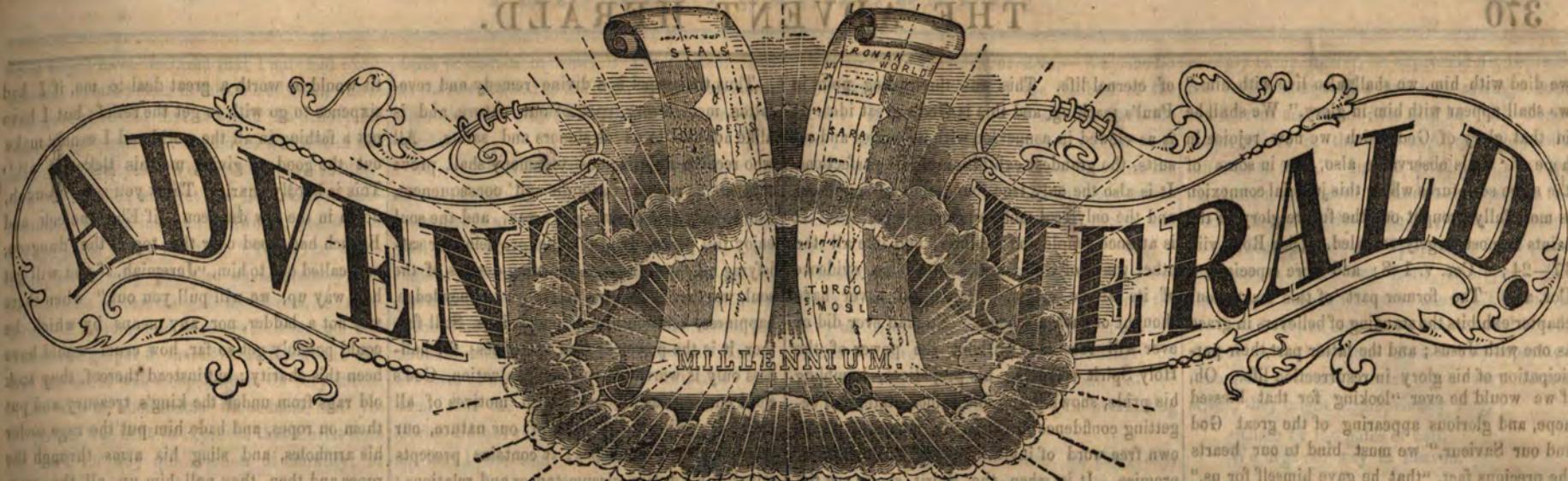
UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

As a general thing, it is better for



WHOLE NO. 1122.

BOSTON, TUESDAY, NOVEMBER 25, 1862.

VOLUME XXIII. NO. 47

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
Towhom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Committee*
J. M. ORROCK, *on*
ROB. R. KNOWLES, *Publication*.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
\$10, " " thirteen "

Those who receive of agents, free of postage, will pay \$2.50 per year.

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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

BY-AND-BYE.

Where'er heavy hearts are beating,
Comes the gently whispered greeting,
Hope's sweet voice is e'er repeating,
By-and-bye! by-and-bye!
Chase the tear-drop check the sigh,
Joy is coming by-and-bye!

Rosy childhood's pulse is bounding,
To that magic whisper's sounding,
Telling of the joys abounding
By-and-bye, by-and-bye.
Haste the moments, let them fly—
Joys, we'll grasp them by-and-bye.

To the student pale and weary,
Through the night hours, long and dreary,
Seals an echo soft, yet cheery,
By-and-bye! by and bye!

Flinch not, pause not, girdon high
Shall reward thee by-and-bye.

To him across the ocean foaming,
Far from home and loved ones roaming,
Floats an echo through the gleaming,
By-and-bye! by-and-bye!

Thrills the warm heart, lights the eye,
With thoughts of meeting by-and-bye.

The watcher by some loved one lying
Wan and helpless, to her sighing,
Hears angelic tones replying,
By-and-bye! bye-and-bye!

Watch and pray—the languid eye
Health shall brighten by-and-bye.

The mourner by the green grave weeping,
Where a cherished form is sleeping,
Hears a spirit softly speaking,

By-and-bye! by-and-bye!
Dear one, lift thy thoughts on high,
We shall meet thee by-and-bye!

God's Love to Man.

Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher leads us to nature, its benevolent final causes, and kind contrivances to increase the sum of animal happiness, and there he stops, with half his demonstration! But the apostle leads us to the gift bestowed by the Father for the recovery of man's intellectual and moral nature, and to the cross endured by the Son on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals with their chronology. Go to the atmosphere, which invigorates his spirits, and is to him the breath of life. Go to the smiling fields, decked with verdure for the

eye and covered with fruits for his sustenance. Go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow or its greatness. We travel with you, we admire, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing, that "God is love," and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of invisible and astonished angels, weeping disciples, and the mocking multitude, under the arch of the darkened heaven, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting sufferer, and exclaim, "Herein, and nowhere else, is it so affectingly, so unequivocally demonstrated—"not that we loved God but that God loved us, and sent his Son to be the propitiation for our sins."—R. Watson.

Trust in the Lord always.

Paul Gerhardt, a German poet and divine, was born in Saxony, in 1606. He entered the ministry, and for ten years performed the duties of his sacred office in the Nicolai Church at Berlin. "But his religious sentiments," writes his biographer, "did not wholly coincide with those of the king, and Gerhardt, too conscientious and too decided to affect opinions which he did not entertain, was deprived of his appointment, and ordered to quit the country. Utterly destitute, not knowing where to lay his head, or provide for his helpless family, he left the home where he had spent so many happy years. But no affliction, however terrible, could shake his confidence in Divine wisdom and mercy. After some consideration he determined on directing his steps to his native land, Saxony, where he yet hoped to find friends. The journey, performed on foot, was long and weary. Gerhardt bore up manfully; his heart failed him only when he gazed on his wife and little ones. When night arrived the travelers sought repose in a little village inn by the roadside, where Gerhardt's wife unable to restrain her anguish, gave way to a burst of natural emotion. Her husband concealing his anxious cares, reminded her of that beautiful verse of Scripture, 'Trust in the Lord with all thine heart and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths.'

The words uttered to comfort his afflicted partner impressed his own mind so deeply that, seating himself in a little arbor in the garden, he composed a hymn, of which Madame de Pon-

tes gives us the following translation:

Commend thy ways, O mortal,
And humbly raise thy sighs
To him, who in his wisdom,
Rules earth, and sea, and skies.
He who for all has found a spot,
Wind, wave and ocean dread,
Will find a place, oh! doubt it not,
Thy foot can likewise tread!

In him alone confide thou must,
Ere he will bless thy deed;
In His word must thou put thy trust,
If thy work shall succeed.
Murmur, and vain repining,
And effort—all will fail;

God will not listen unto these—
Prayer can alone prevail.

All means and ways possessing,

Whate'er he does is right;

His every deed a blessing,

His steps one path of light!

To thee it is not given

The tempest's rage to quell;

God reigns supreme in heaven,

And all he does is well.

True, it may seem a moment

As though thou wert forgot,

As though he were unmindful

Of thine unhappy lot;

As though thy grief and anguish

Reached not the eternal throne,

And thou wert left to languish

In sorrow and alone.

But if, though much should grieve thee,

Thy faith shall ne'er have ceased,

Be sure he shall relieve thee,

When thou expect'st least.

Then hail to thee victorious!

Thou hast, and thou alone,

The honor bright and glorious,

The conquest and the throne.

Not many hours after Gerhardt had thus expressed his unshaken faith in the Most High, he found by experience that God indeed had not forgotten him. Evening had now deepened, and the pastor and his wife were about to retire to rest, when two gentlemen entered the little parlor in which they were seated. They began to converse with the poet, and told him that they were on their way to seek the deposed clergyman Paul Gerhardt, by order of their lord, Duke Christian of Merseburg. At these words Madame Gerhardt turned pale, dreading some further calamity; but her husband calm in his trust in an overruling Providence, at once declared that he was the individual they were in search of, and inquired their errand. Great were the astonishment and delight of both wife and husband when one of the strangers presented Gerhardt with an autograph letter from the duke himself, informing him that he had settled a considerable pension upon him to atone for the injustice of which he had been the victim. Then the pious and gifted preacher turned towards his wife and gave her the hymn which he had composed during his brief absence, with the words 'see how God provides! Did I not bid you confide in him, and all would be well?'

"Tis joy enough, my All in all,
At Thy dear feet to lie;

Thou will not let me lower fall, noisy as a

And none can higher fly."

From the London Quarterly Journal of Prophecy.

The Almighty Motive.

Concluded.

While pleading for the judicial aspect of the death and resurrection of Christ, it must be constantly borne in mind, that holiness, or conformity to Christ here and hereafter, is the great ultimate design of God. Redemption itself is the means to this glorious end. God makes his people happy in order that they may be holy. There cannot be a greater or more fatal mistake than to overlook this, and to make knowledge, or pleasant frames, or excitement, the main points in our religion. We must desire joy because "the joy of the Lord is our strength." We must thirst for the knowledge of God, because it is life eternal. We must seek increase of faith, because we shall then be filled with joy and peace, and thus abound in hope; which hope will lead us to purify ourselves, as Christ is pure.

The great thing needed by us is a continuous motive-power producing real holiness. We see and feel the want of this. There is too much of fitfulness, and too little of habit in our religion. How can we constantly realize this habitual moral motive-power? In no other way than by living on Christ, giving the most earnest heed to the things we have heard concerning him, keeping in memory the glad tidings of his obedience unto death, his glorious resurrection, and prevailing intercession, and what God says to us about him, and of all who believe in him.

"This is the solitary source
That genuine peace supplies;
And only here the happy course
Of service has its rise."

"When we believe our guilt forgiven,
Through God's beloved Son,
We serve Him not to win our heaven,
But grateful for it won."

IV. What abundant reasons, for and encouragement to hope, does this doctrine furnish? If

we died with him, we shall also live with him." "We shall appear with him in glory." We shall be in that glory of God which we now rejoice in hope of. It is observable also, how in some of the same scriptures where this judicial connexion is most fully brought out, the future glory of the saints is most largely revealed. (See Rom. viii. 17—24; 2 Cor. v. 1—8; and more especially 1 Cor. xv.) The former part of this marvellous chapter exhibits the standing of believers in grace as one with Jesus; and the latter part, their participation of his glory in resurrection life. Oh, if we would be ever "looking for that blessed hope, and glorious appearing of the great God and our Saviour," we must bind to our hearts the precious fact, "that he gave himself for us," and then shall we have our conversation in heaven, and be more and more a peculiar people, zealous of good works, (Titus ii. 11—13.)

V. This view is the best preservative in purity of doctrine. Hold fast this doctrine, realise it in the heart, and we shall not go wrong in other things. If Christ, our Surety and Head, is our centre, and we realise his power, then all truth will take its proper place around him. This view exalts free grace, as reigning in election, calling, justification, and sanctification. How different is it from the views of those who make the incarnation and life of Christ, apart from his sacrificial death and triumphant resurrection, the centre of their system! The history of the Church furnishes full proof that power for all saving and sanctifying purposes attends the ministry of the word and the services of saints, just in proportion as these truths are put prominent; whereas weakness and worldliness are sure to creep in where anything else is substituted. Luther and his coadjutors, the Puritans and Covenanters, and those who, under God, brought about the revival in the last century, all furnish proof and illustrations of this. In some instances the Divine philosophy of the views propounded was not perhaps perceived. It was not seen how the leading truth promulgated, was opposed to other views held by some who taught it; but Christ was preached, and God owned (as he ever will own) the testimony. In all the cases mentioned, a full salvation, wrought out by a substitute, was proclaimed; men even the very worst, were told they might have it freely, and were encouraged not to stop short of such an immediate and present enjoyment of it as produced peace and led to purity. Marvellous results followed such unfoldings of truth.

We should ever bear in mind how dependent we are on the Holy Spirit, not only for our first apprehension of it, but for our continued and increased realization of these glorious facts, and of our interest in them. Every real Christian knows full well how difficult it is steadily to believe three things:—1. That a believer's state is as good, as safe, as blessed, and as glorious as God's word describes it to be. 2. That the evil in the flesh is as bad, and its tendencies as corrupt, and consequently, danger from the world and Satan as great, as the Scriptures state is the fact. 3. That yet, notwithstanding all this, the believer may, through grace, and the aid of the Holy Spirit, so grasp the good as to overcome the evil; so realise the mighty motive-power which his blessed state and prospects supply, as to "yield himself to God, and his members as instruments of righteousness unto God;" living "not unto himself, but unto Him who died for him and rose again." This is our high calling. Let us ever seek grace to live with our hearts full of wonder at the riches of Divine love, watching carefully the evil still within us, and "working out our own salvation with fear and trembling, experiencing that God worketh in us both to will and to do of his good pleasure."

It cannot be too much borne in mind that, amidst all which God has revealed to us in His word, one thing is the most wonderful. The proof of this is, that it is made the most prominent theme of the gospel. This great thing is—that lost and utterly ruined sinners, who have dishonored God and debased themselves to the uttermost, may at once, by believing on Christ, become united to Him, and so become free from sin, dead to the law and alive to God, or, in other words, be justified, sanctified, and made heirs according to the hope

of eternal life. This was the leading point in Paul's teaching, and this is God's great idea. It is as viewed in connexion with its causes and results, the grandest exhibition of His perfections. It is also the only true foundation of happiness, and the only real motive-power for holiness. It is at once simple and sublime; and like all the other works of God, carries with it an evidence of its Divine origin. Man could never have thought of such a scheme. No man ever did or ever will receive it without the power of the Holy Spirit removing his prejudices, humbling his pride, showing him his ruined state, and begetting confidence in Christ by means of God's own free word of invitation, and sure word of promise. It is when the Spirit shows us the things of Christ and glorifies him, that he is received as God's gift—rejoiced in as God's accepted one; and then the soul learns to identify itself with him as "a man in Christ." Those who have realised this, and felt "the blessedness of seeing the 'Lord,'" are yet prone, like the Galatians, to let it go, and to sink in some measure back into legality. Luther said of this blessed truth—"It is so easy to preach, and so hard to hold when the enemy assaults the soul with his old lie, Yea, hath God said?" Therefore our gracious Father hath given us life upon life, and precept upon precept, to "stand fast in our liberty," to "hold fast grace," to "abide in Christ," to "reckon ourselves dead indeed unto sin" to "hold fast the beginning of our confidence steadfast unto the end," to be ever "looking unto Jesus;" "considering the Apostle and High Priests of our profession," and many like words. In order that we may be able to do this, let us continually pour out our souls in the heaven-provided prayer—"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord, Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and Lord Jesus Christ," (2 Thess. i 11—12.)

While earnestly seeking to realise the mighty motive-power which the perfected work of Jesus supplies, let not any other class of motives be neglected. We are bold to say, that all other considerations without this will be powerless as regards permanent practical results. But those who are one with Jesus, and are abiding in him, will not despise or neglect any other considerations urged upon them in the Word of God as motives to holiness. It is remarkable how in various places motives appealing to love, gratitude, and hope on the one hand, and to fear and diligence on the other, are found associated together. The Epistle to the Hebrews abounds with such appeals. There the perfectness of the one Sacrifice, and the full acceptance of the believer by virtue thereof, are constantly presented; and there also the terribleness of apostasy is most solemnly pressed on the attention of those of whom better things were hoped. In the midst of the Epistle to the Romans, where grace shines so gloriously, close to where it is written, "There is therefore now no condemnation to them that are in Christ Jesus," it is also written, "If ye live after the flesh, ye shall die." In 1 Pet. i. we have a remarkable illustration of both classes of motives being found in combination. The requirement is "Be ye holy, for I am holy." Now mark how in the next verse it is written, "If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." (ver. 17.) We trace the same teaching in 2 Cor. v. 9—15. The believer, even Paul himself, whom this love of Christ constrains, and that because he had learned to identify himself with him who died and rose again, is represented also fetching motives from the thought of appearing before the judgment-seat of Christ. We may add to this that the chapter in the writings of the beloved disciple which begins with a most encouraging view of the advocacy and propitiation of Christ, so suited to cheer under a sense of failure, closes with the exhortation, "And now, little children, abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming," (1 John ii. 28.)

Thus the gospel is a divine remedy and revelation, meets every part of our nature, and is alike adapted to us as sinners and saints. All who receive its gracious testimony shall prove that sin, as regards its guilt and consequences, can be fully and forever put away, and the soul enjoy full peace. It also makes provision for satisfying all the thirsting, yearning desires of the soul, whether they have reference to knowledge, happiness, relationship, or possessions. Still further, it is the power of God to holiness, for holiness only is worthy the name of salvation. God's word environs us all round with motives of all kinds, appealing to all parts of our nature, our fears as well as our hopes; it contains precepts suited to all duties, circumstances, and relations; and all to produce that which is the end of all God's purposes from eternity, and performances in time—"conformity to the image of his Son." To dispense with any of these motives or precepts is unwise and ungrateful; it savours of the wisdom of the world, and must end in certain loss. While believers in Jesus should not be ever doubting of their state, it must be profitable for them honestly to judge their ways; and to seek, as regards the method of salvation, the motives to holiness, and the rule of conduct, to be found more and more in entire sympathy with God.

Good News for You.

A sermon delivered on Sunday morning, October 5th, 1862, by Rev. C. H. Spurgeon, at the Metropolitan Tabernacle, Newington.

"But a certain Samaritan, as he journeyed, came where he was."—Luke x. 33.

The good Samaritan is a masterly picture of true benevolence. The Samaritan had no kinship with the Jew, he was purely of foreign origin, yet he pitied his poor neighbour. The Jews cursed the Cuthites, and would have no dealings with them for they were intruders in their land. There was nothing therefore, in the object of the Samaritan's pity that could excite his national sympathies but everything to arouse his prejudices, hence the grandeur of his benevolence.

It is not my intention this morning, to indicate the delightful points of excellence which Christ brings out in order to illustrate what true charity will perform. I want you only to notice this one fact, that the benevolence which the Samaritan exhibited towards this poor wounded and half-dead man, was available benevolence. He did not say to him, "If you will walk to Jericho, then I will bind up your wounds, pouring in the oil and wine;" or, "if you will journey with me as far as Jerusalem, I will then attend to your wants." Oh, no, he came where he was, and finding that he could do nothing whatever for his own assistance, the good Samaritan began with him there and then upon the spot, putting no impossible conditions to him, proposing no stipulations which the man could not perform, but doing everything for the man, and doing for him as he was and where he was.

Beloved, we are all quite aware that a charity of which a man cannot avail himself, is no charity at all. Go among the operatives of Lancashire, and tell them that there is no necessity for any of them to starve, for on the top of Mt. St. Bernard there are hospitable monks who keep a refectory, where they relieve all passers-by; tell them they have nothing to do but to journey to the top of the Alps, and there they will find food enough.

Poor souls! they feel that you mock them, for the distance is too great. Penetrate one of our back streets, climb up three pair of stairs into a wretched room, so dilapidated that the stars look between the tiles, see a poor young girl dying of consumption and poverty, tell her if you dare, "If you could get to the sea-side, and if you could eat so much beef-steak, you would no doubt recover." You are shamefully laughing at her—she cannot get these things—they are beyond her reach; she cannot journey to the seaside—she would die ere she reached it.

Like the wicked, your tender mercies are cruel. I have noticed this unavailing charity in hard winters. People give away bread and soup tickets to poor people, who are to give sixpence, and then receive soup and bread; and often I have had persons come to me—"Sir I have a ticket;

it would be worth a great deal to me, if I had sixpence to go with to get the relief; but I have not a fathoming in all the world, and I cannot make out the good of giving me this ticket at all." This is hardly charity. Think you see Jeremiah, down in the low dungeon: if Ebed-melech and Baruch had stood over the top of the dungeon, and called out to him, "Jeremiah, if you will get half way up, we will pull you out," when there was not a ladder, nor any means by which he could possibly get so far, how cruel would have been this charity: but instead thereof, they took old rags from under the king's treasury, and put them on ropes, and bade him put the rags under his armholes, and sling his arms through the ropes, and then they pull him up all the way. This was available charity; the other would have been hypocritical pretence. Brethren, if in the description of a good Samaritan, Christ hits him off to the life, as giving to this poor wounded man a charity of which he could avail himself, does it not seem to be strongly probable—nay, even certain—that when Christ comes to deal with sinners, he gives them available mercy—grace which may be of real service to them.

Hence, permit me to say, I do not believe in the way in which some people pretend to preach the gospel. They have no gospel for sinners as sinners, but only for those who are above the dead level of sinnership, and are technically styled sensible sinners. Like the priest in this parable; they see the poor sinner, and they say, "He is not conscious of his need, we cannot invite him to Christ;" "He is dead," they say, "it is of no use preaching to dead souls;" so they pass by on the other side, keeping close to the elect and quickened, but having nothing whatever to say to the dead, lest they should make out Christ to be too gracious, and his mercy to be too free. The Levite was not in quite such a hurry as the priest. The priest had to preach, and he might be too late for the service, and therefore he would not stop to relieve the man; besides, he might have soiled his cassock, or made himself unclean; and then he would have been hardly fit for the dandy and respectable congregation over which he officiated.

As for the Levite, he had to read the hymn; he was a clerk in the church, and he was somewhat in a hurry, but still he could get in after the opening prayer, so he indulged himself with the luxury of looking on. Just as I have known ministers say, "Well, you know we ought to describe the sinner's state, and warn him, but we must not invite him to Christ." Yes, gentlemen, you must pass by on the other side, after having looked at him, for on your own confession you have no good news for the poor wretch. I bless my Lord and Master he has given to me a gospel which I can take to dead sinners, a gospel which is available for the vilest of the vile. I thank my Master that he does not say to the sinner, "Come half way and meet me," but he comes "where he is," and finding him ruined, lost, obdurate, he meets him on his own ground, and gives him life and peace without asking, or expecting him to prepare himself grace. Here is, I think, set forth in my text, the availng benevolence of the Samaritan; it is mine this morning, to show the available grace of Christ.

1. The sinner is without moral qualification for salvation, but Christ comes where he is.

I want, if I can, not to talk about this as a matter having to do with the multitude that are abroad, but with us in these pews. I speak not of them and those, but of you and me. I want to say to every sinner, "You are in a state in which there is nothing morally that can qualify you for being saved, but Jesus Christ meets you where you now are."

1. Remember first, that when the gospel was first sent into the world, to those whom it was sent, were manifestly without any moral qualification. Did you ever read the first chapter of Paul's Epistle to the Romans? It is one of those awful passages in Scripture, not intended to be read in congregations; but to be read and studied in the secrecy of one's chamber. The apostle gives a portrait of the manners and customs of the Heathen world, so awful, that unless our missionaries had informed us, that it is exactly the photograph of life in Hindostan at the present moment, in-

fideis might have declared that Paul had exaggerated. Heathenism in the time of Paul, was so desperately wicked that it would be utterly impossible to conceive of a sin unto which men had not fallen; and yet, "We turn unto the Gentiles," said the apostle; and yet the Lord himself commanded, "Go ye into all the world, and preach the gospel to every creature." What! to Sodomites, whose very smallest sin is adultery, and fornication; to thieves and murderers, to murderers of fathers and mothers? Yes, go and preach the gospel to them? Manifestly, the fact that the world was steeped up to its very throat in the filth of abominable wickedness, and yet the gospel was sent to it, proves that Christ does not seek for any qualification of morality, or righteousness in man, before the gospel is available to him. He sends the Word to the drunkard, to the swearer, the harlot, the vilest of the vile; for such is the gospel of Christ intended to save

(To be continued.)

Little by Little.

Little by little, an acorn said,
As it slowly sunk in its mossy bed,
I am growing every day;
Deep hidden in the earth away,
Little by little is sipped the dew,
Little by little each day it grew;
Downward it sent out a tiny root,
Upward there sprang a threadbare shoot;
Day by day, and year by year,
Little by little the leaves appear;
And the slender trunk spreads far and wide,
Till the giant oak is the forest's pride.

The Sabbath.

By W. H. EASTMAN.

Concluded.

From these arguments one draws this conclusion. That God by the mouth of Moses appointed a Sabbath day for the Jews suited to their conditions. And by the example of Christ and his apostles he has also appointed a Sabbath for the Christian church and dispensation. The fourth command recognized the appointment law Sabbath and bound the Jews to keep it. The same precept also recognises the appointment of the gospel Sabbath, and binds the Christian church and the world to reverence and observe it.

It has always appeared to me to be a fearful responsibility which a person takes upon himself to attempt to change the character of one of God's precepts; to make that ceremonial that he has made moral. To place a command among a code of laws, which the apostle terms the "hand writing of ordinances" which was against us, and has been blotted out; which God in the most solemn manner has placed in the middle of a code of moral precepts, which are for us, being a lamp to our feet, and a light to our path.

Dr. Plummer has well remarked on this point that while many questions may be raised concerning this law, this one lies at the foundation of all the rest. Is this law still in force? Does the law of the Sabbath bind us?

It is evident that laws may cease to be of force; that is they may cease to be laws. Where this occurs it must be in one of the following ways:

The conditions of a people may be so changed as to render obedience to the law impracticable. In human governments such cases often arise, and the law unless administered by tyrants becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remain on the Statute book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this was ever in its nature practicable, it is now. Some laws expire by limitation.

Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ who was their end came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the

death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment either when first given, or afterwards.

A competent authority may repeal a law and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful but no longer so. In a regular government the repeal must be by the power which enacts the law. The great law given of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture? All admit that the law was in force until Christ. Christ did not repeal it, for he says so. Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil Matt. 5: 17. Nor did the apostles anywhere declare that it was repealed.

If this law, therefore, ceased to bind, it must be in some way utterly unknown to us; it is still practicable; it has not expired by limitation; it has not been repealed."

Neither do we consider there is any force in the dilemma, into which the antisabbatarians and semi-sabbath-keepers would push us, while they argue, that if the law be binding, it is to be observed with all the exactitude of the other nine precepts.

Our Lord in his example and conversation with the Jews touching this point, has entirely ruined the force of this argument. He has shown us that there are exceptions to this point in the law, as a general rule. "In it (the Sabbath) thou shalt not do any work &c; by approving the Jewish custom of pulling out an ox or an ass from the pit—or leading them away to the water on the Sabbath day. Our Lord himself gathered corn to eat on the Sabbath, an act which must be accounted wrong, if this point in the law is to be observed under all circumstances, with absolute exactness.

And as a man is considered to be much better than a sheep, this law was never designed to be so administered as to debar him the privilege of rejoicing, and administering aid and comfort, to the sick and distressed on the Sabbath day.

The Sabbath was made for man, for the promotion of his happiness and well being; not to add to his already existing burthens of life, but a day of relief from them; of physical and spiritual rest and refreshment.

The act at which this point in the laws aims, and absolutely and unyieldingly condemns, is the making of calculations to work and do our pleasure on this the Lord's day, or in other words a refusal to make all efforts fairly within our power to keep this day holy to the Lord, a day of rest—of divine meditation, and religious worship.

To do otherwise than this, is clearly to break this command; and expose ourselves to condemnation.

And yet how few there are who heed the warning voice of God in this command.

It has been stated by authority we have no good reason to question, that, not more than one third of the people of New England are in the habit of attending divine service on the Sabbath day.

And even among this small number, we fear there are not a few who come ill prepared to worship God.

Quite too many of those who profess the Christian name, come with some trade in cattle or merchandise uppermost in their thoughts, to make some new trade or close off an old one; or with the mind so loaded with worldly care that we think of but little else and talk of nothing else. A minister might as well think of building a granite column upon rotten wood, as to build up a church, within the pale of which some dozen of these loose Sabbath keepers are found.

Is it a wonder under such circumstances that spiritual things have a downward tendency?

That the judgments of God are upon us as a nation? If we would successfully court the divine favor—let us cease to do our pleasure on God's holy day.

Let us at once stay our wanton course of visiting each other for pleasure or worldly profit, and no longer desecrate this sacred day by our ill-

timed sports of the forest or field,—Why should it be irksome to us to keep the Sabbath of the Lord? Is it not the day of all the week the best? Has not our dear Saviour marked it as the queen of days, by his resurrection from the dead, and by his example as the day for the consecration of his saints for worship, praise and rest?

Is one day in seven too often for us who love Jesus, to assemble in his name, to rehearse the story of the cross, and rejoice in the open door he has set, through which we are pressingly invited to escape the ruins of the fall, and the pangs of the second death, and gain everlasting life?

Is it possible that in soberness we shall ever come to the conclusion, that, one day in seven is too much to sacrifice, that God's name may be honored, the truth kept before the people, perishing sinners saved, and God's cause built up?

No never! the day possesses too much of the sweetness of that rest that remains to the people of God to be neglected. O no, the sacrifice required shall never be thought too great; this appointed rest and feast day of the church too often in its return, nor the day of our Saviour's choice irksome to be sanctified and kept; but with cheerful and filial obedience will we heed the command of our God, and "remember the Sabbath day to keep it holy."

For the Herald.

Foreign Correspondence.

LETTER FROM DR. HUTCHINSON.

Monday 6th, left my lodgings in the morning and called at Dr. Cumming's house. I left him the Millennial News and my card with a note.

Called upon a number of publishers and had a free conversation with one on the Advent, spent two hours in St. Paul's Cathedral, greatly admiring its internal beauty; and in the evening at five o'clock started from the railway station at London Bridge, and soon I was at Brockham Green, Surrey, distance about 25 miles, where I was cordially received by our friend Richard Robertson Esq., to his summer residence. During my stay we had many pleasant and I hope profitable conversations on the things of Christ, and his kingdom. The amiable Mrs. Robertson whose friendship I enjoyed fifteen years ago, has since fallen asleep in Jesus. Her loss is still felt. Bro. Robertson made my visit both agreeable and healthful taking me, accompanied by his daughter, to several places of interest in this highly fertile and picturesque locality.

Amongst the places of note which we visited I may mention a small estate owned by George the Fourth when he was Prince of Wales, on which he built a house which he called his "shooting box," though his real object in going there was not shooting, but to meet a Miss Denison, whom he afterwards created Marchioness of Huntingdon. Sir Benjamin Brodie, of great surgical fame, who is very aged and apparently near his end, resides here. Boxhill which overlooks Brockham Green, and the pleasant town of Dorking, and on which many of the Londoners are in the habit of rustication on the Lord's Day, commands a splendid view of the surrounding country,

"Where every prospect pleases,
And only man is vile."

I may add that I accompanied Miss Robertson to a lecture on "Twenty years in London." I cannot report the lecture, but it may give an idea of the immense population of this vast Modern Babylon, as Bro. Robertson terms it, when I say that the deaths average eight persons an hour.

Friday 10th, I took leave of Bro. Robertson's agreeable family, but he kindly accompanied me to the station, a distance of about a mile and a half,—where we parted, and I soon found myself again in the busy streets of London. In the afternoon, I called upon Dr. Cumming, who had returned from Scotland the day previous. He received me with great affability, but as others were waiting to see him, our conversation was only of a general kind and necessarily limited. As I had just come from Leeds he asked me to what denomination I preached when there; and

in reply to my answer, he expressed his displeasure at the thought of a new sect arising out of the Advent movement; for said he "All Christians believe in the Second Advent, they only differ as to time." In the evening I attended his church, and heard his assistant preach on the Temptation of Christ. He dwelt on the scene of the Temptation,—the Temptation itself; and the weapon which our Lord employed. Dr. Cumming's church will seat about 1700, and is far from being as some have represented it, void of architectural beauty. As it is only separated from Drury Lane Theatre by a very narrow street, they might appropriately sing,

"Close by the gates of hell,
We urge our way to heaven."

Dr. Cumming has recently published a new work entitled "The Millennial rest; or, The world as it will be." The author says in his introduction: "In my first volume, 'The Great Tribulation,' I endeavored to describe what St. John calls 'the tribulation the great,' through which we must pass, and on which the world has already entered. In my second volume, 'Redemption draweth nigh,' I collected the various signs and earnest of the glory to be revealed 'at that day.'

"In this volume, 'The Millennial Rest,' which concludes and completes the series, I have labored to set forth that nearing blessedness—that bridal of heaven and earth—the consummation of a long betrothal—that sunshine which once bathed all Eden—and interrupted, clouded, and refracted for six thousand years, will break—the sooner the better—on our earth, and perfect a world that will never fade, and cover it with a glory that will never die.

"We find toiling and struggling men of the world fleeing to the novel or romance in order that, lifted out of the oppressive present on the wings of fancy, they may enjoy a transient respite and refreshment. Human nature would die of exhaustion were its back always bowed down. It must turn aside occasionally, if only to gather a wayside flower, or dream of summer, or draw on the picturesque creations of genius for thoughts that lift it above the earth and waft it away to brighter and more ethereal realms. Prophecy has all the interest of the most brilliant romance, with nothing of its emptiness. It is God's way of lightening the load of care, glorifying the present and gladdening the heart."

The following are the contents of the volume:

Lecture.

1. The Seven Grand Dispensations
2. Lights and Shadows Isa. " 18.20
3. Foreights of the Glory Isa. " 18.25
4. The Binding of Satan Rev. 20.1-5.
5. The First Resurrection Rev. " 4.5.
6. The Holy and Happy Lot Rev. " 6.
7. Reigning Priests Rev. " 6.
8. Soul and Body. Rev. " 5.6.
9. Satan Loosed for a Little Re. " 7.10.
10. The Great White Throne Rev. " 11.15.
11. The Glorious Company Rev. 7. 9.17.
12. The Happy Dead Rev. 14. 13.
13. The Harvest of the Earth Isa. 63. 1.4.
14. The New Heaven and New Earth Rev. 21. 1.
15. The Apocalyptic City Rev. " 2.
16. The Citizens of the New Jerusalem Rev. " 2.
17. The Shechinah Rev. " 3.
18. The Manifestation of the People of God Rev. " 3.
19. The World that will have no Sorrow Rev. " 4.
20. The Death of Death Rev. " 4.
21. All Things New Rev. " 4.5.
22. Things in Reversion Isa. 64. 4.
1 Cor. 2. 9.
23. Patches of Sunshine Isa. 61. 10.
24. The Apocalyptic Glory Isa. 40. 19.21.
25. The Brightening Pathway Prov. 4. 18.
26. The Jewise Worshippers Isa. 11. 11.
27. Future Privileges and joys Isa. 30. 19.21.
28. The Curse turned into Blessing Rev. 22. 3.
29. The Noble Army of Martyrs Rev. 7. 9.10.
30. Arise, Shine, thy Light is Come Isa. 60. 1.
31. We shall see Him as He is 1 John 3. 2.

32. The Way there Acts 14:22.
 33. Help here. Hebrews, 1. 14.
 34. The Builder of the Temple
and the Bearer of the Glory Zech. 6. 13.
 35. The Last and Perfect
Exhibition. Rev. 21, 18-22.5.
 36. The Throned Lamb. Rev. 12.
 37. The Lesson of the Day 2 Pet. 3. 14.

Appendix, containing extracts from the most celebrated modern divines, confirmatory and illustrative.

I may add that I have examined the above mentioned volume and have found it to consist mainly of sentiments and thoughts which obtain in his previous works. I presume it is being republished in America, where it may be obtained much cheaper than it can here.

Saturday morning, left London in the midst of a heavy storm of rain, and arrived in Leeds between five and six in the evening, where I was kindly met at the station by my friend Bro. Thorp who took me to his residence.

Sunday 12th, broke bread with the Advent brethren in the morning—in the afternoon I attended the usual fellowship meeting, and spoke by request at some length, and in the evening preached on the wiping away of tears, at the coming of Christ, and the resurrection of the just. We had a refreshing season. Praise the Lord for all his mercies. Monday and Tuesday the wife of Elder Hough accompanied me in visiting the flock, which I found to be an agreeable exercise, with this loving and devoted people.

On Monday morning at a very early hour, Bro. Thorp took me in his father's carriage to the Railway station, from which I started at fifteen minutes before six, to see my mother and friends in Garsdale. As I needed rest, and a rain storm continuing over the Sabbath, I did nothing in a public way, but had lengthy conversations with preachers, and others, on our faith and hope. God willing I leave here tomorrow morning, to preach in Darlington.

I have no stirring news to send. You will have heard of the serious riots in Hyde Park, London, and elsewhere, arising out of the animosity which exists between the Garibaldians and the friends of the Pope. That notorious Mrs. Wilson of London, whom I mentioned in a previous letter, and who it is supposed has poisoned at least seven persons, was executed last Monday at the Old Bailey. May the happy era soon arrive when there will be none to hurt nor destroy in all God's holy mountain.

R. HUTCHINSON.

Garsdale, Yorkshire October 23rd. 1862.

Addison said that "a man's first care should be to avoid the reproaches of his own heart; the next to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind, than to see those approbations which it gives itself seconded by the applauses of the public. A man is more sure of his conduct, when the verdict which he passes upon his own behavior, is thus warranted and confirmed by the opinion of all that know him."

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts they will notice, are so light as to inconvenience us.

Infidelity is like the serpent; it first covers its victims with the slime of doubts, and then gives its fatal sting, thereby paralyzing the moral faculties of its followers, who henceforth become only "living corpses."

There is scarcely anything more harmless than political or party malice. It is best to leave it to itself. Opposition and contradiction are the only weapons that rightly belong to politicians.

Knowledge is power.



ADVENT HERALD.

BOSTON, NOVEMBER 25, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Letter to Ed. T. M. Preble.

DEAR BROTHER. In the first communication of your correspondent, here marked:

"I supposed there was an alleged 'mathematical demonstration,' which these corrections were said to damage fatally," *Voice* No. 11. p. 22.

And in his second number, he said of Mr. S.'s chronology of the world:

"He does not claim for that a mathematical or any other demonstration."

"That he does not claim to have demonstrated mathematically, or in any sense the other point, stands out on the face of the matter. 1. The word mathematical, or any word equivalent to that, does not occur in the book as used by the author." &c. *Ib. No. 12. p. 30.*

No fair minded reader will question the justice of the claim, that when exception is taken to any word, phrase, or sentence, the one who criticizes it is bound to show where and in what connection such exceptionable phraseology has been used. Your correspondent omits to show from any writing of ours, that we have any where imputed to Mr. S. either the use of the words "mathematical demonstration," or the assumption of having "mathematically demonstrated" anything treated of in his *Bible Chronology*; and we cannot recall any expression of ours, to which those strictures can have reference, unless it be a remark made in our first notice of his book, in the *Herald* of May 19, 1860, as quoted two weeks since, in which we said: "Either he greatly misapprehends what is essential to conclusive reasoning and to mathematical demonstration, or we do."

That remark, did not affirm that Mr. S. had claimed to demonstrate mathematically; nor was it applied to any one department of his claimed demonstrations. It would, however, be fair to infer from it that there had been employed some mathematical process in the attempt to demonstrate of some problem; which, if thus correctly solved, would be a "mathematical demonstration," irrespective of whether it was, by the one who used it, thus denominated.

That Mr. S. did attempt a solution of the conjectural periods between the Exode and Temple by *mathematical processes*, and that he claimed the result as *demonstrative*, it will be our duty now to show; and if the exhibit shall not fully justify our remark—that, "he greatly misapprehends what is essential to conclusive reasoning and to mathematical demonstration, or we do"—then we will confess that we used the phrase unadvisedly. Of the period referred to Mr. S. said:

"Notes 12, 13, 14.—It is within this Period IV of the chronology of the Old Testament, that we meet with the principal difficulties to be encountered in its adjustment. It relates to the *discrepancy* between the dates of 1 Kings 6:1 and those of Acts 13:17-22, in reference to the interval from the exode to the fourth year of Solomon. Then, further, connected with this chronological discrepancy are *two breaks*, or *chasms*;—the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely silent; and the second, the administrations of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament.

It is hence, taken as a whole, the great Chronological Gordian Knot, which, till within a few years past, has baffled the skill of many a master in Israel, who, failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as to the *true* date of the Nativity—will not do.

The two chasms must be bridged over, and the discrepancy which overleaps the whole period, as given in 1 Kings 6: 1, and Acts 13 : 17-22, must be ac-

counted for, and the true period must be determined from reliable data." *Bib. Chron.* p. 90.

After attributing "the occasion of the discrepancy" to "the carelessness of some early transcriber in substituting the Hebrew numeral *daleth*, 4, for that of *hay*, 5"—not considering that such change would make a difference of only one, that *taw* is the Hebrew numeral for 400 and *kaf* (final) for 500, that this would account for a difference of only an even hundred whilst he reckons the period as 108 years larger than the expression in Kings, that there is no evidence that the Scriptural numbers were ever expressed otherwise than by words as now, and that the expression of numerals in Hebrew by letters is not known to be earlier than the date of the Maccabean coins—Mr. S. remarks, 1, on the impossibility of reconciling the statements in the two passages. He then adds: "I remark therefore in the next place—

"2. That the entire interval between the Exode and the 4th year of Solomon, as inserted in the fourth period of *Tabular Views*, is 587 years. But—

"3. To prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts 13 : 20; and also the whole period with the details of the history of those times. The following scheme, to be afterwards verified, is hereby given.

"Set down the whole period as above 587 years.

"1. Deduct from this, the whole period of the servitudes, including the times of Eli and Samson. 111 years.

"2. Deduct the whole period of judges, including Samuel's separate administration. 303 " 414 "

"3. Deduct for wandering 40 "

Division of Lands 5 "

Joshua after that 25 "

Saul 40 "

David 40 "

Solomon 3 " 153 "

"This leaves for anarchy 20 "

"Again: Set down whole period as above 587 "

"1. Deduct Exode and Division of lands 45 yrs.

"2. do, for Saul, David, and Solomon 83 " 128 "

"Leaves 459 "

"Here we have an excess of 9 years over the 450 of Acts 13 : 20." *Bib. Chron.* pp. 91,2.

Thus Mr. S. has given us, though not so denominating it, a *mathematical problem*—and it is none the less one for not having been so termed,—which he gives "to be afterwards verified."

A mathematical problem, as every school boy of ordinary attainment knows, becomes, when verified, a "mathematical demonstration." If the process of verification is faulty, it remains only a theorem, something still to be proved; but if the verification is supposed to be conclusive, whoever thus regards it supposes it to be equivalent to what a mathematician would speak of as "a mathematical demonstration." And as Mr. S. does express himself as having "verified" it, we are still of the opinion that either he or we greatly misapprehend, "what is essential to conclusive reasoning, and to mathematical demonstration."

Mr. S. first speaks of "the abortive efforts of chronologists, ancient and modern in their attempts to adjust the dates of this period," p. 92,—thus showing that he *joins issue* with them; and then he begins a new "Section," (VII.), which he entitles "A verification of the true years, in the discrepancy between 1 Kings VI. 1 and Acts XIII. 17-22." Which chapter he commences thus:

"We shall now proceed to verify the computations given of this period in page 92, by a direct appeal to the events detailed in the sacred narrative as a whole," p. 93.

Then—giving as a reason, "that we may place this matter in the clearest possible light," Mr. S. re-states the periods specified in Acts, and shows an excess in them over that in Kings; and then he begins his "verification,"—which term in respect to any mathematical process is undeniably equivalent to "mathematical demonstration"—and adds:

"The following is submitted as a *solution* of the chronological difficulties involved in the period between the death of Moses and the first servitude.

"Caleb when sent out as a spy was 40 years old

40 years.

"Add wandering in the wilderness after the return of the spies. 39 "

"Total 79 "

"Joshua's age at his death was 110 years, but he was 85 when the land was divided, five years after the end of the wanderings. Deduct from 85 the 79 years as above, leaves 6 "

Joshua lived after this 25 "

Total 110 "

"Mr. Cunningham tells us that Caleb at the death of Joshua was 95 years old; but here we have a demonstration that Caleb and Joshua were of the same age." p. 94.

What kind of a "solution," or "demonstration" can the above be, if not a "mathematical" one? for if it be not such, it can be no demonstration. Nor is it a "demonstration," for the simple reason that it lacks the proof that Joshua was 85, the age of Caleb, when the land was divided; and that element in the computation being only assumed, the result is not demonstrative. Clearly Mr. S. here did not apprehend what was "essential to a mathematical demonstration." He adds:

"The main difficulty, however, regarding this particular epoch is, the conjectural 20 years of *anarchy*, as inserted in our Table. In addition to what we said on the subject of this period in connection with the priesthood of Phinehas, we adopt the following method for its adjustment:

"Whole period from Exode to the 4th year of Solomon, 587 years.

1st Servitude. 8 yrs.

2d do. 18 "

3d do. 20 "

4th do. 7 "

5th do. 18 "

6th do. 40 "

Total, Brought forward 111 "

Othniel 40 "

Ehud-Shamgar 80 "

Deborah and Barak 40 "

Gideon 40 "

Abimelech 3 "

Tola 23 "

Jair 22 "

Jephthah 6 "

Ibzan 7 "

Elon 10 "

Abdon 8 "

Samuel's separate administration 24 "

Deduct 414 "

Leaves 173 "

From 173 years

Deduct for wandering 40 years

do. dividing lands 5 "

do. Joshua after that 25 "

do. Saul as first king 40 "

do. David 40 "

do. to the fourth year of Solomon 3 " 153 "

"This leaves for anarchy 20 "

"It results, that, by the simple process of adding together all the specified links in the chain of this period, and deducting the sum total from the whole period of 587 years between the Exode and the founding of the Temple, we have a demonstration of the length of the period of *anarchy*" *Bib. Chron.* p. 94.

Again it may be asked if a "demonstration," resulting from the "addition" and "subtraction" of numbers, would not be a "mathematical" one?

This claimed *demonstration*, however, also lacks the essential elements needful for its "verification." For it begins with an assumed number, "587 years," as the length of the whole period; and it includes, among those deducted, two conjectural periods,—the 24 years given as that of Samuel's separate administration, and the 25 years given to Joshua, and it has an error of one year in the time to division of lands and, certainly, with one erroneous and two conjectural periods among those deducted from an assumed whole, though the figures may be correctly added and subtracted, the process can give no other than a *conjectural* or *assumed* result. Mr. S. clearly, has not here apprehended what is essential to "a mathematical demonstration."

He however proceeds:

"2. The second chasm relates to the period of Samuel's administration. The first thing here to be considered, is the fact that Samuel's official character was three fold—he acted as *Priest*, as *Prophet*, and as *Judge*. In the next place, we are to note that he is said to have 'judged Israel all the days of his life.' One thing, therefore, is certain from this,

that Samuel executed the office of judge *prior* to the death of Eli. Most chronologists assign to his judicial administration 21 years; but, that this is too short, is evident from the above facts, not only, but also from St. Paul's chronology of this period (Acts 13: 19, 20), where his 450 years begins at the close of the five years division of the land by lot, and ends

with the commencement of Samuel's administration as judge.

"If then we return to the specified dates of the whole period, we reach the following result:

"Whole period from Exode to

3d year of Solomon 587 years

- Deduct Exode 40 years.

do division of land 5 "

do for Saul 40 "

do for David 40 "

do for Solomon 3 " 128 "

128

459

"Add for Samuel's separate administration as Judge. 24 "

"Total from division of lands to Samuel's death 483 "

"Deduct from division of land until Samuel the prophet's first year as Judge 450 "

"Total term of Samuel's judicial administration 33 "

Bib. Chron. p. 94.

This is the fulfillment of a promise made on a previous page, where Mr. S. said: "Paul's 'period of 450 years, as we shall show in its proper place, comes out with the greatest exactness," p. 89. But any one familiar with mathematical processes, will see that in the above estimate of "483 years" between the division of land and death of Samuel, the 24 years imputed to him are *twice included*. For,

1. In the remainder of 459 years,—resulting from the subtraction of 128 years from the assumed whole number of 587,—there are necessarily comprised all the periods between the Exode and Temple that are not included in the 128 years deducted. And as only the Exode, Division of land, Saul, David and Solomon are included in that subtrahend, the period of 24 years which Mr. S. had allowed for Samuel is already included with the periods comprising the "459 years" remainder; so that to add Samuel's period to that number, in making 483 years to the death of Samuel, is to include it twice. 2. The addition of all Mr. S.'s periods—the servitudes 111 years, the judges 279, Joshua 25, and anarchy 20,—intervening between the division of land and Samuel, make only 435 years; so that the 24 years, given by Mr. S. to Samuel, have to be included to make 459. And, 3., As the 24 years given to Samuel is only a conjectural number, and the 587 a conjectural whole, there are also here lacking the elements needful for a "verification." So that it again follows that "either Mr. S. greatly misapprehends what is essential to conclusive reasoning and to mathematical demonstration, or we do."

Mr. S. proceeds with his *verification* thus:

"Finally: The result of our computations of this portion of the fourth period of our chronology, is as follows: namely—

"1. Deduct A. M. 2513, the year of the Exodus, from A. M. 2993 the year of the commencement of Samuel's judicial administration, and you have the precise 480 years of 1 Kings 6: 1." Bib. Chron. p. 96.

It was not, however, to Samuel, that 1 K. 6: 1 extends the 480 years, but to the Temple, and no point is gained by showing that in Mr. S.'s chronology they reach only to Samuel. 2. There being a chronological "chasm" bridged over by the conjectural periods given by Mr. S. to Joshua and anarchy, the year A. M. reached by such process, as that of the commencement of Samuel's judicial administration, remains established only by conjecture. And, 3. deducting from the 480 years that he now extends from the exode to Samuel, the 40 years in the wilderness and the 5 years which Mr. S. gives to division of land, there remain only 435 years between division of land and Samuel; whereas Mr. S. has correctly admitted, that, "To prove the correctness of this aggregate number of years, we must harmonize the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts 13: 20," (Bib. Chron. p. 91); and which he said he should "show in its proper place comes out with the greatest exactness," Ib. p. 89. Yet it here falls short 15 years, according to his own figures!

He adds:

"2. From the whole period from the Exode to foundation of the Temple 587 years

- Deduct for wanderings 40 years

do division of lands 5 "

do Saul, David, and Solo- mon 83 "

Leaves 128 years

459

"Deduct from this the time of Samuel's joint administration with Eli 9 "

Leaves 450 "

"Which gives the 450 years of Acts 13: 20," Ib. p. 96.

Here, again, the 24 years given for Samuel, not being deducted with the periods included in the 128 years from 587, are necessarily comprised in the 450 years remainder; which, therefore, instead of extending merely to Samuel, extend in this scheme of Mr. S. to his epoch for Samuel's decease; so that when he deducts 9 years from this, for Samuel's joint administration with Eli, his 450 remaining years instead of reaching only to the supposed commencement of such jointship, actually extend, according to his own figures, to within nine years of the death of Samuel, 24 years beyond the epoch claimed!

Mr. S. continues:

"3. To the years of 1 Kings 6: 1, viz. 480 years, add the following:

"For Samuel's separate administration 24 "

" Saul, Acts 13: 21 40 "

" David, Sam. 5: 4, 5 40 "

" Solomon, 1 Kings 5: 1; 6: 1; 11; 42, 3 107 "

Total 587

Bib. Chron. p. 96.

Here, again, the reader will see that the 480 years given for the period between the Exode and Samuel, comprises the two conjectural periods assigned to Joshua and anarchy,—and can therefore be only conjectural; so that the subsequent addition to this, making 587, leaves that only a conjectural result.

Once more Mr. S. adds:

"Finally—

"4. If to 1. Kings 6: 1, viz. 480 years we add the dates of St. Paul

Acts 13: 17—22.

"For Samuel 24 "

" Saul 40 "

" And also the dates beyond Saul, as

included in 1 Kings 6: 1;

"For David 40 "

" Solomon 3 107 "

Total 587 "

And then subtract therefrom 480 "

It adds to the current chronology of this period, as given by Usher 107 years."

Bib. Chron. p. 96.

We have thus given, step by step, the entire process given by Mr. S. for "verifying" the accuracy of the conjectural periods of 25 years that he assigns to Joshua, of 20 to anarchy, of 24 to Samuel, and of 587 as the whole period; and no mathematician will hesitate for a moment to say that not one of those steps adds anything in the direction of a "solution." For, with any series, containing an assumed whole number and several assumed subordinate ones, their like addition and subtraction could not fail of corresponding results. Truly Mr. S. "greatly misapprehends what is essential to conclusive reasoning and to mathematical demonstration, or we do."

And we cheerfully submit to the decision of any clear-headed, honest-hearted judgment, whether that expression, as used in our notice of Mr. S.'s book, was not only appropriate but needful.

And now, in view of these mathematical discrepancies—the 24 years given by Mr. S. to Samuel being twice reckoned, that twice reckoning of it being repeated, with the attempt to "demonstrate" the length of Joshua's reign from data in which his age at the division of the land was *assumed*, and the succession of attempts to "verify" the length of an *assumed* whole period and three *assumed* subordinate ones by using them, each in turn, while unproved, with other known numbers, as elements in proof of each other—we would respectfully submit to your correspondent, whether he was judicious when he inquired in respect to "the Advent people": "Why should they not prove also how much they can excel in the ancient art of straining at the gnat and swallowing the camel?" Voice No. 11, p. 21. For those mathematical faults are not merely of "camel" size, but are elephantine in their proportions; yet the chronological nectar containing them appears to have been satisfactorily quaffed, without any suspicion of their presence; and though thus unconsciously imbibed, and offered as a refreshing beverage to others,

the words "assume" and "pretentious" mere insects in comparison, are filtrated from our own just criticisms and held up as violations of "all the proprieties" of our position! Surely he could not have realized, if an illustration of that "ancient art" were to be sought for among modern "guides" (See Matt. 23: 24), where such excellence in it had been attained.

We would also submit to your correspondent, whether, having volunteered as the apologist for and defender of such errors and the rebuker of their correction, it is worth his while longer to occupy the position he does while failing to rectify them? It is not enough to plead, as does your correspondent:

"I never considered the 'errors' of sufficient impor-

tance to look into the process to see whether it was fairly and conclusively done or not," (Voice, No. 11 p. 21.) For, the first duty of the "censor" of another's criticism, is to ascertain its accuracy or inaccuracy; and one of the wisest of mortals, speaking by inspiration, has said, "He that answereth a matter before he heareth it, it is folly and shame unto him;" Prov. 18: 13. Nor will it do to plead, as does also your correspondent; "My mathematical bump is a slow affair. I don't rely upon it in profound cases. I wish it was otherwise!" (Voice, No. 11, p. 21.)

For the first qualifications of a "censor" are candor and competency; and if there is a consciousness of slowness in mathematical computations, disqualifying for the desired task, there is always a sufficiency of talent available for such service, Dr. George Comb of Edinburgh, in a course of lectures we attended in Hartford, Ct., in 1836, acknowledged his dependence on his secretary to keep his ordinary cash account, and that he never footed up a column of figures with any confidence in the accuracy of the result; but his own deficiency he supplied by employing one who was accurate. In this case the true relation of the numbers used in the attempted "verification," may be so easily discerned, that no second class school boy who should fail to perceive it would be entitled to mathematical promotion; and therefore there can be no excuse that the needed mathematical assistance in this direction is not accessible. Nor can there be any excuse for longer withholding the fulfilment of the promise made in respect to the accuracy of the mathematical processes, here copied and criticised, which were transferred entire to the columns of the paper to which your correspondent—if he does not sustain to it a relation similar to that we have sustained for twenty years to the Herald—is at least chief advisor, as a part of "The evidence of the termination of the 6000 years in 1868;"—that promise being: "If any defect should be discovered, it will be duly and frankly given to our readers with the reasons therefor." Those readers still wait the fulfillment of that promise; and it is very desirable—for many reasons which might be named, and some of which might come very near home to your correspondent—that all promises of that nature be fulfilled; for it is in proportion to faithfulness in such direction, that we can at any time rely with confidence on the teachings and deductions which any one may offer for our acceptance.

Nothing ever more surprised us than did the giving of the foregoing claimed "verifications" to those readers, after we had pointed out all these mathematical discrepancies, as proof of the ending of the 6000 years in 1868, and leaving all those readers to infer that those assumed "verifications" were regarded as *faultless*.

The purpose for which Mr. S.'s book was written will next engage our attention.

Shall it fail?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we undersigned, agreed to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names.

W. S. Howden, Waterbury Vt., Pd. \$10.00
D. Bosworth, " " Pd. 10.00
D. I. McAllister, Stow " Pd. 10.00
O. Doud, New Haven " Pd. 10.00
Geo. J. Colby, Waterbury " 10.00
Wm. H. Swartz, Shiremanstown 10.00
R. D. W. of New York City. 10.00
Anonymous. Pd. 10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

THE ARMY IN VIRGINIA.

New York, Nov. 15. A Washington letter to the Commercial says the army will soon be in motion again, and as it will be supplied from Alexandria and Aquia Creek by railroad, so soon as the line from the latter place to Fredericksburg is repaired, we may expect a triumphant advance.

All that is now wanted is a sufficient cavalry force to patrol the ground, over which our troops have passed, to capture bands of guerrillas which commit so many annoying depredations.

Through the darkest of our national troubles, I behold the Star of Bethlehem; and from the nettles Conulsion and Chaos springing up around us, I extract the flowers Hope and Love.

The London Times learns that Gen. McClellan's army is unable to take the field, and that the men of whom it is composed are quarrelling, plundering, and deserting in presence of a victorious enemy. This fact, together with the revival of the Democratic party and other signs, leads the Times to hope that the frenzy of the past eighteen months has begun to wane, and to cherish some hope that the worst is past.

FRANCE.

Count de Persigny, in a circular announcing the appointment of M. Drouyn de L'Huys, states that this modification of the Cabinet by no means changes the policy of the imperial government. The new Minister of Foreign Affairs, it is added, may effectively solve the solution of that great and difficult question relating to Rome, as he is unfettered by previous negotiations. The imperial government will neither sacrifice the Pope to Italy nor Italy to the Pope.

SPAIN.

A Madrid telegraph of the 9th inst. says: "The Queen will open the Cortes in person, and deliver a speech upon the occasion. At an early period of the session the Ministry will submit documents referring to the action of Spain in Mexico, and will invite discussion on the course they have pursued."

GREECE.

King Otho is stated to have sent a protest to Paris and London against his dethronement.

The Greek revolution has caused considerable anxiety at Constantinople. A Cabinet council was held at which measures were resolved upon for the defense of the frontier.

NEWS FROM THE SOUTH. A special dispatch from Washington to the New York Times of the 29th has the following items of Southern news:

"The Richmond Dispatch of Nov. 15, in an editorial, says: "We feel it our duty to caution the public against indulging in any extra hopes of immediate recognition," and closes thus:

"It must be recollect that we have often been deceived in speculations upon this subject, and that there is no better reason now for expecting recognition than there was a year ago."

New York, Nov. 16. Advices from New Orleans report that an expedition under Gen. Weitzel met the enemy at Gabadierville, and defeated them after a brisk fight. Upward of 200 of the enemy were killed, wounded, and taken prisoners, and one piece of artillery was captured. The rebels were pursued toward Berwick Bay, where Governor Moore was supposed to be. Our forces engaged were the 8th New Hampshire, 13th Connecticut, 12th Connecticut, 75th New York, and 1st Louisiana regiments, with Carruth's and Thompson's batteries. Our loss was 18 killed and 74 wounded.

REBEL LOSSES. The Savannah Republican of the 17th says: "Our loss in killed and wounded at Fort Donelson may be roughly estimated at 3500; at Roanoke and on the North Carolina coast, 600; at Elkhorn, 3500; at Shiloh, 10,000; at Williamsburg, Seven Pines and before Richmond, 20,000; in the valley of the Shenandoah, 5000; at Cedar Run, 1200; at the second battle of Manassas, 600; at Boonston and Crampton Gaps, 4000; at Sharpsburg, 10,000; at Corinth, 4000; at Perryville, 3000, and 5000 for those who have fallen at outposts, in skirmishes, &c.

These figures added together make the frightful sum of 75,000. Of this number it would be safe to say that one-third, or 25,000, are now in their graves, having either been killed outright or died of their wounds. Quite as many, probably more, have died from sickness. To this should be added 25,000 more for those who have been maimed and whose health has been ruined for life. Thus our losses in ten months of the present year may be estimated at 65,000 men, who have either perished or been disabled. If the whole truth were known, they would probably reach 100,000 by the end of the year, for the deaths from disease in hospitals, in camp and at home generally exceed those in battle. For every year the war continues we must expect our casualties to be quite as heavy as they have been the present.

THE INDIAN MASSACRES.—*Fearful extent of the Atrocities.* Hon. Wm. Jayne, governor of Dakotah, and delegates (elect) to Congress from that Territory, arrived in Springfield (Ill.) on Friday last, having come by way of St. Paul. Gov. Jayne states that the extent of the Indian massacres in Minnesota and Dakotah have never yet been fully estimated. He believes the number of persons killed will not fall far short of one thousand. The massacres extended over the country between Fort Abercrombie and the northern line of Iowa, distance of not less than two hundred miles. The dead bodies of the victims of the massacre are still being found in the region desolated by the savages. The feeling among the citizens of Minnesota and Dakotah against the murderers is intense.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

During the week from Sept. 8th to the 13 I gave lectures each evening and visited during the day. My themes were Perfect Peace, The Ten Virgins, Gospel of the Kingdom, How to live cheerful, and happy and useful, The Millennium. On the Sabbath, I spoke on the 7 last plagues,—the two witnesses,—And the duty of the church to go out into the highways and exhort and warn the wicked to come to Christ, and during the week some were converted, and many were revived and come out anew in the cause of religion. I have the satisfaction of knowing that my labor has not been in vain in the Lord.

Elders Jones, and Simmons, have the care of the church, and are esteemed faithful. They both support themselves by their own hands, and give their time and labor for the good of the cause of Christ. They will not lose their reward. They have my thanks, with church, for kind attentions and liberality.

Monday Sept. 15. Returned to Boston. Have got out the fourth number of "Voice of the Prophets," which completes the third volume. The three volumes are bound in strong paper covers, and can be sent by mail to any who want. These volumes contain a large amount of choice matter on the coming kingdom, and the signs, and time of the Advent of Christ, indicating the event in 1867-8.

Tuesday, Sept. 16. Met with the church in Boston, with Elder Fassett, the new pastor. There is great unanimity of feeling and a willingness to make an effort to sustain the cause. But the cause is weak, and it will require special labor and sacrifice on the part of all to sustain the interest. Bro. Fassett, and the church are worthy of help, and in this time of trial need it. I hope they may be remembered by the Lord's stewards. It would be sad, for this church to fail. I trust it will not. "By whom shall Jacob arise, for he is small?" Only by the help of God.

Tuesday, Sept. 18. Left Boston for Portland, to attend the Maine State Conference. On the way in Wenham, some 15 miles from Boston, we passed the scene of a terrible railroad accident, which took place the evening before. Two Locomotives were smashed to pieces, with a dozen cars, three persons killed and many wounded. The ruins looked frightful, and the wonder is that no more, out of three hundred were not killed. God in his mercy has thus far kept me safely in my journeys. Praise his Holy Name. We arrived in Portland at noon, and found the conference in session, with a large attendance, of ministers and brethren. I was invited by the committee to preach in the P. M. which I was ready to do. I can work anywhere, and always in the Advent cause, at a moments warning. I really know no other cause, as I do this. My heart is in it, and it is in my heart.

I took for my text Is. 26: 1-5, and dwelt specially on the third verse. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." I spoke an hour on this subject, I trust not without the result I desired. The response was most cordial, which proved the doctrine of peace, I mean perfect peace, most acceptable on this point. And it was the more acceptable, as the waters were troubled with a perplexing case of discipline; and this helped to prepare the way for a happy and peaceful solution. Oh, how good and pleasant we all found it to be, for brethren to dwell together in unity. Praise the Lord for peace, in the ministry, in the church, in the family and society. Oh! that our dear country might be at peace once more. Sad, torn and rent. "Is there no balm in Gilead, is there no Physician there. Why then is not the health of the daughter of thy people recovered?" Is the harvest past, and summer ended and we not saved? Can it be? And will we see no more peace till Jesus comes? Then so be it. God's will be done.

In the evening Bro. Berrick spoke on Rev. 2: 27. He took the Millennial view of this passage, and argued at length the existence of mortal nations in the millennial state and the return of the Jews to Palestine. I do not see the evidence of this view,

as yet, though I think I have no prejudices that would blind my mind. It does look as though the church would be complete, at the second Advent of Christ. In the "fulness of times we will gather together in one, all things in Christ." And this is at his second coming. Then the "mystery of God is finished." But God's people will differ on this subject till the end. Then all will be clear. I long since give up idea of unity of faith among those who look for the coming of the Lord. The only thing to which we can expect unity, is the fact of the manner of that event. All believe it is nigh.

Friday Sept. 19. Conference business in the A. M. in the P. M. I spoke on the epoch of the Coming Kingdom, about 1867-8. In the evening Bro. Berrick spoke on the four winds, in Rev. 7: 1.

Saturday Sept. 19. Church and Missionary reports were given. These were of a cheering character. The cause in Maine is rising, and spreading. Fine young men have been raised among them in the last conference year, for the ministry. Elder Fassett's labors were of great service the last year. Elder R. R. York, takes his place as missionary. A good choice.

In the P. M. Elder S. R. Partridge gave a good sermon, on John 14: 6. "I am the way, the truth and the life." In the evening all talked. We had a free conference. And it was one of the best I ever enjoyed. More than fifty spoke. And the testimonies, songs and prayers were brief, full of rich thoughts. We sat truly in a heavenly place. At the close four came out for prayer, and two were blessed. And so the week closed in joy and triumph.

Sabbath Sept. 2. At 8 A. M. a love feast. Many spoke. At 9, by request of Bro. Brooks, the superintendent, I addressed the children of the sabbath school. This was a good and profitable season. As we are about to enter the kingdom, every attention should be paid to our little ones, that they who have come to years, may be prepared to go in with us.

At half past 10, I gave a discourse to a crowded, and profoundly attentive audience, on the "Two Witnesses," of Rev. 11: And at 3 P. M. I spoke on the "Seven last plagues," of Rev. 16: In these discourses I endeavored to show that we are near the time, when the seventh vial will be poured out, and the third and last "wo" will come upon the earth.

Many good and solemn meetings have I enjoyed in Portland, from the beginning of our great cause in 1840, but never a better one, than this from the opening to the close.

In the evening although it was given out that there would be no preaching, yet the house was filled. A large number of Elders and brethren sat down at the Lord's table, and spent an hour and a half, in conversation, prayer, and songs, which were appropriate to the occasion, and a more solemn and interesting scene of this kind, I never witnessed. God was with us indeed and in truth.

At the close we took the parting hand for our several fields of labor, with joyful hearts. Many of us will not meet again till Jesus comes. Some may be called away, as was our much beloved Dr. Smith, of Hallowell. We missed him much. For he has always met with us, from the beginning, in Boston, as well as in Me., and his presence and counsels have always been valuable to us. But his work is done, and he sleeps in Jesus. We shall soon see him again, with all the loved ones. Oh, blessed hope!

I put up with my old and dear friend Alex. Edmunds, who with his family received me as always with true christian sympathy. They still love the blessed hope, and cling to it as the only hope, though circumstances seems to justify at present their connection with the Baptist church, where they are cordially received, with their advent views. But I pray the time may be hastened when God will gather his scattered ones in flocks, and give them one language, and one great work, to be carried forward, in preparing a people for the coming of Jesus. The Advent people should be free and independant. They have a work that none can do but out-and-out believers in the personal speedy coming of Christ. The members of the churches of modern christendom do not, and cannot sympathise with us in our work. This is simply impossible. And our brethren who are massed with them soon lose their identity and power. They are demoralised. Their testimony in such masses, if faithfully given is like the writing in the sand on the ocean beach, which the first waves of the ocean obliterates it. The Advent people must come out from associations that hinders them from a faithful performance of the duties they owe to the church and the world. They must stand up for Jesus in his second coming. Stand up for Jesus in his speedy coming. And stand up against all those who oppose these things, and earnestly contend for the faith once delivered to the saints. No truce with the world. No truce with a Laodicean church. Bold fearless aggressive action is the mandate of heaven.

On, ye armies of the living God. Charge upon the

armies of the aliens. Seek to bring them to the cross, and fountain filled with blood. On, ye faithful and true ones. Charge against the despisers and rejectors of our blessed hope. And seek by strong words of truth, spoken in love, to win them over to the love of Christ's appearing.

JOSHUA V. HIMES.
Portland Sept. 22 1862.

The Land shadowing With Wings.

BRO. BLISS. Does not this refer to the United States—it being the military standard of this nation?

Does not the 2nd verse refer to the missionary operation of this people to the heathens and Jews? or may not the people, to whom the message is sent, mean the African race in some way, or in part?

Does not the 3d. verse, in its alarm of war and its lifting up the ensign on the mountains, mean this country in its two ranges of mountains?

Is not the 4th v. the third place in the Scriptures where God speaks of taking his rest?—First, at the creation on the seventh day; second, when he had scattered the children of Israel and was eased of their rebellion; and there, in this place, Does he not here refer to the rest of the Millennium, after the subjugation of all earthly governments?

5th verse. Do not the sour grapes mean the intimation of slavery, and its entire destruction? the 6th verse intimating the time for its accomplishment?

Do not the seventh and last verses refer to the resurrection of that people to the Land promised unto their fathers, or the Israel of God to their promised inheritance on the new earth, when the offering shall be pleasant unto the Lord as in the days of old? or when the saved Jews shall be brought as a present to the Lord in a clean vessel unto the Lord? or, according to one of my first queries, may it not mean some present or offering of gratitude of the African race? But it is to be the place of the name of the Lord of Host's the Mount Zion.

Your explanation of this last verse in the Herald of July 26th, looked very plausible; but if the whole prophecy was fulfilled, as you explain, is it not getting a second fulfillment in the last days?—the same as the answer of the Saviour to the disciples in the twenty fourth chapter of Matthew, in regard to the destruction of Jerusalem, and of this world?

In order to be established in my belief that this prophecy is now being fulfilled in this Land. I want light on two points, viz. Have this Nation, and are they still sending messages to the Jews? and if so, when or how do they send in vessels of bulrushes upon the waters? Do not the last five verses of the twentieth chapter of Ezekiel speak of this present trouble in our land?

Is there to be a translation three and a half years before the end of this dispensation, fulfilling the tenth verse of the third chapter of revelations, and also answering to the five wise virgins, also to the Lamb and his company of Rev. 14? Does not the 6th and 7th verses of the same chapter mean the Adventists, as no other sect or party preach that the hour of his judgment is come? and if the theory of translation, and three and a half years of great tribulation after, is true, will not that passage be more literally fulfilled in the time of the tribulation? It seems that this company is sent before that angel.

It is now two years and two months since I became interested in the Advent cause. I wish I could remember the name of the Bro. that first enlisted me on my way up from Buffalo, on the Lakes. I obtained from him several tracts on the Sabbath,—the signs of the times, the three Angels, &c. Bro. and sister James Craig, also of this village, have encouraged me in this way. They have lent me some books the Time of the end, and other works. I have also been reading some of his Heralds. I like them much and I have concluded to subscribe for them, I know it is a worthy cause that you are engaged in, and I begin to feel like helping to support it aside from taking the Herald. My wife is with me in the faith of his Appearing and kingdom, and we expect to have a part in the first resurrection.

Yours truly in hope of eternal life.

WILLIAM SULLY.
Sept. 1862.

REMARKS. As we expressed our view of the 18th of Isaiah in the Herald of July 26th, we are compelled, of course, to answer all the questions respecting it in the negative. Nor do we find a second fulfillment of it in these days. Our Saviour's prophecy in the 24th of Matthew has not, in our view, any two-fold fulfillment; but what he said of the destruction of Jerusalem was fulfilled, once for all, in that destruction, and what he said of the end of the world will be fulfilled, for the first and only time, in the end of the world. This nation, nor any but those on the Nile, has never used vessels of bulrushes. We think the 20th of Ezekiel is applicable only to the Jews. We look for no three and a half

years to this world, after the translation of the saints, nor do we consider such time necessary to fulfill the Scriptures referred to. We apply Rev. 14: 6, 7 to the preaching of the apostles and their successors, and v. 8 to the time of Luther, and v. 14 to the advent. We can give you our full exposition of Rev. 14, should you signify your wish for it. We are happy to welcome you among our constant readers.

ED.

From Bro. Gustus Geer.

BROTHER ELISS. I had not been a reader of the Herald for eight or ten years until my son Johnson sent for it a short time since. As he is absent, I send a trifle that it may not stop; for I think it has improved much. I think shortly I shall be able to send more.

There are in the west four different Hobby-Horses, with different men in the saddle. The name of one is the return of the Jews. Second, the seventh day sabbath. Third, sleepers. Fourth, the immaterial nothing capable of seeing, speaking, hearing, feeling, &c. And like Balaam's ass they crowd against the wall.

I am not a member of any sect or party; but it looks to me that the second coming of our Lord is the great engine that moves the Gospel Car. Me thinks I hear the conductor saying, All a board! Brethren, I am looking for the sign of the Son of man in heaven, when all the tribes of earth shall mourn, when the clouds of glory shall appear, where Paul says we all shall be caught up to meet the Lord in the air. John saw them coming out of heaven. O my soul is full of the second coming of our Lord. Glory, Glory, Amen.

GUSTUS GEER.

West Eau Claire, Wis. Sept. 22nd. 1862.

From Bro. Charles H. Shepherd.

BRO. BLISS. The Advent Herald has been a welcome messenger in our family from its commencement,—excepting about six months, some two years since. Although I have not perused its columns with that attention, until within a few years, as other members of the family, yet I can say that I now feel a deep interest in reading it. I trust that I may continue to receive benefit from it, also that it may manifest a kind spirit, that it may be a journal received by God's people from week to week, with gladness, and that they may find in its columns that correct interpretation of the Scriptures, that may be profitable and encourage them on their Christian course to that day when Paul will receive his crown with all those who love the appearing of the Saviour. I often times think what a responsibility there is resting on those who profess to love God, and how necessary it is to be building up his cause, rather than our own.

*We cannot alter or change his purpose; who is the same yesterday, to-day and forever; so that when the time comes when we shall appear before the judge of all the earth, we may have it said to us, Come ye blessed. May we be watchful, prayerful, and having on the whole armor of Christ, that we may be able to reign with him and his people on the new earth, where there will be peace forever.

Yours in hope,

CHARLES H. SHEPHERD.
Melvin Village, N. H. Oct. 27, 1862.

Remarks on Editorial Review of Dr. Seiss' Parable of the Ten Virgins.

The following remarks are by Clergymen whose opinion I requested on this subject.

A. P. J.

The passages which the Editor cites, Matth. 13, 40, 42, 2nd Thess. 1. 7, 8, against the doctrine of probation after Christ's coming, do not at all bear upon the point, except inferentially to support the view which the Book on the "Ten Virgins" presents. If he can prove that such characters as the Virgins, are embraced in the class of persons described in his texts, then the conclusion which he draws would be legitimate, but this is not proved.

Matth. 13, 4. "In the end of the world, the Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend," panta ta oka na sala, that is all the stumbling-blocks or ruinous hindrances, ("whether persons or things,") and them which do iniquity toious poioun tas tgn an opian, that is, those devoted to sin, or set in the doing of lawlessness; and shall cast them in a furnace of fire." Of course this implies the conclusion of probation to these characters: but the unwise virgins do not at all answer to the description, and can upon no just grounds be included in it. Stumbling-blocks they are not,—they are in nobody's way but their own. They are not scandalous in any sense. Neither are they devotees to sin or lawless doers. They on the contrary are quite separate from the lawless world,—people who have turned their backs on it, and are chaste virgins,—for chastity is the in-

separable signification of the word Virgin. They are not "offensive things," not seducers who have made it their business to disregard law. There is not one item of wickedness in any degree ascribed to them. This passage cannot therefore apply to them, for according to the plain and evident meaning of its terms, it is so confined to such things and persons, only, as are notoriously and positively distinguished as hindrances to the kingdom, and iniquitous in that which constitutes their business and marks their lives! The persons contemplated in this text are the same as those spoken of in Zephaniah 1:2-6, and Job. 38:13. 2 Pet. 3. 7.—Rev. chapters 17th 19th and other similar passages. And in the very fact that such are to be gathered out of the kingdom implies that there are others who are left. When Christ comes there is to be a two fold gathering out of the earth; first the wise virgins, (they that are ready, and went in to the marriage, or "The Bride that had made herself ready. Matth. 25. 10, Rev. 19. 7.) those who are accounted worthy to escape all those things that are to come to pass." (See Matth. 24:40—42. Luke 21. 36. Luke 17. 34—37. Rev. 14. 1—5 and 1st Thess. 4. 17) who are to be gathered to Christ to share with him his throne and dominion,—and secondly those who are described in the text, the ungodly anti-christian hindrances to the kingdom; who are to be gathered into the pit according to Rev. 19. 20. But these two gatherings are nowhere represented as depopulating the Earth. There still remain saints who were not of such maturity and perfection as to prepare them to go with the first fruit translation. Rev. 14. 4.), and of such unsanctified ones, as were not so involved in guilt as to fall under condemnation of the scandalously offensive.

This is implied by the terms by which these two gatherings are described, so that this very text, so far as it bears at all upon the question, throws open the door for, and would seem to imply, the theory presented in "the Parable of the Ten Virgins." The Saviour says, "the tares are gathered first." Matth. 13. 30.) He also tells us when the saints are gathered, some with whom they associated are left," Matth. 24, 40—42. These are facts; do they not necessarily imply, then, that probation is not to end with all classes when Christ comes. How can we get over it.

We see no new light in the reasoning presented by sister Jolliffe in the foregoing. If any of our other sisters have anything to offer in reply, we should be pleased to hear from them. Perhaps the one who enquired in respect to the authorship of these articles will use her pen in this direction.

THE RIGHTEOUS SAFE.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." God has always taken good care of his people. When judgments have fallen upon others, for them a shelter has been provided. The ark was a refuge for Noah from the roaring waters of the deluge. A Zoar was provided for Lot, when a storm of brimstone and fire laid Sodom desolate. Previous to the destruction of Jerusalem, Christians, forewarned, escaped to the mountains, where they found shelter. And when "the day of wrath, that dreadful day," shall break upon the world, God "will send his angels," and "gather together His elect," and "not a hair of their heads shall perish."

OBITUARY.

Died in Mt. Holly Vt. of Diphteria, two daughters of James W. and Harriet Tarbell:

Eliza H. aged 8 years, died on the morning of Nov. 15. The next morning Eunice K. aged 12, also died. After she learned her sister was dead, she told her mother she did not want to die. Her mother pointed her to the Saviour, and prayed with her, after which she felt resigned and willing to go. She died tranquilly, and left good evidence that Jesus was with her.

We hope that the blow that has fallen [thus severely] upon this dear family wsh. not crush them, but that they may have grace to say, "The Lord gave the Lord heth taken away, and blessed be the name of the Lord."

The writer of this notice preached a sermon one the occasion from words in Jer. 31: 15—17.

On the sabbath, Nov. 16, the writer also attended the funeral service of MORTIMER PRATT, son of Bro. Lorin Pratt of Mt. Holly. Mortimer was in the 7th Vt. regiment, and died at New Orleans of Typhoid fever. He was 17 years of age. His father was with him to minister to his want in his sickness.

Though he was not a professor of religion, he was a fine steady young man, and has left many friends to mourn his early death.

O death, thy victims are greatly multiplied of late. But One will shortly come to redeem from death.

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THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered

digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous distempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scalp Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsey, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed, in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

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It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

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By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

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CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, NOVEMBER 25, 1862.

Little Boy's Resolutions.

I will not swear,
I do not dare
God's holy name to take;
I will not lie,
But I will try
The Truth my guide to make.

I will not steal,
For I should feel
Degraded and ashamed;
I will be kind,
My parents mind,
Nor as a fighter named.
If I begin
In youth to sin,
My misery is sure;
No peace of mind
Can I thus find,
No pleasures good and pure.
But if I love
Great God above.
My friends and parents kind;
My teacher true,
And schoolmates too,
Much happiness I'll find.

Little Wont's.

Children often make themselves very unhappy in the nursery and the playground by a snappish and disobliging spirit. They forget that those who try to please others, and make them happy, are always happiest themselves. We give a story for our young readers to meditate upon.

Jessie was expecting two little girls to spend the afternoon with her. She put her baby-house in nice order, and swept the barn-chamber floor, where they had prepared a swing.

"They are my company, too," said Harry.

"Yes," answered his mother, "if you behave well."

"I shall behave," said Harry. Before they came, however, from some cause or other, Harry's temper became ruffled, and he was not the pleasant little boy he might be.

The little girls arrived, and Jessie kissed them, she was so glad. After speaking to her mother, she asked her visitors, "Which shall we see first, baby-house or barn?"

"Baby-house!" shouted both of the girls at once.

"Barn," shouted Harry.

"We must go first where our company wants to go," whispered his sister.

"I won't," said Harry, in angry tones.

They went, however, all out together, and Harry's mother hoped there would be no serious disagreements among the little ones. After a while she heard the trotting of little feet down stairs, out doors, over the gravel walk, into the barn, and the sound of glad voices was lost in the distance.

By-and-by Jessie came in, dragging Harry by the hand. "Mother," she said, "will you keep Harry with you? We cannot have any good times where he is."

"Oh!" said his mother, looking very sorry.

"Well, mother, I can't help it," said Jessie; I tried to love him, and coax him, and please him, and we all did; but it's no use, he does not fall in with us, and he spoils all our comfort."

"What is the difficulty?" asked the mother.

"Why," answered Jessie, "he is so full of little wonts. He won't swing or let

us swing. He won't play school. Then we play horse to please him, but he won't let us be three horses, and he won't drive us on the gravel, but into the thorn-bushes, and it is so all the time. We are pleased with him, but he will not be with anything we do."

Harry, I think, must have been heartily ashamed of this account of himself. These "little wonts!" O, what disturbers of the peace they are! How they spoil family comfort! And sometimes in children of a larger growth, they set themselves up against the smooth current of God's providences in the most foolish, wilful, criss-cross ways imaginable. Do not harbor them, children, for one moment in your bosom. They are hard to get out if you cherish them at all. And if they have crept in unawares, melt them away by fervent prayers to God for his assistance, that by the quickening influences of his Holy Spirit you may be enabled to overcome and thoroughly eradicate these "little wonts."

The Rainbow.

A little boy once stood looking at a beautiful rainbow, which seemed to be painted on a dark cloud. The day had been very warm, and in the afternoon the clouds gathered, denoting an approaching shower. The thunder roared, and the lightning flashed, and the rain fell in torrents.

In about half an hour the storm ceased, and the clouds were seen rolling to the eastward in black masses, while the western sky was clear, and the sun shone bright and beautiful. Then it was that the rainbow was seen, curving across the clouds a brilliant arch of light. It was, indeed, a fine sight, which all who saw, enjoyed.

While this little boy, with others, was gazing intently at the beautiful scene, a gentleman, seeing him thus deeply interested, came to him, and said,

"My little man, do you know what the rainbow is a sign of?"

"No, sir," said the boy. "I did not know that it was a sign, or had any particular meaning."

"Do you read the Bible?" asked the gentleman.

"To be sure I do," said the little fellow. "I have one that was given me by my Sunday school teacher, and I read it every day."

"And did you never read about the rainbow in it?"

"O yes. I've read about the rainbow coming after the flood; but I never read in the Bible that the rainbow was a sign of anything."

"But you will find it there, if you look sharp enough. God said to Noah, after the deluge was over, 'I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, saith the Lord.'"

"Is a token the same as a sign?" asked the boy.

"That is what it means here," replied the gentleman. "God had promised Noah that he would never again destroy the earth with a flood. And he set this bow in the cloud as a sign of that promise, that when Noah looked on it he might remember the covenant God had made."

When you go home, get your Bible and read an account of it in the ninth chapter of Genesis."

"Then after this," said the boy, "when I see a rainbow I will think of what God promised Noah, that no floods should ever come to destroy this earth."

"That is not all you may think of," the gentleman said. "Every time we see a rainbow we ought to think of God as a covenant God. What I mean by that is, that God has promised to bestow blessings on those who trust in him. And he is ready to do this when we give our hearts to him, and are willing to love and serve him; for there must be two parties to this covenant, God and ourselves. The bow in the cloud reminds us of the covenant he made with Noah, and of his faithfulness in keeping it; and it also teaches us that God will be faithful in every covenant made with us. We are also to be faithful to do God's holy will in all things."

By this time the clouds had all gone, and with them the rainbow, and the sun shone brightly through the clear air. The gentleman left the little boy, who politely wished him good afternoon, thanking him for what he said.

On his way home the boy thought of all the gentleman had told him, and wondered if God would make a covenant with him. He promised God to be a good boy, and whenever after that he saw a rainbow, he thought of God's goodness and mercy to the world, of the promises he had made, and of his faithfulness in keeping them.

APPOINTMENTS.

NOTICE.

BROTHER BLISS. I have appointed to preach in Wellfleet, Mass., the two first Sabbaths in December.

Will the friends in Provincetown and Truro who feel disposed to aid in sustaining the Gospel laborer in their places, a portion of the time for 4 months from the above date, address Brother P. W. Higgins, of Wellfleet, or the writer?

G. W. BURNHAM.

Wolfborough, N. H., Nov. 17, 1862.

MESIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

The P. C. Address of Eld. Geo. W. Burnham is Newburyport, Mass.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.

Stephen Sherwin, Grafton,

Martin L. Jackson, Milesburg, Pa.

Mill. Aid Society in Providence, R. I.

Millennial Aid Society in Shiremanstown, Pa.

" " " " " New Kingstown, Pa.

S. Blanchard, Barre, Vt.

Lloyd N. Watkins, Toronto, C. W.

Church in Newburyport.

Pardon Ryon, Smith's Landing N. J.

Josiah Vose, Westford, Mass. ("or more")

Henry Lunt, Jr., Newburyport, Mass.

Church in Stanstead, C. E.

Joel Cowee, Gardner, Mass.

Joseph Barker, Kincardine, C. W.

H. B. Eaton, M. D., Rockport, Me.

Edward Matthews, Middlebury, Vt.

Jos. F. Beckwith, Cleveland, Ohio.

Mrs. Mary Jane Yoder, Harrisburg, Pa.

Miss O. W. Allen, Johnson, Vt.

Mrs. Mary Ann Doud, New Haven, Vt.

Alexander Wattles, Troy, Mich.

James Penniman, Milford, Mass.

Philadelphia, no name

Micajah C. Butman, Lynn, Mass.

Mrs. Boardman, Seneca Falls, New York

M. B. Woolson, Milford, N. H.

William B. Schermerhorn, Schenectady, N. Y.

Mrs. Sarah A. Coburn, Haverhill, Mass.

Edwin Howard, St. Johnsbury, Vt.

Mrs. Mary Hopkins, E. Brookfield, Vt.

Helen Nichols, E. Warren, Vt.

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Calvin Beckwith \$3. Sent you 4 books by Adams' Express the 21st inst., to McDonough. Wm. H. Swartz. Sent the 21st by Adams' Express to Harrisburg.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858; under the provisions of the 66th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, NOV. 25.

Henry Lunt, Jr., Newburyport, Mass. \$2.00
William Cardell, Warren, Vt. \$2.00

Agents of the Advent Herald.

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POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a-year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

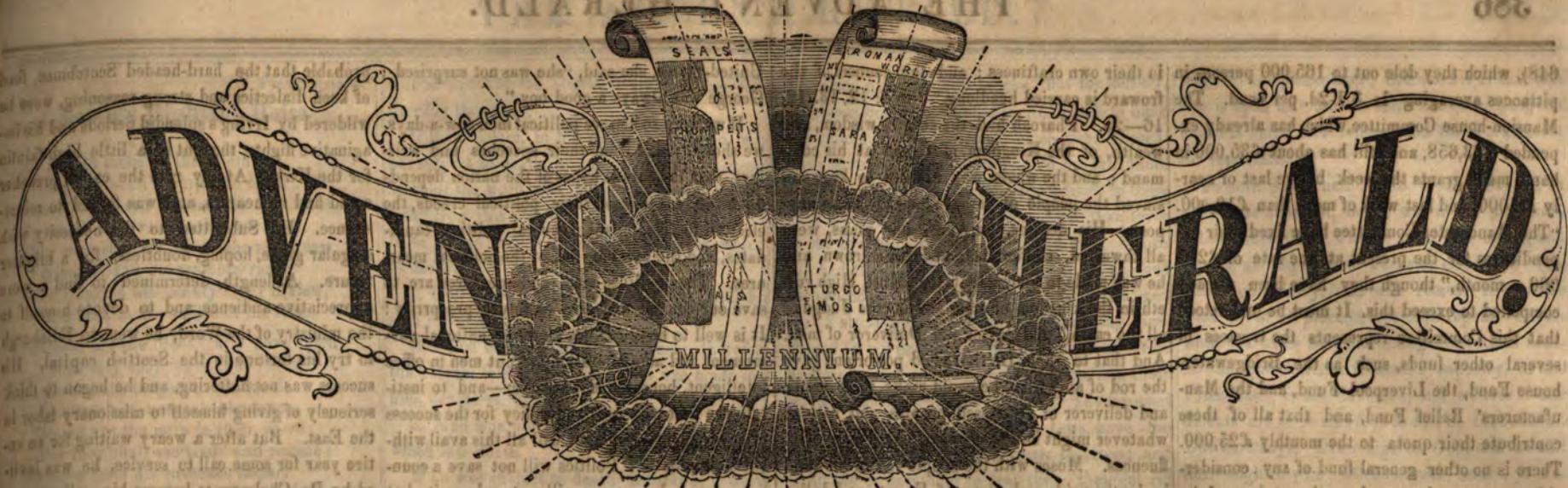
FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the Middle of the present volume, extending to July 1, 1862; and No. 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom



WHOLE NO. 1123.

BOSTON, TUESDAY, DECEMBER 2, 1862.

VOLUME XXIII. NO. 48

THE ADVENT HERALD

Is published every Tuesday, at 46 1-2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Co-mittee*
J. M. ORROCK, *on*
R. R. KNOWLES, *Publication*.

TERMS:

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

LOOKING TO JESUS.

Children! you have gone astray,
Far from God, and peace, and heaven:
Would you leave that dangerous way?
Would you have your sins forgiven?
Christ can all your sins forgive,
Look to Jesus, look and live.

Children! you have sinful hearts;
Jesus Christ can make you whole;
He can cleanse your inward parts,
Sanctify and save your soul.

Jesus a new heart can give;
Look to Jesus, look and live.

Children! you must shortly die;
Jesus died your souls to save;
If you to the Savior fly,
You shall live beyond the grave.

Life eternal he will give;
Look to Jesus, look and live.

Good News for You.

Continued.

5. The spirit and genius of the gospel utterly forbid the supposition that God requires anything in any man in order to save him. If salvation be offered to man upon a condition, they who fulfil the condition have a claim to the blessing. This is the old covenant of works. The substance of the legal covenant is, "Do this and I will reward you." When the man has done it, he deserves what has been promised. Yes, and if you make the condition never so easy, yet, mark you, so long as it be a condition, God is bound by his own Word, the condition being fulfilled, to give man what he has earned. This is works and not grace; it is debt and not free favor. But, inasmuch as the gospel is free favor from beginning to end, I am absolutely sure that God asketh nothing; neither good wishes, good desires, nor good feelings of a sinner before he may come to Christ. But that he may know that everything is of grace, the rebel is commanded to come just as he is, bringing nothing, but taking everything from God, who is superabundant in mercy, and therefore meeteth the sinner just where he is.

I say to the sinner, wherever thou mayst be to-day, if thou be without any virtue, and if thou be filled with all vice, if there be no good poi-

in thy character, but if there be everything that is bad against man and against God; if thou hast committed every crime in the catalogue, if thou hast ruined thy body and damned thy soul, yet still Christ hast said it, "Him that cometh unto me I will in no wise cast out." And if thou comest to him, he can no more cast thee out than if thou hadst been the most virtuous, the most honourable, and the most devoted of all living men. Only do thou to-day believe in the mercy of God, in Christ, and cast thyself on Him, and thou art saved to the praise and glory of that grace which meets thee just where thou art, and saith thee from sin.

II. In the second place, there are very many of the lost race of Adam, who say that they are without any mental qualification.

This is their excuse—"But, sir, I never was a scholar. I was sent out as a boy to earn my own living, so that I never had a week's schooling; I am so ignorant that I cannot read my book, and if anybody were to ask me to make a prayer I could not, I have not sense enough." Now, you see the Lord Jesus meets you just where you are. And how does he do this? Why, first, the saving act is one that requires no mental power. Faith lays hold on eternal life. Now, a child whose faculties are never so little developed can believe what it is told. The child cannot reason, cannot argue, cannot dispute, cannot split hairs, cannot see a knotty point in theology, but it can believe what it is told. Faith requires so little mental vigor or intellectual clearness, that there have been many who were idiots in other things, who have been made wise unto salvation by the act of faith in Christ. You remember our Lord's own words, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." But this never could have happened had not the act which brings us into communion with Christ been the lowest act of human faculty, that of simply trusting to Christ, as the result of crediting that which is told us upon good testimony.

But then, again, to meet this defect of mental power, remember the singular simplicity of that which is believed. Is there anything more simple in the world than the doctrine of the atonement. We deserve to die. Christ dies for us; we are in debt. Christ pays for us. Is not this plain enough for a Ragged School? It is so plain, that many of our learned doctors of divinity try to get it out of the Bible; they think, "If this be the marrow of it all, than any fool can be a theologian;" so they kick against it. What is Unitarianism but a stumbling at the simplicity of the cross. They were Unitarians who stood at the cross when Christ died; they said, "Let him come down from the cross and we will believe on him." That has been the Unitarian character ever since; they will receive Jesus anywhere, but on his cross; but up there, dying in man's stead, he is so commonplace, that these great gentlemen run to philosophy and vain deceit sooner than lay hold on that which the commonest may as fully understand as they.

Yet more; to meet any mental deficiency in man, while the truth itself is simple, it is taught in the Bible under such simple metaphors, that none can say they cannot understand it. How

simple is the metaphor of the brazen serpent, held up before the snake-bitten Israelites, while they are commanded to look and live. Who does not understand that a look at Christ who dies in the stead of men, will make them live? "If any man thirst, let him come unto me and drink." Who does not understand the figure of a fountain flowing in the streets, that every thirsty passer-by may put his lips down and drink? "Behold the Lamb of God." Who does not understand the sacrifice? Here is a lamb killed for the sin of Israel, and so dies for the sin of those who believe in him. The act of faith is simple, the object of faith is plain; the metaphors make it clear, and he is without excuse who does not understand the gospel of Christ.

To crown all, to you, my beloved hearers, Christ has given you abundance of teachers. There sits in your pew with you to-day a man of your own rank and calling, who will explain to you the gospel, if you do not understand it. Here are many of us, who are but too glad, if we can roll away the stone from the door of your sepulchre; here are children of God themselves saved by sovereign grace, and if you really do not know the way, do but touch your next neighbor, and say to him, "Can you explain to me yet more clearly what I must do to be saved?" Now, this is meeting you, let your brains be of the very smallest; this is coming down to you though you sit on the lowest step of human intellect. Jesus Christ meets you just where you are.

III. But yet again. I think I heard another say, "I am in despair, for I cannot find any reason in myself, or out of myself, why God should forgive such a person as I am."

So then, you are in a hopeless state, at least you see no hope. The Lord meets you where you are, by putting the reason of your salvation altogether in himself. Shall I remind you of one or two texts which will surely satisfy you? "I, even I, am he that blotteth out thy transgressions." What for? "For mine own sake." He cannot pardon you for your sake, you clearly see that; and you feel that he cannot pardon you for other people's sake; but for "my own sake," saith he, "that I may glorify myself." Not in you, but in his own mighty breast he finds the motive, that he may make his own mercy illustrious; for his own sake he will do it. Or take another—"For my name's sake, even for my name's sake, will I defer my anger, that I cut thee not off. Here it is again for his name's sake, as if he knew he could not find any other motive, so he puts it all on himself; he pardons that he may honor and glorify his own name. Sinner, thou canst not say that this does not meet thy case; for if thou be the most hellish good-for-nothing sinner that ever cursed God's earth, and polluted the air thou breathest, yet he can save thee, for his own sake. There still is room for thee to hope; for the bigger the sinner thou be the more glory to him if he saveth thee; and if salvation be given for a reason only in himself, there is therefore yet a reason by which he can save thee, even thee.

(To be continued.)

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

The Distress in Lancashire.

(From the Times, Oct. 28th.)

The time is at hand, if it has not already come, when we must prepare ourselves for a more vigorous and united effort to relieve the distress in Lancashire. The two letters which we published on Saturday and yesterday from our own correspondent, confirmed as they are by the weekly returns from the Statistical Department of the Poor Law Board, and by private testimony too overwhelming to be doubted, prove that things have gone on from bad to worse, and have not yet reached their climax. . . . Employment is steadily diminishing. The week before last showed an increase of pauperism to the amount of more than 7,000 persons over that which preceded it; last week shows a further addition of 13,290 recipients of parish relief. "No Union has less paupers" than before; "twenty Unions have more," and in one of these, Ashton-under-Lyne, more than 2,000 names appeared on the list for the first time. In these twenty Unions the total number of paupers seems already to have exceeded 200,000—some four times as much as the average for this time of year. Moreover, we learn that "the physical condition of the people is rapidly deteriorating," that low diet and cold weather are beginning to tell on the broken spirits, and that "Preston has already been attacked by a virulent form of typhus fever." "A settled gloom hangs over this town, the only place which has yet availed itself of Mr. Villiers' Act. Of its 87 mills, 34 are shut up, and very few are working full time; while out of its 83,008 inhabitants, 32,000 are on the books of the Guardians or of the Relief Committee. Rents are unpaid: furniture, clothes, and even bedding have disappeared from the cottages; overcrowding, with its attendant evils, physical and moral, is on the increase. We need not multiply such details. Some of us have seen with our own eyes the sufferings of these afflicted districts. Others have received accounts from eye-witnesses. All of us know enough of the misery that has prevailed for months to appreciate the effect of the slightest aggravation of it.

The facts and figures which exhibit the inadequacy of the existing sources of relief lie within a very small compass. Without reckoning other persons who have been thrown on the rates, many of whom, however, have been thus beggared by the indirect operation of the same cause, about 150,000 factory workers are entirely out of work and 130,000 on short time. Our correspondent estimates the number of hands who depend on allowances from the Boards of Guardians or the Relief Committee at 215,000, and the number of mouths to be fed at 430,000. This is the minimum, and it is all but certain that these numbers will be swelled respectively to 300,000 and 600,000 before the 5 winter months are over. The loss of wages 215,000 by operatives would amount according to the usual standard of calculation, to £117,000 a week. The cost of the bare necessities of life for them, at the low rate of 1s. 6d. per head, would come to a weekly sum of £32,000. Less than this cannot be done, and as it has been found necessary at Preston to adopt a higher scale, it will be safer to lay our account for £40,800. How is this fund to be raised? The Board of Guardians provide about a fourth of it (£10,

648), which they dole out to 165,000 persons in pittances averaging 1s. 3 1-2d. per head. The Mansion-house Committee, which has already expended £63,658, and still has about £35,000 in hand, made grants the week before last of nearly £3,000, and last week of more than £10,000. "The Manchester Committee have fixed their expenditures for the present at the rate of £25,000 a month," though they have been already compelled to exceed this. It must be understood that this Committee represents the trustees of several other funds, such as the Bridgewater-house Fund, the Liverpool Fund, and the Manufacturers' Relief Fund, and that all of these contribute their quota to the monthly £25,000. There is no other general fund of any considerable amount, and we reckon the produce of the poor rates at £11,000 a week, the Lord Mayor's contribution (allowing for colonial subscriptions) at £5,000, and the Manchester subsidy at £6,250, we shall still find a deficiency of nearly £18,000 to be made up somehow by charity. This allows no margin for the prospective increase of the claims for assistance by the spread of pauperism, if not by the accession of disease. Little reliance can be placed on local efforts. We will not say that this source of supply is exhausted, for no one will readily believe that the wealth of Lancashire has been taxed to the uttermost. But for practical purposes we fear it is almost as though this were the case.

Human Impotence.

BY O. R. FASSETT.

"Put not your trust in Princes, nor the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" Ps. 146: 3, 4.

It would seem that after six thousand years of experience in the impotency of man, the world would learn to cease from putting trust in man, for any help or salvation he may bring. But the world and the church alike are slow and dull to learn this lesson of human impotence, though often greatly and grievously disappointed. They repeat the experiment again and again, of trusting in an arm of flesh--in mortal man whose breath is in his nostrils, and whose foundation is in the dust. The Lord admonishes, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2: 22. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." But all in vain--they heed it not.

The Psalmist assigns the reasons why we should not trust in Princes or men 1st Because in them there is no help or salvation (margin) 2d, Because they are mortal, frail and dying, and in death their thoughts, purposes, enterprises and powers perish. Position and power, human will and wisdom, never can make a man a saviour of his country, of a people, or of the church of God, unless that position, power, will and wisdom be sanctified and used by the Almighty, to accomplish His sovereign purposes.

God can undermine and overthrow every throne, and position of power and authority; and palsy every arm; and bring to naught every counsel, devise and purpose of man opposed to his sovereign will, though for a time they may seem to prosper. "With him is strength and wisdom: the deceived and deceiver are his. He leadeth counsellors away spoiled, and maketh judges fools. He looseth the bonds of Kings, and girtheth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and breaketh the strength of the mighty. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man. He disappoints the devices of the crafty so their hands cannot perform their enterprise. He taketh the wise

in their own craftiness; and the counsel of the foward is carried headlong." Job 5: 12, 13, 12: 16-25. Pharaoh had the power, wisdom, and wealth, of the Kingdom of Egypt at his command; and the whole was wielded to keep enslaved the people of Israel; but all to no purpose. His designs, purposes, and plans, were all thwarted, confounded, and overthrown, and he was made to know that the Most High ruleth in the kingdom of men, and is "the Judge of all the earth," and Savior and Deliverer of men. And that to whom He delegated power and gave the rod of authority, he could make the saviour and deliverer of oppressed peoples and nations whatever might be the opposing barriers and influences. Moses with the simple rod in his hand broke the pride and power of Egypt, and delivered Israel. In the days of the Assyrian-Babylonian captivity, God determined again the deliverance of His chosen nation from bondage, and the punishment of the King of Babylon together with his Empire, for the pride, and wrongs to the enslaved. He appointed Cyrus to this work, a man of the world, a heathen Prince of another and rising power; as it is written. "Cyrus is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the Temple, thy foundations shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. For Jacob my servant's sake, and Israel mine Elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. . . Woe unto him that striveth with his Maker! Let the potsherds strive with the potsherds of the earth. I have made the earth, and created man upon it: I, even my hands, have stretched out these heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts" Isa. ch. 45: This prophecy was written one hundred and fifty years before Cyrus was born. The prophet Isaiah was dead and buried when Cyrus fulfilled the prediction. And how accurately he did fulfill it is evinced by all history giving accounts of exploits of that celebrated King and Commander of the Armies of the Medes and Persians. Cyrus himself was shown this prophecy by the prophet Daniel who had been transferred from the kingdom of Babylon in which he had held responsible offices and positions of power and trust, to that of Premier of the government of the Medes and Persians under Cyrus; and being convinced of its divine authenticity immediately responded to the mandates of High Heaven by issuing a proclamation for the release of Israel and the building of the Temple, which will be found in Ezra ch. 1:—

Our Government has yet to learn, and is now learning the lesson of human impotency. In the early days of our national existence our fathers trusted in God, and could say with Israel, "In the name of our God we will set up our banners." The little pilgrim band left the shores, and the oppressed governments of the old world--braved the perils of the deep--and landed in mid-winter on the rock bound coast of a vast continent, then a howling wilderness, peopled with wild beasts and jealous and wild savages, and began their infant colony in a new world trusting in God. The early infant colonies making up the thirteen original United States, soon threw off the oppressive British yoke, and asserted their independence laying the foundation for the enjoyment of civil and religious freedom and government for the oppressed of all nations, trusting in the God of oppressed peoples who cry unto him for deliverance. He raised them up men of faith, and prayer, and power, of patriotism and zeal, unequalled in the history of the world. And He gave them Washington to be a deliverer, who himself trusted in the Almighty. When the aged mother of Washington was informed that her son George was elected President of the

United States, she said, "she was not surprised; George was always a good boy."

If we were to believe political men now-a-days, we should judge from their speeches and writings, that the future hopes of the nation depends upon the success of their political creeds, the election to office of their several political candidates, and the carrying out of the political measures. Thus politics, men, and measures are to save our country and give us future prosperity! It is well to have correct views of national government and administration; to put men in office intelligent, honest and patriotic;—and to institute the best measures and policy for the success of government; but what will all this avail without God with us? Politics will not save a country; men and measures will not redeem it; but "Happy is that people, whose God is the Lord."

(To be continued.)

From the Watchman and Reflector.

Life of Edward Irving.*

Mrs. Oliphant has given us a pleasant biography of one of the greatest preachers and noblest men of this century. Much of the volume is wholly new, made up from his private journals and correspondence, and it presents Mr. Irving in a new light, and will correct many errors and misapprehensions which have become almost universal touching his ministry in London. It has been generally supposed that his brilliant success in the metropolis in his opening career turned his brain, and prepared the way for later extravagancies. Then nobles and ladies of the highest rank flocked to the little "Caledonian Chapel," as they would have gone to Drury Lane or Convent Garden to hear Garrick or Mrs. Siddons, and the brawny Scotchman was the chief lion even in fashionable circles. It would not have been surprising if such worship of the great and beautiful had elated unduly an imaginative temperament, but we can find no trace of it in his journals and letters. They are characteristic throughout, fresh, picturesque and intensely earnest, revealing a strong man in struggle with a wicked world. His wife had gone home to Kirkaldy for a long visit during this period, and his letters to her are frank and full, showing him to be hard at work for his master, and comparatively indifferent to his own fame. It is pleasant to have his character fairly relieved from this alleged frailty.

Like other great men, he owed much to his mother, a handsome, stately and high-spirited woman, whose personal beauty and impressive manners he inherited. His father was a tanner, of respectable position, but without marked character. In early life Edward was bold and daring, fond of out-door life, and surpassing all his comrades in feats of leaping and running, boating and swimming. Mr. Kingsley and Mr. Hughes would accord him a high rank in their school of muscular Christianity. He pursued his studies at the University of Edinburgh, as the club of the Edinburgh Review cultivated literature, on a diet of oatmeal, and after graduating with honor, earned a scanty livelihood by teaching, first at Haddington, and afterwards for seven years at Kirkaldy, where he became intimate with Thomas Carlyle, engaged in the same business for the same end.

It seems almost incredible that his fine genius should have found no recognition in the Scottish pulpit. He completed his divinity course while at Kirkaldy, and after three years received a license to preach from Presbytery, having passed with credit the preliminary trials. But here his progress was stayed. The Kirkaldy people could not be persuaded to listen to him. They voted him, with general unanimity, a great bore in the pulpit, and some of them were sure to flout out of the church when he entered the desk. Other popular orators, like Demosthenes and Sheridan, have had a similar experience, but their failure at the start was owing to physical defects or to loss of self-possession, while Irving had all his great powers under perfect command. It is

probable that the hard-headed Scotchmen, fond of keen dialectics and strong reasoning, were bewildered by Irving's splendid periods and his imaginative flights, thought it a little high-falutin for the Kirk. At any rate the eager preacher could find no hearers, and was forced to reluctantly silence. He submitted to the necessity with singular grace, hoping, doubtless, for a brighter future. At length, determined to find a more appreciative audience, and to devote himself to the ministry of the Word, he went to Edinburgh to try his fortune in the Scottish capital. His success was not flattering, and he began to think seriously of giving himself to missionary labor in the East. But after a weary waiting for an entire year for some call to service, he was invited by Dr. Chalmers to become his colleague at Glasgow. He gladly accepted the post, and gave himself without reserve to ministerial work. It might have been supposed that his peculiar style of preaching would have captivated a congregation trained by Dr. Chalmers, but while some recognized his fine genius and enjoyed his wonderful sermons, others heard him reluctantly, and subjected him to unfair comparisons with his senior colleague. He was a great favorite, however, in the family circle, and his parochial visits were long remembered with pleasure.

He was relieved from this embarrassing position by a call to the "Caledonian Chapel" in London. He accepted it joyfully, as a message from God, and went to the great metropolis with high hopes of success. He was not disappointed. He soon became the chief celebrity of the city, and the very sermons that had fallen powerless on dull ears at Glasgow, took by storm the hearts of senators and nobles in London. And yet his introduction to the fashionable world turned on a very slight incident. Sir James Mackintosh was struck by a phrase in his prayer, commanding a family of orphans "to the fatherhood of God." He mentioned it to Canning, who at once went to hear him, and soon after alluded in Parliament to the sermon as the most eloquent he had ever heard. Such a compliment sent the fashion of London in search of a new preacher, and for months it was a difficult matter to find standing-room in the chapel. For five years this popularity continued with little abatement, and the good seed of the kingdom was sown in many hearts, where it brought forth abundant fruit.

The subsequent career of Mr. Irving was dark and stormy. . . . It is much to his credit, however, that he laid no claim to such gifts himself. While, with childlike credulity, he called the gibberish of his ignorant disciples the utterance of the Spirit in unknown tongues, he put forth no pretension to similar power. He submitted without a murmur to the Lord's will that others should have higher gifts than himself, and was content with an humble place in the church of Christ. His misfortunes came in swift succession, like Job's. The sober-minded men of his church repudiated the new regime, and by an appeal to the London Presbytery he was removed from the pastorate. The Presbytery that ordained him summoned him to answer to a charge of heresy on the human nature of Christ, and moved by prejudice, as it seems to us, condemned and deposed him. And more humiliating than all, the ignorant set of prophets with whom he had associated, assumed also the power to silence him for a time, and degraded him to the office of "deacon."

He bowed his neck meekly to the yoke, but his great heart was well-nigh broken. From that time forward only gleams of his former greatness appear, and at the early age of forty-two he sank into the grave, having already outlived both his fame and his usefulness. His life is, as a whole, a tragedy, well worth a patient and disastrous ailment, and yet was full of nobleness. Carlyle wrote at his death a generous tribute, saying, "Edward Irving's warfare had closed, if not in victory, yet in invincibility and faithful endurance to the end. His was the freest, brotherliest, bravest human soul mine ever came in contact with. I call him, on the whole, the best man I have ever (after hard trial enough,) found in this world, or hope to find."

* The Life of Edward Irving, Minister of the National Scotch Church London. Illustrated by his journals and correspondence. By Mrs. Oliphant. New York: Harper & Brothers.

For the Herald.
Earth's Rightful Heirs.

Jesus said to those on the Mount,
"The Meek shall inherit the earth :"
For they have been cleansed in that fount,
By which they receive the new birth.
They soon shall see all things made new,
A happy and heaven-born race :
"The King in his beauty" they'll view,
And bask in the smiles of his face.

"Blessed are the Meek" who have heard
"That they shall inherit the earth."
So Jesus hath taught in his word,
This truth of unspeakable worth,
"Blessed are the pure in their heart,
For they shall see God" and rejoice ;
No more from his presence depart
His service has been their full choice.

Hear Morning Stars singing for joy !
A groaning creation redeemed ;
How blessed their happy employ,
By God and the Lamb all esteemed.
Earth robed in new verdure appears,
The heavenly city descends ;
While this is the end of their fears,
"The Joy of the Lord"—never ends.

Hail ! blest Immortality's dawn,
"The Morning of Joy"—has begun ;
The night of sad weeping is gone,
And scenes of affliction are done.
Our harps in the heavenly domain,
With harps in bliss will resound ;
No foes, nor temptations, nor pain,
Nor sorrow will ever be found.

"The First Resurrection"—at hand,
In triumphant glory has come ;
With Jesus the saints will all stand
On Zion, their beautiful home.

Its glories in wonder unfold,
To make them eternally glad :
The bride in her raiment of gold,
With beauty celestial is clad.

Such Eden-like beauties of earth,
Exhibit the wisdom of God :
Arrayed in bright glory and worth,
As when first by Adam was trod.
The sea hath delivered its prey,
At the final trumpet's glad sound ;
A whole nation born in a day,
Repeating hosannas around.

E. P. B.

For the Herald.

Immortality.

I would like to ask Bro. Litch which requires the most common sense without evidence to believe that the three numbers mentioned in Daniel 12 mean so many years ? or, without one tenth part of the evidence, to believe that God made man immortal ?

D. W. SORNBERGER.

If BRO. SORNBERGER's premises were correct, the question answers itself. But, unfortunately they are not. As to the first point, whether there be one particle of evidence that the three periods in the 12th of Daniel represent respectively, 1260, 1290 and 1335 years, I leave those who think there is, to show it. *

But the point as to the amount of evidence that God made man immortal, I am disposed to attempt the proof of that there is more than the tenth part of nothing in its support.

The difficulty on this point exists in the meaning we attach to terms. I do not know how BRO. S. understands it. But I understand the word literally to mean, deathless, or not subject to death. The Greek from which the English word immortality is translated, is Athanasia, compounded of the Greek letter *a*, which in composition of words signifies not, and *thanatos*, signifying death. Hence the literal meaning is not subject to death. All beings, as the angels, not subject to death, are in this literal sense immortal. But there are different beings. The immortality of God, is self-sufficient, independent, undeviated, eternal. He alone has it in this sense. He has never said of the angels that they are immortal in any sense : that is, he has never applied that word to them. But he has used its equivalent : "Neither can they die any more, for they are equal to the angels." Luke 20: 36. Then the angels are deathless, therefore literally immortal. But theirs is a derived not inherent immortality, for that belongs alone to God. Saints, in the resurrection,

will be equal to the angels, deathless; therefore literally immortal.

If then Adam, in his original condition was not subject to death, he too, in the plain, literal sense of the word, was immortal. No one can get away from this position. Then the only question to be settled here, is, was he, or was he not subject to death.

1. God made him in his own image after his own likeness.

But God is immortal or deathless; therefore the natural inference is that man was made like him, deathless. But—

2. Man was put under a law, the penalty of which was death.

If he was subject to death naturally, if death was inherent in his being when made, so that he would have died under any other circumstances, how could death be the wages of sin? How can it be true that by one man's disobedience sin entered into the world and death by sin?

But man's immortality in his original state differed from God's in that it is derived and dependent, not independent and absolute.

It differed from that of the angels and glorified saints in that it was conditional. In certain contingencies it was to be taken from him. While both glorified saints and angels having been confirmed in holiness and obedience are also confirmed in deathlessness. Will Bro. S., in disregard of his more than Roman firmness, please look at this candidly and carefully, and give us the result?

J. LITCH.

The Creed of St. Patrick.

The following interesting extract in Irish, with the English translation, was found among the papers of a distinguished minister of the Presbyterian church :

"The oldest piece of writing in the sweet Irish tongue is called 'St. Patrick's armor, or breast-plate.' It is a prayer or hymn, written when St. Patrick was going to Tara to preach before the king and nobles of Ireland ; and at that time, all the great people in Ireland were pagans, and he greatly feared he should be killed at Tara. Now, it is remarkable that St. Patrick should have written such a prayer at a time of such great troubles, and not once mention the name of the Virgin Mary in it ! Yet we find there is not one word in the whole prayer addressed to any but to God alone. He does not once ask the help of the Virgin Mary. Here is the prayer of St. Patrick :

"At Tara, to-day, the strength of God pilot me—the power of God preserve me—may the wisdom of God instruct me—the eye of God watch over me—the ear of God hear me—the Word of God give me sweet talk—the hand of God defend me—the way of God guide me. Christ be with me—Christ before me—Christ after me—Christ in me—Christ under me—Christ over me—Christ on my right hand—Christ on my left hand—Christ on this side—Christ on that side—Christ at my back—Christ in the heart of every person who looks upon me—Christ in the ear of every person who hears me at Tara to-day."

Now this is the doctrine and faith of St. Patrick, and not one word is there in it about the Virgin Mary. This is the faith of Protestants, therefore St. Patrick and Protestants agree.

Child-murder in China.

The Esperance of Nancy publishes the following particulars respecting the proceedings of the Society of Sainte Enfance in China, extracted from a letter written by a lady, a native of Nancy, at present residing at Hong-Kong :—"All that you have heard about Chinese children is but too true. They are not, indeed, given to pigs here, but that is the case farther in the interior.

At Hong-Kong mothers come to the asylum of the Sainte Enfance and offer their children for sale, as I myself saw only a day or two ago. I have just visited this asylum, kept by the nuns of St. Paul, whose principal establishment is at Chartres. While I was there the bell rang, a nun went to open the door, and returned in a instant after with a female infant only a few days old.

The price paid was 200 sapeks ; but the mother, a hideous creature, wanted more, or else to have the child's clothes returned, which were accordingly given to her. The nuns told me that there were women who carried on quite a trade in these poor babies. One had brought no less than forty to the asylum ; and she confessed that, before she had the opportunity of selling them, she had thrown above 600 in the sea. I must tell you that I stood godmother to the poor thing purchased in my presence. The great cause of these horrors is, that the Chinese can repudiate their wives, and marry again every year. The divorced wives, according to the Chinese laws, have the right of life and death over their children ; and if unable or unwilling to rear them, they get rid of them in any way they choose."

ways do not please him ; therefore it is that this war is upon us ; and it will continue until we hear his voice, and repent, and do works meet for repentance.

To both South and North God is saying, in tones that need not, ought not to be mistaken, "Remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Meanwhile we waste time and thought on second causes—the question of a General's capacity, or the President's, or his Cabinet's, and wonder if our defeats are to be ascribed to this or that official. But God says, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded. Be afflicted, and mourn and weep ; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

N. Y. Observer.

Seed-time and Harvest.

Life is a seed-time ; the harvest is to be reaped hereafter. In this world we sow ; in eternity we shall reap. This is according to the analogy of nature. We always sow before we reap ; and some space of time intervenes between seed-time and harvest. We never expect to gather a crop as soon as we put the seed into the ground. The harvest follows seed-time after an interval ; it does not precede nor accompany it. It is so in this case. Some think we reap as we go along—that harvest and seed-time are all together—that we are punished in this world for our sins ; but it is not so. This is contrary to nature. This life is the seed-time ; the harvest is not yet, but will be by and by ; the judgment is to come. It is appointed unto men once to die ; but after this the judgment. The judgment is not before death, but after it ; just as the harvest is not before seed time, but after it. And it is well to remember that the harvest always follows seed-time, and partakes of its nature ; for whatever a man soweth, that shall he also reap. If he sows wheat, he shall reap wheat ; if he sows tares, he must reap them. They who spend their youth and prime in idleness and vice cannot be respected and happy in old age. They who waste their season of improvement, instead of preparing for the duties of after life, and to fill with honor the sphere in which they may be called to move, cannot expect to be honored or useful. They who sow idleness must reap barrenness. The same analogy holds in spiritual things. The slattern must beg in harvest, and have nothing. It is only by the use of diligence that the heart can be kept, and it is only in the same diligent use of means that growth in grace can be secured. In the same way, too, is a joyful harvest to be reaped hereafter. Here we must sow if there we would reap.

Would it be unjust to allege that our course had been the reverse of all this ? That we have been proud, boastful, intolerant, unmerciful, ambitious, money-loving and worldly-minded ?

Have we not been proud of the Republic, boastful of our institutions, of our numbers, of our skill, of our wealth, of our prowess, of our possessions and of our future acquisitions ? Have we not taunted the old world generally, and England in particular, with the control over them which we should exercise in 1900 ? Have we not lived deliciously, and glorified ourselves, making merchandise of gold and silver, precious stones and pearls, horses, chariots, slaves, and souls of men ? Seeking not first the kingdom of God and his righteousness, but first our own aggrandisement ? Is this not a true record of the American Republic for the last thirty years ?

No wonder the Lord has called for Jonah. Have you heard Jonah ? "There are, it may be, so many kinds of voices in the world, and none of them is without signification," but you have not recognized Jonah ; he is but a barbarian to you, and there needs a revelation.

Anxious inquiries are proposed every day, every hour. When do you think this war will come to an end ? The Ninevite swere no sceptics, it seems. They lost no time in asking idle questions. Here is the record : "So the people of Ninevah believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Ninevah. Let neither man nor beast, herd nor flock taste anything ; let them not feed nor drink water ; but let man and beast be covered with sackcloth, and cry mightily unto God ; yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?"

But our citizens are busy here and there, and they have not heard Jonah. What would you have ? a man clothed in a camel's skin, or in the apparel of courts ? Have God's judgments no voice ?

Do you think it is only the South gone mad, that brings this civil war ? "When a man's ways please the Lord, he maketh even his enemies to be at peace with him. But, alas ! our

"I have had to interline your sermon all through with the name of Christ," was the criticism passed by an aged Christian upon the sermon of a young minister. Might not the same be said of the conversation, the prayers, the lives of many who bear his name ? Judged by this the only true standard, how small a portion of even their best acts can bear the test of a dying hour. If Christ fills the chief place in our hearts, his name will be often on our lips, and the promotion of his cause the chief aim of our lives—living, it will be to serve him ; and dying, we shall rejoice to depart and be with Christ.—American Messenger.

For the Herald.

Sabbath Thoughts.

This is the Sabbath ! The holy Sabbath ! The day which God himself appointed as a day of rest ; a day which he himself has set apart, even from the creation, and commanded that it should be kept holy, till the end of time. The Sabbath ! blest institution ! emblematic of that great Sabbath day of rest ! eternal rest !

How sweet the sound of rest, to the ear of the

* We shall shortly try to show it.

ED.

toiling ones of earth, who are watching, praying, striving against the evils of their own hearts, and opposing influences that surround them upon the right, and upon the left; for an inheritance above, in the Eden of eternal rest, I yearned, while facing the chilling storm which beat upon us, while going to church this morn, for our journey's end; and as we came to the heights of land, and the cold seemed to increase, the cheering thought we shall soon be there, lent comfort to my mind, as in the distance the church-spire arose to view, and I inwardly moved myself cheerfully to face the blasts, knowing that warmth and good cheer, awaited us in the end.

Then I thought too, of the Christian race: it may have been long, many stormy gales, much rain and sleet, may have been encountered, yet it will soon end: and "these light afflictions, which are but for a moment, do but work out for us, a far more exceeding, and eternal weight of glory;" and my heart bounded with hope, as I, with the eye of faith looked forward and beheld the land of promise, "which is not afar off but nigh, even at the door" as every way mark plainly shows—where we shall be released from our toils, and the petty annoyances, which form so conspicuous a part of our daily life here, and be forever at rest. Cheerfully then, let us go forward, trusting in Israel's God, for daily grace to assist us in all our needs; knowing each day shall our portion be, all sufficient for our wants: seeking not to draw a supply to day, for future use, but trusting day by day, our Father, for a fresh supply, let us,

Forward with good cheer;

Soon life's toils will all be o'er,

And we'll join in the anthem

Of praise, ever more.

Sept. 1862. M. A.

For the Herald.

The Dying Year.

Golden moments—quickly flying!

Happy hours are on the wing,

Days and months are softly dying,

Gently passing, as we sing.

Brighter suns may shine upon us,

Fairer years in store may be;

But no joys of earth can save us,

If we wander, Lord from Thee.

Days misspent, no more returning,

O, they form the lonely past,

Hearts in bitterness are yearning—

Vainly, Time, for thee to last.

Pleasure's silver voice hath charmed them,

Mirth has lured them from the Right,

Passing moments whisper to them:

"Soon will come a dreary night!"

Aye! the year is swiftly flying,

As the fleetest coursers run,

And the Autumn leaves are dying—

Sadly dying—one by one.

On the present may we linger,

Ere is dimmed its sunny rays,

Time's effacing, busy finger,

Crushing out our brightest days.

Be ye watchful, fellow mortal,

Meekly bear the proud world's scorn;

Dwell within the Cities' portal

At the Resurrection morn.

December, 1862.

Y.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes point us to a great inconvenience, and a search of hours to find the name.

There is scarcely anything more harmless than political party malice. It is best to leave it to itself. Opposition and contradiction are the only weapons that rightly belong to politicians.



ADVENT HERALD.

BOSTON DECEMBER 9, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

Letter to Eld. T. M. Preble.

DEAR BROTHER:—Having shown the general plan and purpose of Mr. S.'s book, it remains to be considered whether its discussion was censurable, whether that in fact was not solicited by the author, whether we were to be excluded from the number who might discuss it with impunity, and whether the points discussed were not those to which special attention had been invited. And,

1. We shall find that the author of the work in question had explicitly demanded

AN EXPOSURE OF THE "FALLACY," OR AN ADMISSION OF THE "LEGITIMACY" OF HIS "CONCLUSIONS."

His words are:

"With our position thus defined, and in reliance upon the divine favor and blessing in the furtherance of our endeavors to awaken an interest in behalf of the subjects discussed in this volume, we shall rely upon the cooperation of every lover of truth, and especially of the clergy, to aid us in our work. On the latter class, more particularly, will devolve the duty either to expose the fallacy, or admit the legitimacy of our conclusions. Throwing ourselves upon their indulgence, with others into whose hands this volume may fall, for any defects of style, we are willing to abide by any decision to which just criticism on its merits, regulated by a spirit of Christian candor and courtesy, may arrive." *Bib. Chron.* p. 7.

No exemption is here asked for any existing defects, except those "of style," and to such we have made no allusion. Aside from those, there were offered for "criticism" "the subjects discussed in this volume." And if any one will specify aught in tone or manner, in our discussion of them, at variance with "Christian candor and courtesy," it shall be our pleasure to make due reparation. No one has yet made such specification.

At the end of the volume the call for investigation is repeated:

"The writer would now, therefore, most respectfully, but with the earnestness which the nature and importance of the result, if founded in truth, would seem to justify, call upon all classes,—the clergy and the laity, the learned and the unlearned, the rich and the poor, together with those who govern and those who are governed,—to ponder well the facts and arguments herein adduced in its support. Referring the reader to the three propositions laid down in page 12 of this work, the writer would appeal, whether, in encountering the difficulties that have heretofore surrounded this most intricate and long litigated subject, he has sustained said three propositions, by placing beyond the reach of all legitimate controversy, the following points: &c." *Bib. Chron.* p. 182.

For those "points," and for the context of other short quotations which may be made in this number, see the Herald of the last and preceding weeks—portions of them being again quoted for their bearing on the present argument.

There being such an appeal to all classes, whether the author had not placed certain specified results beyond the "reach of all legitimate controversy," and the clergy in particular being made responsible for the admission of his "conclusions" or the exposure of their "fallacy," it was certainly proper, and their importance made it necessary, that those claims should be carefully scrutinized, and be either received as well founded or the reasons for dissent given.

We next enquire whether it was presumptuous in us, not being one of the "clergy," to venture on the task of such examination, and whether any responsibility attached requiring our attention. It might be expected, certainly, that the oldest journal of prophecy in America would take notice of claims of this "magnitude." Its readers had a right to demand an examination of those claims, an acknowledgment of their "legitimacy" or the showing of their "fallacy." And its editor had no right to neglect that duty or to remain silent.

There was another reason why we should give attention to the subject, though we cannot say it influenced us particularly; our name is mentioned in the book as one who had written on this subject;

and silence on our part would have placed us in the position, either of disregarding his appeal that his claim be tested, or of assenting to it as conclusive. He said in his Preface:

"The principal Christian chronographers occupying this field, are Clemens Alexandrinus of the second century, and Origin of the third; and among the moderns, Scaliger, Hales, Usher, Calmet Helvetius, Playfair, Jackson, Kenedy, Bedford, Ferguson, Browne, Clinton, Jarvis, Bowen, Bliss, etc." *Bib. Chron.* p. 3.

Of the propriety of placing our name in such respectable connection, we have nothing to say, but inasmuch as it was there placed by the author, as no other American there mentioned is now living—President Browne of Chichester College, Eng., and Bishop Bowen of Sierra Leone Africa, being the only others there included who are not deceased,—there was a propriety in our responding to that appeal.

And as Mr. S. promised to "furnish evidence of the defects of previous writers," (p. 7); speaks of "the indolence, the superstition, or at least the inadvertencies of those who have preceded us in this department of biblical literature," (p. 87); and advert to "the abortive efforts of chronologists, ancient and modern," (p. 92), it would not be surprising that we should take some little interest in the questions discussed. It would have given us more pleasure to have found facts and arguments harmonizing and rectifying previous defects, than to find as we did the fallacies requiring exposure; but the readers of the *Herald* were entitled to receive whatever we might find. We next enquire,

2. WHAT WAS THE GREAT DEMONSTRATION, THE TEST-ING OF WHICH WAS DEMANDED?

Let the book determine that question:

"Our Bible Chronology will furnish the evidence of an exposure of the *defects* of previous writers, a critical examination and adjustment of the *discrepancy* in the chronology of 1 Kings vi. 1, and Acts xiii. 17, 22, and of the *conjectural* dates etc."

"The reader will find, in the first column of the first series of chronological tables at the end of the volume, the Scriptural references for every link in the chain of sacred *historic* chronology, so far as it extends. This circumstance, taken in connection, first, with our adjustment of the *discrepancy* and the two *conjectural* dates, as given under Notes 12, 13, and 14 of this work (See pages 90—96, inclusive); and second, with the three chronological *stand points* adopted by us in harmonizing the chronology of *prolano* with the sacred annals (see page 98*), will greatly facilitate the work of testing the merits of our claim to having 'demonstrated' the true period of the world's history from the Creation and Fall. Assuming, therefore, that we have sustained the authenticity and inspiration of the Mosaic records against the arguments of those who impugn both, on the one hand, and the claims of the Hebrew version as the only authoritative version in the premises, on the other, any criticisms which 'Our Bible Chronology' may call forth, to be noticed by us, must be strictly confined to the two above named points." *Bib. Chron.* p. 7.

We are aware that it will be claimed, in disregard of the grammatical connection, that "the two above named points" are merely "the authenticity and inspiration of the Mosaic records" and "the claims of the Hebrew version as the only authoritative version in the premises;" and this view of the meaning has been conveyed by the quotation of the last sentence without its connection, commencing with the word "Assuming."

It would, however, be incongruous to denote two points and they the only ones in the same sentence in which they occur, as those "above named." On restoring the connection, that incongruity disappears. For there we find "the two above named points" are "the *discrepancy* and the two *conjectural* dates;" the prominence of which in this connection is apparent from their being there twice named and each time italicised, and from the reference made to the notes respecting them. And no one can grammatically claim that two points the *last* named, and named after others thus made prominent, can be properly denominated in the sentence in which they occur, as "the two above named."

Could there be any doubt in respect to this grammatical connection, the context would be decisive; for our author expressly invites his readers to "the work of testing the merits of our claims to having 'demonstrated' the true period of the world's history from the Creation and Fall." That this period comprises all the time from the first to the second Adam, is clear from what is said elsewhere in the book, of

THE "CHRONOLOGICAL CHAIN?"

"In regard to 'our Bible chronology' (for which see tabular views), the following will be sufficient to show the groundlessness of the popular sentiment, that the difficulties in determining the true chronology of the Bible are insuperable. Take, for example, the following:

"1. That, to all the most prominent events re-

corded by the sacred penmen will be founded appended the dates of their occurrence, the latter being added with view to *authenticate* the whole as an inspired narrative.

"2. That, in the entire chronological chain, reaching from A. M. 1 to A. D. 37—at which point the regular consecutive chronology in this department, when properly adjusted, terminates—there are only 115 links.

"3. That, of these 115 links, the Scriptural references of the book, chapter, and verse show that 95 of them rest upon the express authority of inspiration.

"4. That, of the remainder, there are only two *conjectural dates*, which occur in the fourth period, in relation to the times of anarchy, and of Eli and Samuel, etc.; but that these are susceptible of such accurate adjustment, as to remove all doubt in regard to them.

"5. That, in addition to the two above named conjectural dates, there is to be found but one *chronological discrepancy*, that between the First Book of Kings, chap. vi. 1, and Acts xiii. 17—22; which discrepancy, however, can be satisfactorily accounted for by a comparison of the historical events of this period with the interval to which the above passages refer. And finally—

"6. That, of the dates which occur in the sixth period, from Ezra to the Nativity, though given for the most part on the authority of the learned Dean Prideaux, they are overlaid by, and shown to be in harmony with, the inspired prophecy of the seventy week's of Daniel, chap. ix. 24—27." *Bib. Chron.* p. 87.

In this "Chronological Chain" we find italicised the same "two conjectural dates" and *chronological discrepancy*, that are specified as tending "greatly" to facilitate the work of testing the merits of our claims to having "demonstrated" the true period of the world's history from the Creation and Fall." And if we turn to the "notes" and "pages" referred to, we again find the same "two points" italicised; and there they are denominated,

THE GREAT CHRONOLOGICAL GORDIAN KNOT.

Says Mr. S.:

"NOTES, 12, 13, 14.—It is within this Period IV of the chronology of the Old Testament, that we meet with the principal difficulties to be encountered in its adjustment. It relates to the *discrepancy* between the dates of 1 Kings vi. 1 and those of Acts xiii. 17—22, in reference to the interval from the exode to the fourth year of Solomon. Then, further, connected with this chronological discrepancy are two *breaks*, or *chasms*; the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely silent; and the second, the administrations of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, THE GREAT CHRONOLOGICAL GORDIAN KNOT, which, till within a few years past, has baffled the skill of many a master in Israel, who, failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it assunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as to the date of the Nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period as given in 1 Kings vi. 1, and Acts xiii. 17—22, must be accounted for, and the true period determined from reliable data," *Bib. Chron.* p. 90.

These two points may properly be thus denominated the Great "Gordian Knot" of Chronology. For it is in respect to them that the only difficulty lies in harmonizing the periods of this world's history.

It is also a fact that Mr. Shimeall's treatment of these points is what constitutes the peculiar feature of his book; and it is on this, that his claims rest to "having 'demonstrated' the true period of the world's history." They are the only points in which late Hebraic chronologers are prominently at variance—other points having been to the most of them satisfactorily settled. This is what Mr. S. speaks of as "The Important Issue involved—that of a difference of over 100 years in the current chronology of our English version as to the date of the Nativity," p. 90.

It is of this that he says: "The two chasms must be bridged over, and the discrepancy which overleaps the whole period," "must be accounted for, and the true period determined from reliable data," *Ib.*

Those "two conjectural dates" are what he claims to be "susceptible of such accurate adjustment, as to remove all doubt in regard to them." And this "discrepancy," he says, "can be satisfactorily accounted for by a comparison of the historical events of this period, with the interval to which the above passages refer," p. 87.

It is in respect to this that he says, "It will be well here to advert to the abortive efforts of chronologists, ancient and modern, to adjust the dates of this period," p. 92.

It is of Usher's attempted harmony of this he justly remarks: "A few examples will be sufficient to exhibit the perfect babel of confusion into which these dates involve us in reference to this important period," (p. 91). And he elsewhere says, "In reference to the scheme of the learned Usher, we have only to say—like the bed of Procrustes, now lengthening and then shortening his dates to suit his purpose—it is so confused on this period, and so at va-

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

Monday and Tuesday the 29th and 30th I tarried with Dr. Loomis and family, Perrys Mills N. Y. in which I got some rest which I greatly needed, and also administered consolation to afflicted parents. In such an hour when dear children or friends are suddenly torn from our embrace we appreciate the presence of friends, and find consolation in their kind words and acts. We are instructed to "Comfort one another," in the hour of bereavement, I Thess 11: 14-18.

Wednesday Oct. 1. On my way to Craftsbury, I called on Deacon Benus in Burlington, Vt. As always had a kind reception in the family, and an edifying conversation on the prophetic word, and signs of the times. There are few men of our times better acquainted with these sacred subjects than he. It is refreshing to find a whole hearted Adventist in these times of apostacy. I took stage at noon, and in the evening put up in Johnson with Father Allen, where I had a very kind reception, and was refreshed, after a long stage ride, and a walk on foot of five miles. Rose at 4 A. M. and took stage for Craftsbury, where I arrived at noon on Thursday in season for my first meeting at 2 P. M. I was very joyfully received by Bro. A. Collins, who had sent for me. He, with his aged father and brothers, with their families are the only Adventists here. They have been for a long time without preaching on the "blessed hope." And so, sent for me to give lectures on the speedy coming of Christ, both to interest their neighbors in these views, and receive and cheer their own hearts.

They attended the Congregational meeting, and the Pastor Rev. Mr. Headly, and his people opened their chapel for us during the week and treated us very respectfully, the pastor and some of his people were out to hear some of the lectures. But the most of our hearers were from the neighboring towns. Of these scattered ones, we had a good gathering, and a good season. I gave nine lectures on the nature and time of the Lord's coming. And in these meetings there were free and hearty testimonies to the truth. We had a reviving and refreshing time in the Lord.

On Saturday and Sabbath we held our closing meetings in the Townhouse. The best attention was given by appreciative audiences; but the time of our meeting was too short to make any impression on this stereotyped community. They have become established in the doctrine of the conversion of the world, or the temporal Millennium, and the return of the carnal Jesus to Palestine. And they have but little idea of the time when those things are to be—not at present surely. Holding these views, of course the personal coming of Christ before the millennium, his reign on the earth, as an event now nigh at hand found no place in the heart of the minister or his people. The pastor on the sabbath, in a sermon assumed his people of the "Jews return," and other events converted, as the best antidote in his estimation to the Advent doctrine.

But still, I do not think my labor will be in vain. Some become much interested and will prosecute their studies till they get the truth. I found one young minister who I believe will devote his time and talents to this work. He is a promising young man, by the name of Hatch. I hope to hear from him.

The scattered and tried ones in all this region who attended, had a feast on the word of life. With new light on the nearness of the kingdom, and the reviving influences of the spirit, they "lift up their heads," and are filled with good cheer, and are resolved to press on, till they shall come to Zion Hill.

I was the guest of Bro. Alfred Collins, formerly of the Waterbury church. He stood by me, and the cause there some years ago, in the darkest hour. And he has reason to rejoice with others that they did not fail or falter in that hour. The cause in Waterbury by the blessing of God was raised from a very low state, to one of prosperity and triumph. Monday Oct. 6, Bro. Collins, took me to Wolcott, to speak in the evening in the Congregational chapel

by special request. We call upon the Rev. Mr. Herick, the pastor, with whom I had a very pleasant visit. I also had a large audience in the evening, a good hearing. I found a vastly different state of things here from that of Craftsbury. The same amount of labor here would produce very different results. But all should be warned, and our skirts should be clean of the blood of all in the day of Judgment. We are to speak whether men will hear or forbear. And speak the truth, and the whole truth. The true and faithful watchman is not to consult the wishes or tastes of those living in sin. He is not to seek council of those who temporise, or pervert the word of God. He is not to follow the lead of those who seek honor of men; but he is to hear the word from God's mouth, and speak it faithfully whether men will hear or forbear. Do his whole duty and leave the event. And I intend to do this by the help of God, in the future, as in time past, only I pray that I may be more faithful.

Tuesday Oct. 7. Took leave of the Rev. Mr. Herick, and his kind family, and left Wolcott, in company with Bro. Collins, for Waterbury to attend the Advent Conference. I put up with Rev. Geo. C. Arms, a dear Christian brother, who, with his companion are devoted and faithful Adventists. At the house of Bro. Arms, I met Bro. Cunningham, Parady, Canfield, Wheeler and others with happy greetings.

JOSHUA V. HIMES,
Waterbury, Oct. 7, 1862.

My Missionary Journal.

BRO. BLISS. Believing the readers of the Herald wish to know what I am doing in the work in which I am engaged; I will report some of my labors.

Soon after the Portland Conference, I went to Brunswick and preached one Sunday, where in years past I had met the few faithful ones who were looking for redemption. Had a good season with the friends there. They keep up meetings every week; but are few in number.

From this place I returned to Yarmouth to make preparation to leave home; in order to go forth to "regions beyond," with the people of the kingdom. Enjoyed one excellent prayer meeting with the little flock in Yarmouth; with whom I have labored so long. There is some interest here now. Several seeking Jesus.

My next appointment was at "Flying Point" in Freeport where I went with the "flying message" Oct. 4. Had one meeting here: At this place reside the two daughters of Bro. Collins who at the Portland Conference sought and found peace in Jesus Christ. They have since been baptized in Yarmouth by Bro. Wellcome.

Oct. 5. Preached twice in the "Litchfield-school house; and there was quite an ear to hear. The most of the people here are Congregationalists. They wish for more meetings.

Oct. 7. Preached in a new place near Cumberland Centre, on the future home of the saints. The house was full of attentive hearers and appeared favorable, till a few days after, when a learned divine took occasion to show to the people that it was "impossible for this earth to contain even a small part of the saved." If he works out this problem mathematically, he may yet change his mind, and come to believe that "the meek shall inherit the earth."

Oct. 9. Spent this evening with the friends of East Bowdoinham in Lancaster school house. There are some tried and true ones here; and they need help. Hope to make a protracted effort here soon if the Lord will.

Oct. 10. Went to Richmond where I spent several days in visiting from house to house, endeavoring to cheer up the "loyalists" and to encourage some now opposed to God, to enlist in our blessed army.

Preached one Sunday here; where I have frequently been for the last two years. The friends here have had a severe time of trial; but like Gideon's few, "though faint yet are pursuing."

While here, I found the family of Bro. John Amberg in sorrow; reports having just reached them that one of their sons had been murdered on the Mississippi river; and that another one was by cruel hands imprisoned. May the God of all comfort sustain them in this trying hour.

Visited Sister K. Temple in West Bowdoin; she lives in a place of much opposition to the truth yet is earnestly contesting for the faith. Had an appointment at Bath, where Bro. G. Douglass, with a few other lovers of Christ resides. As no place could be obtained for meeting, I spent the time in visiting the pilgrims; and talking over the promises of God.

Oct. 18. At Woolwich where the truth has been proclaimed in years past. A few children of the Lord are here, but they have no regular meetings.

Preached to a few interested ones Saturday eve.

and Sunday. Some brethren came over from Bowdoinham, who aided us in our efforts. One young lady promised to give all for Christ, and appeared deeply interested.

Oct. 20 to 23. Visited a few praying ones in Alma, Damariscotta, Round-Pond, and Friendship's Head, one meeting at Round-Pond. The most of the brethren being away on the "great deep" I had not the privilege of seeing them; they want a conference in this place this winter.

My next appointment was at Rockport where our Br. Dr. Eaton resides. He is doing much, to get the truth before the people; but it is a hard place and is rightly named. There being no prospect of getting a hearing; it was thought best to move on to Camden Harbor; where I found a good hall had been secured for meetings. Commenced meeting Saturday eve. Oct. 25th and continued over Sunday. Good congregations and the best of attention. It looks as though the way was opening for good in Camden.

Oct. 27. Through a severe storm and much mud, rode to South Hope, where my next appointment was. So stormy and bad traveling that we had no meeting. There are some here who have the blessed hope and in that hope are rejoicing.

While in this vicinity I received calls to go to Bradley, Hope-Corner and Frankfort Mills, to labor. There has been a good interest in the first named place recently.

Oct. 28. My appointment for this evening being at Palermo, I proceeded on and had a good meeting as the Union chapel. Bro. J. W. Mitchell M. D. resides here and with a few others love the truth. Bro. I. R. Hall preaches here once a month; and is doing good.

From this place I proceeded to Augusta and in company with Brothers Wight and Dudley went to the Wayne Conference. Found the conference going on in the Spirit; and the Lord was with us through the meeting. Here I met several of those true yoke-followers: who know what it is to suffer for Christ's sake. Although care worn and weary, they are of good courage. A glorious crown will soon be given them. Amen.

Nov. 3. Reached home and found all well, and prospering in Yarmouth. My hard drives through storms and mud, in heat and in cold, the joys and the sorrows incident on such labors, have done me good I hope. Thank the Lord for all his goodness to the children of men. Brethren and sisters pray for me.

R. R. YORK.
Madison, Yarmouth Nov. 1862.

The Cross and the Crown.

As on the World's great stage I stood,
With no determined aim;
E'er watching those who in my range
Of observation came:

A little company I viewed,
Not having pomp or power;
But having this peculiar mark—
A heavy cross they bore.

To all unlike they seemed to be,
To every other class;
So patient, hopeful and serene;
Prone to forgive and bless:

While those around with haughty mein,
And merry thoughtless jest,
Upon the sacred badge they held,
Scorn and contempt did cast:

I asked them why they differed so,
From all the giddy throng,
And why not cast aside the cause
Of worldlings taunting song?

They told me of a crown of life,
Of glorious beauty too,
Reserved for all who will this lone
Cross-leaning way pursue.

They bade me view its charms, I looked
And my far-gazing eye
Described the bright unfolding crown
Of immortality.

So far surpassing all beside,
Its glories seemed to be,
My immortal soul was filled
With joyful extacy.

With rapture then I cried aloud,
O happy, favored throng,
Would I might join your humble band,
And with you march along.

Come, come said they, our King would have
All willing souls to bear
His cross while here they dwell, and then
The crown of life to wear.

I heard no more, but quickly found
Within their ranks a place;
And gladly now I onward go,
Adoring rich free grace:

Esteeming all the world's reproach,
As being nothing worth,
Compared with that bright crown I'll wear
Upon the fair new earth.

S. A. COLBURN.

Lying and intrigue are the weapons only of politicians.

For the Herald.

Ordination.

The Ordination of Bro. Alvah Bean of Meredith Village took place at Lake Village Nov. 23.

A large and attentive congregation listened to a discourse from Bro. John Couch, in his usual impressive manner, interspersed with much Bible truth, and many practical examples. The ordaining prayer by Bro. John Knowls was very appropriate and touching. The right hand of Fellowship was given by the writer.

We cordially recommend Bro. Bean to the church abroad, as a man of piety and prudence, possessing good preaching talents, and is calculated to accomplish good in his present capacity. Receive him as a servant of the Lord. Crisis please copy.

Your Bro. in Christ,

OTES G. SMITH.

E. Sanbornton, Nov. 29 '62.

From Bro. George Phelps.

BRO. BLISS. I hope this war will soon be brought to a close, but I think there are other troubles for us, as a nation, from the woman seated on the scarlet colored beast. Rev. 17. I think no writer has given the proper location of this beast. I think it is not Napoleon Bonaparte, but the United States. The Woman is the Papal church, the ten horns are the northern and middle States; and after this war terminates I expect the Catholics will do something that will cause these horns or states to destroy the papacy in those states, and if Whiting's translation is correct, throughout the United States. If this takes place, and Rome is destroyed before 1868, I think we may with confidence look for the Advent of our King on the 10th of the 7th month of 1868.

I remain yours waiting for this event.

GEORGE PHELPS.

New Haven, Ct. Nov. 4, 1862.

From Bro. John Brewster.

DEAR BROTHER:—I cannot think of doing without my Weekly Visitor. I look for it more than for my daily food; and the more so as I have no one here that cares to hear about our soon coming King. Go on my brother; you are employed in the Lord's vineyard, and he is a good pay master. He will pay his servants well; for the gold and silver are his, and he has the disposal of it all according to his own pleasure.

I trust you will hear from me again, if the Lord spare me; but my health is very poor, and am now in my 72d year; I am still moving about, and looking for speedy Redemption.

JOHN BREWSTER,

From Sister R. J. McKusick.

BRO. BLISS:—It gives me the more pleasure to renew my subscription for having given it up so reluctantly some three years since. Circumstances were unyielding, and I submitted as patiently as I could; but feel that I may read it with increasing interest now. There are so many things—the unprecedented rush and whirl of events, national troubles and perplexity, the looking of some for an almost golden age, together with the "Where is the sign of His coming?"—do not they all betoken the near approach of Him who came to seek and save the lost? But there is a thought that the present condition of things, especially, urges upon our hearts with an earnestness not to be repelled—the necessity of a revival of religion—of the conversion of multitudes of the impenitent and particularly of the soldiers who so nobly are giving their lives, if need be, for the good of the country, many of whom may be still unprepared for eternity. Many individuals, as well as churches, strive to do so and suffer our Father's will, each in their sphere, and as they have opportunity, that they who are now all unprepared for that day in the which we shall be judged, may by "our Father be prepared for Heaven's employment singing the eternal praises of Him who came to save, and comes to reign."

With best wishes for you, Respectfully
ROXANA J. MCKUSICK.
Denmark, Me. Nov. 4, 1862.

From Bro. George Wise.

DEAR BRO. BLISS:—The Herald is the only comfort we have in these trying times. We hear no advent doctrine. Some five or six of us meet together, speak of our only hope, and of the soon coming of our king; for, O my brother, I do not think it will be long, before we shall see him as he is. God grant we may be kept faithful until the end; and may each brother and sister who has this world's goods, never forget to give to the support of the Herald.

Yours looking for the blessed hope.

GEO. WISE.

Baltimore Nov. 15th 1862.

Bad principles and laziness of habits always cent in politicians. No good exists in them.

From Bro. J. A. Cleaveland,

BRO. BLISS. I see by the Herald there is a Congregation of Adventists destitute of a Gospel Preacher, who want a live one, one who will present a full and free salvation through repentance and faith in Christ; and a single man is called for. I cannot address the Herald office as such; for I have a wife, and I am not entirely at liberty just now. One half of my time is taken up for a short time longer; and the other part is occupied in various places, sometimes among Adventists and some times among other people, as the way opens in the providence of God.

In regard to the salvation spoken of, it is the kind we always mean to present everywhere. As to definite time, I have not got it yet; and as to those distracting questions, I think I am free from them and always have been. If any of the Advent people want such as I am, they can address me through the Herald, or by letter. My P. O. address is Marshfield Vermont.

Direct to Elder J. A. CLEAVELAND.

P. S. A line or two more may not be out of place.

The subject of salvation has and does interest my mind above all things beside. To me, the Bible is the Book of books. First, it teaches me my duty to my heavenly Father, myself and fellow men; and when this is well done, we are happy and can lift up our heads and rejoice, knowing our redemption draweth nigh. For many years in the past, I have been looking for the King, to come the second time without sin unto salvation. I have often felt like forgiving, as Jesus taught his disciples: "When ye pray, say, Our Father who art in Heaven" &c.—also as John prayed, Come Lord Jesus and come quickly. There is a greater contrast between praying and saying prayers, or reading. The prayer of faith moves the arm that moves the world. Plain, simple words are enough; it is not necessary that there should be a multiplicity of words; for God's knows what we want before we ask; and so all we have to do, is to ask and receive. The fountain is always full; and there is no necessity of any one going away empty or destitute. It is my prayer that we may all have full and free salvation here, and an abundant entrance into the everlasting kingdom. Amen, even so, come Lord Jesus, and come quickly. J. A. C.

From Bro. R. Hurlbut.

BRO. BLISS:—I can call no other paper my own, but the Advent Herald; for it is a welcome messenger to me, and is the only Advent preaching I have. I have not heard an advent sermon for over four years. When I read of the great meetings in the different parts of the country, especially in my own native part of the province of Canada, my feelings are indescribable. I am with them in spirit, although absent from them. I feel a good deal pressed down with the cares of life; but I live in the hope of the better day coming, when I shall, if faithful, share in a country where I shall not have to complain of want, or distress. I feel the need of every word of grace that falls on my ear.

Your as ever.

REUBEN HURLBUT.

Laskdale C. W.

From Sister Mary A. Sovereign.

DEAR BRO. BLISS:—I esteem the Herald as one of the best periodicals of the day. I have been a subscriber for it this many years, and I still love to read its pages. I hope it will be supported till the Lord comes.

I feel to sympathise with you Northern folks in your troubles; but I hope the Lord will soon make all things right, and bring in that blessed, looked for day, when the troubles of this world will be over.

Your sister in hope of the soon coming of Christ.

MARY A. SOVEREIGN.

Wellington Square C. W.

OBITUARY.

DIED in Waterbury Vt. Nov. 12 of Typhoid fever, Sister VINETTE NEWCOMB aged about 30 years. Her disease was of a malignant type,—being confined to her bed, only four days, and delirious during the most part of that time. Consequently, the reflections and testimonies, which a death bed often inspire, and the last words which we cherish among the sacred things of earth must in the case of our sister remain forever sealed, but we have a better evidence than even these could have given.

We do not have to say of her, that while she professed to be a follower of Christ, and a member of the Advent Church, she continued to follow after the pleasures of the world and the fashions thereof,—that because she was dependent upon the labor of her own hands she had no means, whereby to spread the Gospel of the Kingdom,—that because it required a little sacrifice, she could not be present at the prayer and covenant meetings, and there encourage with words of good cheer. Nay, none of these; and though we miss her presence and her prayers, in our social gatherings here, we feel a sure hope that she will be among the saved when Jesus comes.

Yours Truly,

A. A. ARMS.

ADVERTISEMENTS

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



THE peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by merciful disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous tempters leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this affliction distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

AYER'S CHERRY PECTORAL,
The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by DR. J. C. AYER & CO.,
Practical and Analytical Chemists,
Lowell, Mass.

Sold by all druggists everywhere, and by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts.—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'seal'd head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell, was relieved of pile which had afflicted him for many years, and remarked to a friend that it was worth hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good and will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

DANIEL CAMPBELL,
GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common fever and fever and ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Keene st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—if

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
Bliss's Sacred Chronology	40	.08
The Time of the End	75	.20</

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 9, 1862.

For the Herald.

Answer to Bible Enigma in the Herald of November 18th, 1862.

Moses, the meekest man was called
That ever lived on earth;
Far down in the land of Egypt,
God gave the noble birth.

Among the flags the babe was laid,
In innocence so bright;
From rushes was his cradle made
So very nice and light.

And when the daughter of the king
Came to the river side,
She sent her servant out to bring
The little ark, she spied.

When the princess, to her surprise,
Beheld the weeping one,
Maternal love burst in her heart;
She called the babe her own.

His sister then with modest grace
Came to the princess' side,
And asked if she should get a nurse
To nurse the infant child.

As soon as she had leave to go,
She to her mother went,
And brought her to the princess, who
Her little baby lent.

Within his mother's loving arms
And in her kind embrace,
Homeward the little child was borne,
With happy, smiling face.

King Pharaoh, at length became
The grand sire of the boy,
And in his palace had a home
In innocence and joy.

Till he to years of knowledge came;
When he by faith did choose
To suffer affliction and shame
Than dwell in wealth and sin.

Thus, Moses proved which "he loved
more,"—
By leading a fallen race,—
And rescuing them from thralldom,
By the aid of God's grace.

S. E. G.
Shrewsbury, Vt., Nov. 1862.

Pull it Up by the Roots.

"Father, here is a dock," said Thomas as he was at work with his father in the garden; "shall I cut it off close to the root?"

"No," replied his father, "that will not do; I have cut it up myself many times, but it grows again stronger than ever, Pull it up by the root, for nothing else will kill it."

Thomas pulled again and again at the dock, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up.

"This dock root, Thomas," said his father, "which is an evil and fast-growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children."

"If a boy is ill-tempered, we must not expect to find in him good humor, cheerfulness, thankfulness, and a desire to make others happy. And a little girl who is idle, we need not expect to be industrious, neat or cheerful. If a child is undutiful to his parents, and despises the commandments of God, we might as well look for a rose or a tulip in a bed of nettles, as hope to find in his heart those graces and good desires that we love to see growing there."

"Every bad habit, every evil passion which troubles you, you should try with

all your heart and mind to overcome you should, if possible, tear it up. But, as you will find your own strength insufficient, you must pray to God for his assistance.

An Honest Boy.

"You have dropped your pocket-book, sir!" said a boy to Mr. Reid, as he walked along the sidewalk of the park. Mr. Reid turned around. "I have, indeed, my boy! I suppose it fell when I pulled my handkerchief out just now."

"Yes, sir," said the boy.

"You are an honest boy," said Mr. Reid; "what shall I give you for your trouble?"

"I don't want pay for being honest," said the boy; "but I would like to—"

"What?" said Mr. Reid, seeing he hesitated.

"I should like to please God, and my mother."

"You have pleased both," said Mr. Reid; "and me too."

And then Mr. Reid inquired where he lived; and having learned, he visited his mother. He found that Samuel (for that was his name) went to a Sabbath school that he sometimes visited. He kept watch of the boy, intending when he was old enough to get him a good situation. And then he began to think that Samuel was a good boy before he found his pocket-book, although he did not know it, and that there were a great many other good boys that ought to have a little help forward as well as Samuel. And so Samuel's honesty was the means of a great deal of good being done by Mr. Reid. Honesty is generally rewarded in this world, and is always pleasing in the sight of God.

A Child Working for Jesus.

In passing through a street in Belfast one day, I was told that a little boy was very ill. I called. He was a stranger to me. I found him in bed.

"What ails you my dear boy?" I inquired.

"O my sins, sir! I cannot bear the weight of my sins."

"Do you feel that you are a sinner?"

"O, sir, I am the chief of sinners."

"And what are you doing?"

"I am praying to Jesus."

"And what are you asking Jesus to do for you?"

"To take away my sins."

He was coiled up in bed, his hands firmly clasped. Even while I spoke to him, and pointed him to the Lamb of God, he continued in earnest prayer. When I called again he was full of joy. He had found the Messiah. I asked him,

"Is there anything you would like to do for Jesus?"

His reply was, "I would like to bring all my brothers and sisters, and the whole world to him."

I called again soon after. He was there but not alone. A number of his companions, little boys, had gathered in. What did this child do? He was not ashamed of Jesus, or afraid to tell what he had done for his soul. He talked to his young companions about their souls. He then told them what he felt, and how he felt; what Jesus had done for him. He proposed to pray for them, and they all knelt down. I heard that prayer. It was most simple, touching, and earnest. Before I left, one of the boys was enabled to give his heart to Jesus."

The little fellows afterwards embraced each other. How they spoke of Christ;

of the power of his Spirit; of their own joy! How, in the presence of all, they encouraged each other to stand firm and cleave to Jesus.

Correction.

BROTHER BLISS.—In my acknowledgment of money received from friends here, I said, or meant to say, nineteen dollars instead of thirteen as in the notice.

G. W. BURNHAM.

Newburyport, Dec. 2, 1862.

APPOINTMENTS.

NOTICE.

BROTHER BLISS.—I wish to say that my address for the winter will be Trenton, N. J. I expect to preach for the church here, and at Morrisville for a few months. I pray God may bless us here, and the dear brethren I have left for the present, and favor us all with a revival, and readiness for the kingdom.

Yours truly, D. I. ROBINSON.

Trenton, N. J., Dec. 1, 1862.

NOTICE.

Providence permitting, I shall commence a series of meetings in Clarenceville, C. E., Thursday, Dec. 25th, at 6 o'clock P. M.

S. S. GARVIN.

ILLINOIS CONFERENCE.

The meeting of the Illinois Conference of Adventists will be held at Deer Park, La Salle County, commencing Wednesday, December 17, at 10 1/2 o'clock. The meeting will be held in the Vermilionville Meeting house, 8 miles from Ottawa on the Rock Island R. R., and the same from Seneca on the Central R. R.

Bro. J. V. Himes will be with us to preach the Word. Come, brethren, let us make it a point to be there.

H. G. McCULLOCH,

Secretary of Conference.

NOTICE.

BROTHER BLISS. I shall be in Massena the first and second Sundays in January—the 4th and 11th, 1863.

M. BATCHELDER.

NOTICE.

BROTHER BLISS. I have appointed to preach in Wellfleet, Mass., the two first Sabbaths in December.

Will the friends in Provincetown and Truro who feel disposed to aid in sustaining the Gospel laborer in their places, a portion of the time for 4 months from the above date, address Brother P. W. Higginson, of Wellfleet, or the writer?

G. W. BURNHAM.

Wolfborough, N. H., Nov. 17, 1862.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1/2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1/2 Kneeland street, Boston Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa.	5.00
Stephen Sherwin, Grafton, Vt.	1.00
Martin L. Jackson, Milesburg, Pa.	2.00
Mill. Aid Society in Providence, R. I.	16.30
Millennium Aid Society in Shiremanstown, Pa.	9.00
" " " " New Kingstown, Pa.	4.50
S. Blanchard, Barre, Vt.	1.00
Lloyd N. Watkins, Toronto, C. W.	1.00
Church in Newburyport.	9.00
Pardon Ryon, Smith's Landing, N. J.	2.00
Josiah Voso, Westford, Mass. ("or more")	2.00
Henry Lunt, Jr., Newburyport, Mass.	2.00
Church in Stanstead, C. E.	4.00
Joel Cowee, Gardner, Mass.	1.00
Joseph Barker, Kincardine, C. W.	5.00
H. B. Eaton, M. D., Rockport, Me.	5.00
Edward Matthews, Middlebury, Vt.	1.00
Jos. F. Beckwith, Cleveland, Ohio.	1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa.	5.00
Miss O. W. Allen, Johnson, Vt.	1.25
Mrs. Mary Ann Doud, New Haven, Vt.	5.00
Alexander Wattles, Troy, Mich.	1.00
James Pennington, Milford, Mass.	\$1.00
Philadelphia, no name.	\$5.00
Micajah C. Butman, Lynn, Mass.	1.00
Mrs. Boardman, Seneca Falls, New York.	1.00
M. B. Woelson; Milford, N. H.	2.00
William B. Schermerhorn, Schenectady, N. Y.	\$1.00
Mrs. Sarah A. Coburn, Haverhill, Mass.	\$2.00
Edwin Howard, St. Johnsbury, Vt.	1.00
Mrs. Mary Hopkins, E. Brookfield, Vt.	1.00
Ned Nichols, E. Warren, Vt.	1.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. I. Robinson. Have changed your Herald to Trenton, and Mrs. R.'s to Lizzie, as you directed.

E. R. Burdett. Have sent the Herald of Oct. 28. The poems are out of print. Sent you "Signs,"—90 cts for book and postage.

John Pearce. Have charged J. A. to you. That one, your other one, and the other three you name are all paid to Jan. 1, 1863, except widow F.'s, on which there is 50 cents due. If you wish to pay those five in advance, it will be \$2.25 on each—making with the 50, \$11.75. I received the certificate of stock, but no power of attorney to transfer the one share. Cannot you send that, and also Mrs. F.'s full name?

C. Beams. They are received in Herald of Oct. 14.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

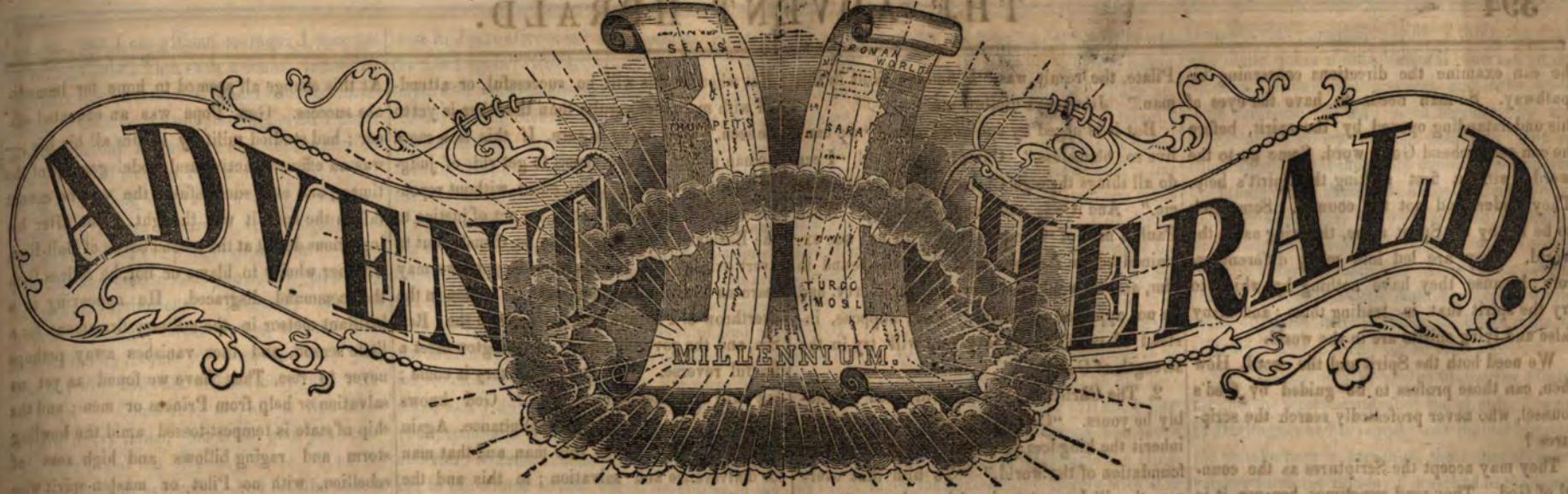
DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, DEC. 9.

"A Friend,"	\$10.00
Edwin P. Burdett, Terre Haute, Ill.	5.00
Mrs. Elizabeth Goll, Harlem, N. Y.	3.00
Miss Cynthia Shaw, Low Hampton, N. Y.	1.00
Mrs. Laura Mattison, Wardwell, N. Y.	1.00

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols 85 Lydia-street
Burlington Iowa.	James S. Brandenburg
Chazy, Clinton Co., N. Y.	C. P. Dow
Colby, (Lower Branch,) Vt.	Dr. M. P. Wallace
Cincinnati, O.	Joseph Wilson
De Kalb Centre, Ill.	R. Sturvesant
Dunham, C. E.	D. W. Sornberger
Derby Line, Vt.	S. Foster
Eddington, Me.	Thomas Smith
Fairhaven, Vt.	Robbins Miller
Freeland, De Kalb Co., Ill.	Wells A. Fay
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Johnson's Creek, N. Y.	Hiram Russell
Kincardine, G. W.	Joseph Barker
Loudon Mills, N. H.	George Locke
Morrisville, Pa.	Wm. Kitson
Newburyport, Mass.	John L. Pearson
New York City	J. B. Huse, No. 6 Horatio st
Philadelphia, Pa.	J. Litch, No. 27 North 11th st
Portland, Me.	Alexander Edmund</td



WHOLE NO. 1124.

BOSTON, TUESDAY, DECEMBER 16, 1862.

VOLUME XXIII. NO. 50

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, Business Agent,
To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Co mitee*
J. M. ORROCK, *on*
ROBT. R. KNOWLES, *Publication.*

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
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SOMETHING FOR THEE.

Something, my God for Thee—
Something for thee!
That each day's setting sun may bring
Some penitential offering.
In Thy dear name some kindness done—
To Thy dear love some wanderer won—
Some trial meekly borne for Thee,
Dear Lord for Thee.

Something, my God, for Thee—
Something for Thee!
That to my gracious throne may rise
Sweet incense from some sacrifice;
Uplifted eyes, undimmed by tears—
Uplifted faith, unstained by fears,
Hail each joy as light from Thee,
Dear Lord, from Thee.

Something, my God, for Thee—
Something for Thee.
For the great love that Thou hast given—
For the dear hope of Thee and heaven,
My soul her first allegiance brings,
And upward plumes her heavenward wings
Nearer to Thee.

For the Herald.

From Sister L. L. Phares.

BRO. BLISS: I cannot refrain from offering my testimony, at least twice a year,—that is when I send my subscription which the Lord has enabled me to do, since the spring of 43, now nearly 20 years. Although many dark clouds have passed over my moral horizon, I still hope in the mercy of God. The Herald is dear to me, although some weeks have to pass without my getting time to read a line in it myself; yet they are saved up, and read by myself or mother, each in order. The idea of doing without the Herald would be sad indeed, and I not only wish to help sustain it, but would gladly contribute something in addition, to procure at least one subscriber. I am, and have been a member of the Baptist church of this place since the autumn of 43, and all of that time I have clung with abiding hope to the doctrine of the speedy coming of the Prince of Peace.

I need not tell you of the many conflicts that I have had with the powers of darkness, and of the very many anxious desires for those in church relations; that they also might come in to the hope of the gospel and embrace the whole truth.

There are a few who feel disposed to believe the doctrine of no better days for the church until Christ comes; and with such, a consistent laborer might establish a firm conviction of the truth of the near coming of Christ. There is really but one barrier between them and us, of any importance, and that is the Millennium intervening, as they persist in placing it, without being able to give a reason for the hope that is in them. But I must close.

With Christian regard. L. S. PHARES.
Hamilton Nov. 18th 1862.

Rev. Edward Irving and the Shoemaker.

A certain shoemaker, radical and infidel, was among the number of those under Irving's special care; a home-workman, of course, always present, silent, with his back turned upon the visitors, and refusing any communication except a sullen hump of implied criticism, while his trembling wife made her deprecating curtsey in the foreground. The way in which this intractable individual was finally won over is attributed, by some tellers of the story, to a sudden happy inspiration on Irving's part, but by others to plot and intention. Approaching the beach one day, the visitor took up a piece of patent leather, then a recent invention, and remarked upon it in somewhat skilled terms. The shoemaker went on with redoubled industry at his work; but at last roused and exasperated by the speech and pretense of knowledge, demanded, with great contempt, but without raising his eyes, "What do ye ken about leather?" This was just the opportunity his assailant wanted; for Irving, though a minister and a scholar, was a tanner's son, and could discourse learnedly upon that material. Gradually interested and mollified, the cobbler slackened work, and listened while his visitor described some process of making shoes by machinery, which he had carefully got up for the purpose. At last the shoemaker so far forgot his caution as to suspend his work altogether, and lift his eyes to the great figure stooping over his bench. The conversation went on with increased vigor after this, till finally the recusant laid down his arms. "Od, you're a decent kind of fellow: do you preach?" said the vanquished, curious to know more of his visitor. The advantage was discreetly, but not too hotly pursued; and on the following Sunday the rebel made a defiant, but shy appearance at church. Next day he encountered him in the savory Gallowgate, and hailed him as a friend. Walking beside him in natural talk, the tall probationer laid his hand upon the shirt sleeve of the shrunken sedentary workman, and marched by his side, along the well-frequented street. By the time they had reached the end of their mutual way, not a spark of resistance was left in the shoemaker. His children henceforward went to school: his deprecating wife went to the kirk in peace. He himself acquired that suit of Sunday "blacks" so dear to the heart of the poor Scotchman, and became a church-goer and respectable member of society; while his acknowledgment of his conqueror was conveyed with characteristic reticence and concealment of all deeper feeling in the self-excusing pretence—"He's a sensible man yon; he kens about leather!"

Order of the President.

Washington, Nov. 16. The following general Order has been issued respecting the observance of the Sabbath day in the Army and Navy:

Executive Mansion, Washington, D. C., November 16, 1862.

The President, Commander-in-Chief of the Army and Navy, desires, and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval services. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming observance to the best sentiment of a Christian people, and a due regard for the Divine Will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled by the profanation of the day or name of the Most High. "At this time of public distress," adopting the words of Washington in 1776, "men may find enough to do in the service of God and their country, without abandoning themselves to vice and immorality." The first general order issued by the Father of his Country after the Declaration of Independence indicates the spirit in which our institutions were founded and be ever defended. The General hopes and trusts that every officer and man will endeavor to live and act as becomes Christian soldiers, defending the rights and privileges of his country.

(Signed) ABRAHAM LINCOLN.

For the Herald.

God's Counsel.

By D. ELWELL.

"Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73 : 24.

How often has the Christian, like the Psalmist, been sorely tempted to give up his trust in God. Many times the enemy comes in like a flood, and the child of God feels almost overwhelmed. His faith well nigh fails him, his mind is tossed about by conflicting doubts and fears; and he exclaims "as for me, my steps had well nigh slipped; my feet were almost gone."

The Psalmist was envious at the prosperity of the wicked; just as others have been: so great an influence do the "things seen" have over us; and so difficult it is for many of us to learn to "live by faith." In the sanctuary, he was directed to the end. By the light of God's counsel, he saw how foolish he was, and ignorant. Beholding the end, of the wicked, and the glory in reserve for the righteous, his determination is to be guided by the counsel of God, that he may receive the Christian's reward.

This was Paul's conclusion: "I count all things but loss for the excellency of the knowledge of Christ." "God shall be my counsellor; and if his counsel leads me through poverty, tribulation, fire and flood, yet I know it will lead to the kingdom at last.

We have here then, the Christian's life, and reward.

1st. The Christian's life is to be guided by God's counsel. But the opposers and scoffers of Christianity, meet us immediately with the

assertion; we cannot see but those called Christians, are governed by the same motives and principals, as those called worldlings."

Let me ask professors of religion, if this is true. Why are many genuine bank-notes rejected? Either because they look suspicious; or there are so many counterfeits. It is necessary that a note will answer the description, for it to be received.

The cause of much of the scandal and reproach of Christianity, is the inconsistency of professors of religion. Is that "half and half" sort of life that many lead, worthy the name of Christianity?

A Christian is a follower of Christ: But is such a life an imitation of Christ's life? Nay! It is but a compromise between heaven and hell. It is "good Lord, and good devil."

The life of the true Christian, is a stern, uncompromising warfare with the world, the flesh and the devil.

Our Saviour was tempted of the devil; but, going to his Father for counsel, the devil was sternly met, in the strength of that counsel, and was conquered. The battle-cry given to the follower of Jesus, is, "Get thee behind me Satan" And all that savors not of God, but of man alone, is of Satan. Worldly counsel was an offence to Jesus. Here is the example set before us. Away then, with all compromise with, or reception of Satan. Seek the counsel of God.

The religion of Jesus is not intended merely for this world. Godliness has the promise of two lives: "that which now is, and that which is to come."

If this is the case, then religion is not designed merely to remove the outward evil; to curtail this or that sin. That might do for this life; and is intended to have more than a mere superficial effect. The fountain is to be made pure; the root of the tree is to be made good; the heart is to be cleansed. Like the refiner's fire, it is to thoroughly purge and make men's hearts right; thus preparing them for another life, even to dwell with God. Being guided by God's counsel, is the discipline that is preparing us for a place in glory.

In the natural world there are certain laws established by the Creator; and certain antecedents are followed by their consequents. If a certain end is to be gained the necessary means must be used. So it is in the spiritual world. God has laid down certain laws. One of these is found in our text: A life guided by God's counsel, will lead to a reception to glory. If we would obtain the glory, we must work in the way God has marked out.

The plea is here put, "we are saved by grace, through faith" &c. Aye! but "shall we continue in sin, that grace may abound? God forbid! How shall we that are dead to sin live any longer therein?" Is it not continuing in sin, to live day after day, as though God had never sent his Son, in humiliation, in suffering, in tears, and in blood, to teach us how to live?

Where is this counsel of God to be found? I answer, in His word, as made plain by the Holy Spirit.

Our Savior promised that the Spirit should be a guide into all truth. Again, we are taught that the word is "a lamp" and "a light." A blind man needs to have his eyes opened before

he can examine the directions concerning his pathway. So man needs to have the eyes of his understanding opened by the spirit, before he can comprehend God's word. Some go to the world, without first seeking the Spirit's help. They understand not the counsel. Some seek to be led by the Spirit alone, throwing aside the world. They are led into many different errors; because they have nothing by which to try the spirit that is leading them; and many false and lying spirits are in the world.

We need both the Spirit and the word. How then, can those profess to be guided by God's counsel, who never professedly search the scriptures?

They may accept the Scriptures as the counsel of God. They read sometimes, because it is the word of God, and they have an indefinite idea of duty, which tells them to read. But is that searching the scriptures for counsel?

How few have any definite idea of what it is to be guided by God's counsel! They have a general idea concerning it, that the life must be right; but they seem to forget that a man's life is made up of little actions. Now every genus is made up of species. The general law of God is made up of many separate commands, promises, threatenings and precepts. For the whole course of a vessel to be eastward, every day's course must be eastward; and for the whole life to be guided by God's counsel every act must be directed by the same counsel.

One reason why there are so many backsliders in the world, and so many weak, dwindling Christians, is, because being guided by God's counsel, is, to them, merely an abstract idea, and not the practical workings of the fixed laws of God.

Of what use is a law or a principle, if never applied? Why should God communicate various laws and doctrines to man, thus giving us a perfect rule of faith and duty, if those laws were not intended to be kept, and those directions to be observed?

Let me illustrate. We have the following law laid down: "Train up a child in the way he should go, and when he is old he will not depart from it." In the word may also be found directions, how to carry this out in practice. We have "the way" marked out. And yet how few Christian parents ever think of prayerfully searching God's word, and there inquiring how to train their children! But God gives not only the general promise, but special rules for the obtaining of that promise.

Many will laugh, when you tell them this. They think it all unnecessary; they do not need to be instructed on this point. And they resent any interference, or even any reference to the subject.

The very fact, however, that our world is full of infidels and unbelievers, many of whom are born of Christian parents, proves that hundreds did need some instruction. They did not know how to rear their children, because they sought not heavenly wisdom. We must either admit this, or deny the plain statement of God's word.

But this is only one illustration. Many engage in business, without inquiring of God. Some will start off on long journeys, without seeking God's will concerning it. But the angels of God, with their flaming swords are meeting the people now, as in the days of Balaam. We see them not; but God's "ministering spirits" are obeying his behests now as ever.

Says one, "I don't believe that the text applies to such little things." Ah! you then acknowledge yourself an unbeliever. Then, for God's sake; for the truth's sake and for the church's sake, don't profess to believe what you really disbelieve!

However startling it may seem, is it not true, that a majority of the visible church are practical atheists?

Let us search our hearts, whether we do really believe God's word or not.

He that knoweth his masters' will and doeth it not shall be beaten with many stripes. The religion of Jesus is an every-day religion; and we need God's counsel in everything we do. When we are thus guided, we will not fear investigation. When Jesus was arraigned before

Pilate, the result was, "I find no fault in this live so blameless." Can't! Says Paul, "I can do all things through Christ which strengtheneth me." And it was not empty boasting. When Paul, a man of "like passions" with us, was examined before Agrippa; no evil was found in him, and he would have been set at liberty, had he not appealed to Caesar. Now, suppose, instead of "can't" you say "we will try in the strength of God."

2. The Christian's reward will then inevitably be yours. "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Jesus, having overcome, was welcomed to glory. "Let me tread the steps he trod."

The welcome is, "Well done, good and faithful servant, enter in the joy of your Lord." But can we suppose, Jesus will say "well done;" if our work has not been well done?

Abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming."

Now, reader, these truths are worthy your serious consideration. Do not throw aside the paper, without reflecting upon them. Ask God to help you apply them; and to make you every day Christians; such Christians, as will shout in the day of Christ's appearing, "Lo this is our God, we have waited for him: this is the Lord, we will be glad in his salvation. May the Lord add his blessing. Amen.

For the Herald.

Human Impotence.

BY O. R. FASSETT

For two years the eyes of the majority of the nation has been turned to Abraham Lincoln as a deliverer of his country and people from the perils of disunion;—to guide the ship of state through the breakers of secession; and to save the government from the wreck and ruin of rebellion. As yet the hopes of the people are disappointed. And however wise in counsels; and we do not question his wisdom; however honest and patriotic his motives; and we do not question his honesty or patriotism; and however sincere and desirous he may be to bring the rebellion to an end and to save his country, and we do not question that sincerity and desire; still the work is not yet done and the perils to the government increase. Now, what is the truth? Why are we not delivered, and the judgments of God arrested? The nation and government has sinned long and grievously, and does not repent before God? It trusts in an arm of flesh, and human policy and measures alone, and not in the Omnipotent and Living God. All admit that the present rebellion has had its origin and success in the fact that there are enslaved in this government four millions of our race, and that God is justly punishing us for the wrongs and cruelties done to the enslaved. Moreover that there is an "irrepressible conflict" going on between the principles of human liberty and slavery—free institutions and governments and despotic power—free and slave labor; and that the two cannot survive together in the same country and under the same Government. All this is admitted; and yet the nation has been endeavoring by compromise after compromise to keep together the union of the free and slave states. Can we hope for prosperity by so doing? and the President and his Cabinet, though opposed to slavery, has endeavored to save and restore the union with slavery, as Mr. Lincoln said to Mr. Greeley: "I would save the Union with slavery if I could," and also "I would save the union without slavery if I could." The first unrighteous experiment has failed; and by the recent proclamation of the President liberating all the slaves of rebels the first of January next, he has admitted what all must admit, that saving the Union or restoring it, with slavery is an impossibility. Now the other Experiment is to be tried. To save and restore the Union without

But whether this will be successful, or attended with more dire results than the other is yet to be seen. One thing is sure. If this is a mere human policy of government to get rid of judgment, and it is carried into effect without repentance before God, and not as an act of justice to the Enslaved; but they are to be thrust out to avert evil, as was Israel from Egypt; we may learn as fearful a lesson as did that nation in the overthrow of Pharaoh and his hosts in the Red Sea, and the government at Washington meet a fearful reverse. The end of slavery is come; but will the Republic survive? God knows whether we are deserving its continuance. Again the nation has looked to this man and that man for deliverance and salvation; to this and the other General to lead forth our patriotic armies to the field of strife and victory but only to be disappointed. First, they have looked to General Scott, that old and tried veteran and noble chieftain of the American armies for more than half a century; Ever successful. When it was learned that he continued loyal to his government, and would be the Commander in Chief of the armies of the U. S. against the rebellion, all hearts rejoiced and took courage. But it was soon found that he was too old and enfeebled by age to do what was required of him in the emergency, and a chronic disease became aggravated by his incessant labors, and he was compelled to resign just in time to save the military laurels and reputation he had gained in earlier years. In his retirement the eyes of the government and nation were directed to Gen. McClellan to succeed in Command. He was a graduate of West Point military school—he had been sent to the Crimea when Jeff. Davis was Secretary of war, to see the struggle between

four of the greatest powers of Europe, and learn what he could of practical warfare by personal observation on the spot. Moreover he was a praying man it was affirmed, and trusted in God. Surely success will attend his promotion to the command it was thought, and the hopes and faith of the people and the army were greatly inspired in him as the successful general who was at once to achieve great and splendid victories. Many months have passed away and the government and people have looked in vain for any brilliant achievements from that source save the strategic retreat from the deadly swamps of the Chickahominy, and the attempt to bag the rebels at Antietam. But now he is removed by order of the government to make way for General Burnside of R. I.

Then there are others who have inspired momentary hopes. At the breaking out of the rebellion General Fremont was in Europe. In looking out for men to whom could be entrusted the command of the several military departments of the country, the government and the patriotic press immediately thought of Gen. Fremont who was then on a visit to Europe. He was sent for; and after purchasing munitions of war for the government, he returned to fight for the restoration of the unity and liberties of his country against the terrible rebellion of the southern Confederacy. He was appointed, from his knowledge of the west and south, his bold and undaunted spirit, to the department of the west. The enthusiasm of the whole west and north was aroused by his name, and thousands rushed to his command and the defence of the national standard under him. He by forecast and knowledge of the strength of this rebellion and its character, began his work in the projection and building of gun-boats which have been of so much service in the war; and erection of fortifications &c. &c. But he was soon accused of being guilty of useless and extravagant expenditure, of exceeding the authority entrusted to him, and he is dismissed from service and Gen. Halleck succeeds to the command. The hopes of the country are disappointed either in him, or the wisdom of the administration in removing him. Again the department of the East did not seem to be so successful as that of the West. Gen. Halleck and Gen. Pope were ordered from the west to the eastern division. Gen. Halleck to the command of the Gen-in-chief of the armies of the union; and Gen. Pope to the command of the army of the Potomac.

At this change all seemed to hope for immediate success. Gen. Pope was an educated officer; had studied military tactics all his life;—was an efficient, active and model general of the times; and ever successful in the west he cannot fail in the east, it was thought. But after his inglorious defeat at the second battle of Bull-Run, whether wholly to blame or not, he retires from the command disgraced. He appearing as a brilliant meteor in the military firmament for a little season, and then vanishes away perhaps never to rise. Thus have we found as yet no salvation or help from Princes or men; and the ship of state is tempest-tossed amid the howling storm and raging billows and high seas of rebellion, with no Pilot or masten-spirit wise enough to guide her into a desired haven of peace, or God on board, to still the raging elements.

(To be continued.)

Good News for You.

Concluded.

Remember, that he puts his own design before your eyes to show you that if you have no reason in yourself, that is no hindrance to his saving you. What is God's design in saving men? When he brings them to heaven, what will be the result of it? Why, that they may love and praise his name for ever, and sing "Unto him that loved us, and washed us from our sins in his blood, unto him be glory." You are just the man; if you are ever saved, and brought to heaven, oh, will not you praise his grace? "Yes," said one old man who had long lived in sin, "if he ever does bring me to heaven, he shall never hear the last of it, for I will praise him throughout eternity." Why, you are the man, do you not see, you are the very man that will answer God's design, for who shall love so much as he who has had much forgiven, and who shall praise so loudly as he whose mighty sins have been overcome by the mighty love and goodness and grace of God? Thou canst not say that it does not meet thee, for here is a motive and a reason, though thou canst find none in thyself,

Here is another reason why God should save thee, it is His own Word, the Word of him that cannot lie. I will bring up that text again: perhaps there is a heart here that will be able to cast anchor on it—"Him that cometh unto me I will in no wise cast out." You say, "But if I come, I can see no reason why he should save me." I answer, there is a reason in His own promise. God cannot lie. You come; he will not cast you out. He says, "I will in no wise cast out;" but you say, "He may for such-and-such a reason." Now, this is a flat contradiction; the two cannot stand. If there be anything that is necessary for a soul to come, and you come without it, yet there is the promise, and it has no limit in it plead it, and the Lord will not refuse to honour his own Word. If he can cast you out because you have not some necessary qualification, then his Word is not true. Whoever you may be, whatever you may not be, and what you may be, if you believe in Jesus Christ, there is a reason in every attribute of God why you should be saved. His truth cries, "Save him, for thou hast said 'I will.'" His power says, "Save him, lest the enemy deny thy might." God's wisdom pleads, "Save him, lest men doubt thy judgment." His love says, "Save him;" his every attribute says, "Save him;" and even Justice, with its hoarse voice, cries, "Save him, for God is faithful and just to forgive us our sins, if we confess our sins."

I am trying to fish in deep waters after some of you that have long escaped the net. I know when I have given free and full invitations, you have said, "Ah! that cannot mean me." you are without faith in Christ, because you think you are not fit. I will be clear of your blood this morning; I will show you that there is no fitness wanted, that you are commanded now to believe in the Lord Jesus Christ as you are, for Jesus Christ's gospel is an available gospel, and comes to you just where you are. Without moral or mental qualification, and without any sort of reason why he should save you, he meets you as such, and bids you trust him.

IV. We proceed to our fourth point. "Oh,

says one, "but I am without courage; I dare not believe on Christ, I am such a timid, trembling soul, that when I hear that others trust to Christ I think it must be presumption; I wish I could do the same but I cannot, I am kept under by such a sense of sin, that I dare not. O sir, I dare not, it would look as if I were flying in the face of justice if I were to dare to trust Christ, and then to rejoice in the pardon of my sin." Very well, Christ comes to meet you where you are, by very tender invitations. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." How sweetly he puts it to you. I do not know where more wooing words could be found, than those the Savior uses. Will you not come when Christ beckons, when with his loving face streaming with tears, he bids you come to him. What! is an invitation from him too little a thing for you. O sinner, trembling though thou art, say in thy soul,

"I'll to the gracious King approach,
Whose sceptre pardon gives;
Perhaps he may command my touch,
And then the suppliant lives."

Knowing that you would neglect the invitation, he has put it to you in the light of a command. "This is the commandment, that ye believe on Jesus Christ whom he hath sent." "Believe on the Lord Jesus Christ, and thou shalt be saved." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." He thought you would say, "Ah, but I am not fit to accept the invitation." "Well," says he, "I will command the man to do it." Like a poor hungry man with bread before him, who says, "Ah, it would be presumption on my part to eat;" but the king says, "Eat, sir, or I will punish you." What a generous and liberal command; even the threat itself has no anger in it. Like the mother, who when the child is near to die, and nothing will save it but the medicine, and the child will not drink, she threatens the child but only out of love to it that it may be saved. So the Lord doth add threatenings to commands; for sometimes a black word will drive a soul to Christ where a bright word would not draw it. Fears of hell sometimes make men flee to Jesus. The weary wing made the dove fly to the ark: and the thunderbolts of God's justice are only meant to make thee fly to Christ the Lord.

Beloved, once more, my Master has sweetly met your want of courage by bringing many others, so that you may follow their example. As fowlers sometimes have their decoy-birds, so my Master hath decoy-birds that are to draw others to him. Other sinners have been saved, others he has cleansed who did but trust him. There was Lot. Ah, Lot! guilty of drunkenness and incest, and yet a saint of God. David the adulterer and murderer of Uriah, and yet washed "whiter than snow." Manasseh the bloody persecutor, who had cut Esaias in two, sawing him in halves, and yet he was taken among the thorns, and God had mercy on him. What shall I say of Saul of Tarsus, the persecutor of God's people? and the robber dying on the cross for his crimes, and yet saved? Sinner, if these do not induce thee to come, what can overcome thy sinful diffidence? "But," says one, "you have not hit my case yet; I am an outrageous sinner!" Well now, I will hit it this time. In 1 Corinthians, vi. 9, hear the Word of the Lord, "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Why, brethren, what horrible descriptions there are here; there are some of them so bad that when we have read the description, we wish to forget the sin; and yet, and yet, glory be to thine Almighty grace, O God, such hast thou saved, and such thou canst save still. O timid sinner, canst thou not

trust in Jesus after this? Hear ye the Word of the Lord again (Titus iii. 4-5), "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." Now, you hateful sinners, and you that hate others; you that are full of malice and envy, here is the gate open even for you, for the kindness and love of God towards man appears in the person of Christ. Listen to another, for God's words are more than mine, and I do hope they will attract some of you (Ephesians ii. 1-3): "Dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." What for? "That in the ages to come,"—mark this—he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus." One more passage, and I will not weary your attention. O that this last passage might comfort some of you, it is Paul who speaks (1 Timothy i. 13). "I was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying," see how he puts it from his own experience, "and worthy of all acceptance;" and therefore worthy of yours, poor sinner; "that Christ Jesus came into the world to save sinners, of whom I am the chief." "Ah" says one "but he would not save any more." Let me go on—Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting." So that if you trust as Paul did, you shall be saved as Paul was, for his conversion and salvation are a pattern to all those who should believe in the Lord Jesus Christ, unto life everlasting. So sinner, timid as you are, here Jesus meets you.

O, I wish I could say a word that would lead you poor tearful ones to look to Jesus. O, do not let the devil tempt you to believe that you are too sinful. "He is able to save them to the uttermost that come unto God by him." "Let not conscious make you longer, nor of fitness fondly dream." Fitness is not needed—do but come to him. You are black, and you do not feel your blackness as you ought—that make you all the blacker. Come then, and be clean. You are sinful, and this is your greatest sin, that you do not repent as you ought; but come to him, and ask him to forgive your impenitence. Come as your are: if he rejecteth one of you, I will bear the blame for ever; if he casteth one of you away that shall trust him, call me a false prophet in the day of the resurrection. But I pawn my life upon it—I stake my own soul's interest on this—that whosoever cometh unto him, he will in no wise cast out.

V. I hear one more complaint. "I am without strength," saith one; "will Jesus come just where I am?" Yes, sinner, just where you are. You say you cannot believe that is your difficulty. God meets you, then, in your inability. First, he meets you with his promises. Soul, thou canst not believe; but when God, that cannot lie, promises, will you not believe, can you not believe then? I do think God's promise—so sure, so steadfast, must overcome this inability of yours. "Him that cometh to me, I will in no wise cast out." Cannot you believe now; Why, that promise must be true! But next, as if he knew that this would not be enough, he has taken an oath with it—and a more awful oath was never sworn

... "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live. Turn ye, turn ye, why will ye die, O house of Israel." Can you not believe now? What, will you doubt God when he swears it, not only make God a liar but—let me shudder when I say it—will you think that God can perjure his own self? God forbid you should so blaspheme. Remember, he that believeth not hath made God a liar, because he believeth not on the Son of God. Do not do this. Surely you can believe when the promise and the oath compel you to faith. But yet more, as if he knew that even this were not enough, he has given you of his Spirit. "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Surely with this you can believe. "But," saith one, "I will try." No, no, do not try, that is not what God commands you to do; no trying is wanted; believe Christ now, sinner. "But," saith one, "I w. think of it." Do not think of it, do it now do it at once for this is God's gospel. There are some of you standing in these aisles and sitting in the pews, who I feel in my soul will never have another invitation, and if this be rejected to-day, I feel a solemn motion in my soul—I think it is of the Holy Ghost—that you will never hear another faithful sermon, but you shall go down to hell impenitent, unsaved, except ye trust in Jesus now. I speak not as a man, but I speak as God's ambassador to your souls, and I command you, in God's name, trust Jesus, trust now. At your peril reject the voice that speaks from heaven, for "he that believeth not shall be damned." How shall ye escape if ye neglect so great salvation. When it comes right home to you, when it thrusts itself in your way, oh, if ye will neglect it how can ye escape? With tears I would invite you, and, if I could, would compel you to come in. Why will you not? O souls, if ye will be damned; if ye make up your mind that no mercy shall ever woo you, and no warning shall ever move you, then, sirs, what chains of vengeance must you feel that slight these bonds of love. You have deserved the deepest hell, for you slight the joys above. God save you. He will save you, if you trust in Jesus. God help you to trust him even now, for Jesus' sake. Amen.

For the Herald.

Foreign Correspondence.

FROM DR. R. HUTCHINSON.

BELOVED BRO. BLISS:—Though it is a tax on my time and strength to keep up a correspondence with you, yet I am encouraged to continue this method of attempting to please and profit. An esteemed brother writes me from Canada East, "your letters in the Herald we read with interest. Keep your pen moving. There are many who want to hear from you." I believe his testimony is true; and therefore I cheerfully comply with the request which accompanied it.

My last was dated Garsdale Oct. 23d. The day following I took leave of my dear mother and others, and went to Darlington, county of Durham, where I was kindly met at the station by the Rev. James Jackson and his colleague, and conveyed to the residence of the former, where I was greeted by Mrs. Jackson my niece.

But I found the family in trouble arising out of a mysterious affair which was then in progress. It had begun on Tuesday evening the 21st and continued till Saturday noon. Occasionally during this time a stone, or piece of brick, or coal was thrown against the back windows, till twenty-three panes were broken. Several of the police watched day and night, besides hundreds of others. Startling editorials on the subject appeared in the papers of Darlington and other places. It was supposed that the missiles came from some of the opposite houses. Finally suspicion fell on the servant maid, fourteen years of age, who had apparently kept at her work during the time. She was taken away, and the throwing ceased, and she ultimately confessed to the entire. She has had the character of being a very clever little girl, and of doing every thing which she at- tempted, with remarkable skill. I think the deed was done under a fit of mental aberration, of which her subsequent answers and looks gave some evidence. It may seem strange why the source of the injury was not detected. But no one suspected that the guilty one was a member of the family; and therefore all eyes were turned in other directions. The poor Irish Catholics were suspected as Mr. Jackson had said something in favor of Garibaldi. It is rather laughable to think that a little maid has kept a whole town, of nearly twenty thousand inhabitants, in a ferment of excitement for so long a period.

Mr. Jackson is a Primitive Methodist Minister and the Superintendent of the circuit. I went to Darlington at his request and that of his people to take part in preaching their chapel anniversary sermons. Sunday I preached in the morning and evening, and a Congregational minister in the afternoon. In the evening I had a large congregation, and I withheld nothing on the Second Advent which I thought profitable. God gave me great enlargement and refreshment of soul on the subject, and seemed to speak to the minds and hearts of a most candid and attentive people. On the Wednesday evening following I sat down to tea with nearly two hundred, after which a platform being raised, and the chair taken addresses were given by ministers of different denominations. I spoke among the rest. At the close I received a vote of thanks for my sermons on the previous Sabbath. By request I remained over sabbath Nov. 2nd. In the morning Mr. Jackson, who is a young man of fine talents, preached a good sermon from, "Let us hold fast our profession." In the evening there was a large audience to hear the stranger from Canada. I preached from 2 Pet. 1: 5-12; and I have seldom had a better time in speaking on the kingdom,—on our nearness to it; and on the way to secure an abundant entrance into it. I spoke for an hour and a quarter, and to the last I had the most fixed attention. A leading man said to me, "Our people are delighted with your discourses, and some more of them will do us good."

Monday Nov. 3d I went to Newcastle—distance 40 miles—where I was greeted by a niece. She and her husband belonged to the church of Rome. She is the daughter of my oldest sister, and her father is a Methodist preacher. When she was a girl, her employment brought her in contact with those of high church views, and she went on step by step till she arrived where she is. The husband is connected with the army, and is employed in government surveys. He told me that he used no heavier weapons than a pen. I made no reference to their faith, but spoke to them of Christ and his second coming, and they seemed to be gladdened with the hope of soon seeing him. I remained with them two nights, and my stay was pleasant. She manifested the deepest affection for me, and her husband was all I could wish in the way of kindness. Our parting was a tearful one, but I pointed them to the tearless meeting of all good Christians. I left them some of my publications.

Newcastle is a well built and elegant town of about 100,000 inhabitants. The far-famed Armstrong guns are made there, and about 2,000 hands are employed in the work.

Wed. Nov. 5th I arrived in Coldstream, a border town of Scotland—about 75 miles from Newcastle. I was very cordially received by the Rev. James Noble. He and his people embraced the Advent Faith under my labors fifteen years ago. But while they still hold the doctrine, they have changed their ecclesiastical relation, having joined the "Catholic Apostolic Church," known as the Irvingites. However, I found Mr. N. the same honest-hearted, loving man. I remained with him two nights, and then he took me in his carriage six miles, to see a dear brother who had written for me to come to these parts, viz. Henry Watson. He was but a youth when I was in Scotland before. He then embraced our Faith of which he has been a zealous advocate ever since. In a letter to me dated Sept. 18th he says, "Thank God, I still cherish the blessed hope, and cling to it as tenaciously as ever, amid all the changing scenes of time." In another dated Oct. 29th he says, "Since I last saw you I have fought a fifteen years' battle with the world, the church

and the devil. I don't think they have defeated me yet." Bro. Watson is an intelligent, meek earnest man. He reminded me on my arrival that my former visit had moulded and shaped his whole course since. He was emboldened to speak in public, and after laboring as an evangelist, he became pastor of a Baptist church on the South side of the Tweed, in which capacity he continued for five years, when he was induced to resign, as some of the leading members were not in favour of his preaching on the Premillennial Advent. For the present he is working with his hands, being by trade a saddler. On the Sabbath morning their present pastor preached, and then they broke bread, as they do weekly. I was invited to partake with them. It being announced that I would preach in the evening, the chapel was full. I told the story of eternal life through Christ, dwelling especially on his coming again to complete the life, and to make all things new. I have reason to think that the impression was favorable even on the minds of those who have been opposed to millennial views. Some followed me to my lodgings to gain further light on these things. After I had dwelt on points which I thought would be most useful in guiding them into a true understanding of the kingdom of God, a deacon asked me to explain the passage, "There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." I gave our view of its meaning, when all present expressed their pleasure at its beauty and consistency. They invited me to their houses for further conversation. Thus seed is planted which I trust may grow, and yield something in the great harvest day. I put some of my papers in circulation.

For the Herald.

"Behold I Come Quickly!"

See! The glowing radiance

Shining in the east,
Speaks in tones of thunder,
Comes the Prince of peace.

Rouse ye from your slumbers,
Cast aside the veil
And prepare to meet Him,
The Prince of Israel.

Tis just beyond the twilight,
That the morning lies—
Christian! gird on thy armor,
Prepared to take the prize.

Danger's mid night beset thee,
Thick strown on every hand;
But fear ye not, O rowers,
Jesus He hath command.

All safely, ye'll find anchor
In the promised rest;
If ye don the wedding garment,
And hasten to the feast.

Comes with glorious splendor,
Our Saviour, King, and God,
Ushered the restitution morning
Earth's primeval innocence, restored.

Gathered too, are all God's people,
From the East and from the west;
Bearing palms of victory—
They'll enter into rest.

Blest the vision, bright the prospect,
Happy day roll quickly round,
Bring the resurrection morning
And Our Jesus crowned. MARY.

Sept. 1862.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

IS IT YOUR PAPER?—We are anxious to hear a word from those of our subscribers who are reading our paper, and not their own! For our receipts they will notice, are so light as to inconvenience us.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes pmt us to a great inconvenience, and a search of hours to find the name.



ADVENT HERALD.

BOSTON DECEMBER 16, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

High Price of Paper.

Owing to various causes, the price of paper has suddenly advanced. It has been going up for a few weeks past, until now it sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the *Herald* occasionally with only four, instead of eight pages, while present prices continue. It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

Discussion at Salem.

Elder Gates and Wendell have had a debate on the death question of seven evenings duration, at Salem, a week since. Elder Wendell denies the resurrection of the wicked—which we regard as the legitimate and consistent result of the unscriptural view that death is an extinction of being.

Eld. Gates and Grant had arranged for an extended discussion in various places in N. Eng. and Eld. Gates was anxious to fulfill the agreement; but after they had discussed at Concord and Boston his opponent was very willing to terminate the debate—the expenses in Boston which devolved on Elder Grant, being given as the reason for its discontinuance.

Mr. Miller on the Time.

To present clearly the position of Elder Pearson on the preaching of definite time, it would be necessary to give his actual language in his opening address at the Waterbury Conference; which being unwritten, was very liable to be misunderstood. As he has been for some weeks confined to a sick bed, where he is entitled to the prayers and sympathy of the brethren, he is not in a condition to write out his remarks or otherwise defend himself. In listening to him at the Conference, we thought him very careful and accurate in his presentation of Mr. Miller's views, and were he able to write out his address it would bear the closest scrutiny, for he gave Mr. Miller's own words, in respect to the pressure brought to bear upon him to make him express himself with positive definiteness in regard to time. To this Mr. Miller thus alludes in his Apology and Defense; which was set up from copy in our own handwriting, written in his house, in accordance with his suggestions and statements and carefully read, approved, and signed by him—in July 1845:

"I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures will be seen, on the title page 'about the year 1843.' In all my oral lecturey I invariably told my audiences that the periods would terminate in 1843, if there were no mistakes in my calculation; but that I could not say the end might not come even before that time, and they should be continually prepared. In 1842, some of my brethren preached, with great positiveness, the exact year, and censured me for putting in an if. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's Advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that, some time between March 21, 1843, and March 21, 1844, the Lord would come," &c. *Memoirs*, p. 329 copied from Mr. Miller's "Apology and Defense."

In respect to the preaching of time being schismatic, as we understand Eld. Pearson his position is simply this. That while any evidence bearing on the time of the advent may and should be presented,

and there can be to that no objection, those who present what they regard as evidence should also listen candidly to all objections presented to it, and should recognize and correct all defects and fallacies shown in their reasoning; and that it is schismatic only to the extent in which the belief, in what is felt to be insufficient evidence, is made a test question, and so far as a separate party, separate interests, &c. are endeavored to be established and sustained.

CORRECTION. In Bro. Litch's article in our last, in 1st col. 10th line from bottom, the word "undecided" should be underlined,—the word escaping our eye in the proof-reading.

We have one of the American Bible Society's Bibles, in which the words Gog and Magog, in Rev. 20, read "God and Magog;" which escaped the eye of five successive proof readers.

Immortality.

DEAR BRO. BLISS. It is thought by some that Adam was not made perfect in the day when he was created, but would have been made so by a translation at the termination of his probationary state, had he continued faithful. That he was liable to die whether he did, or did not sin. That the earth was imperfect before the curse, but would have become perfect, along with man, at the expiration of his term of trial, had he not fallen. That he was not immortal, but mortal, in the sense that he was to die.

Does the fact that the saints hereafter will be no more subject to temptation, and death, imply that they will then be more perfect than was Adam prior to his fall?

Was there any defect in Adam's physical being, or moral nature, when he was created in the image and likeness of God? It is said if Adam had been endowed with immortality he could not have died.

Will you give the real significance of the word immortality? I would like your thoughts upon those points, if you have time to attend to them, as they are discussed in our Bible class.

As ever, Yours in love. C. CUNNINGHAM.
No. Attleboro Dec. 1, 1862.

As "God saw everything that he had made, and behold, it was very good," (Gen. 1:31,) it follows that man must have been included in that tribute to the perfection of the new created world.

Adam at the close of his probation, as we believe, would have advanced to a higher order of being, but no more perfect in its kind than that in which he was created.

As his dying was the condition of his sinning, he could not have been liable to death previous to his sin.

The earth, like man, was also pronounced "very good."

Mortal means subject to death, not liable to become subject to it. Bro. Litch enlarged on that point in our last in a manner we can endorse.

We suppose Adam to have been perfect, and his bodily organism free from defect before his fall. Otherwise, to the extent claimed, there could be no fall.

Immortality scripturally does not mean merely unending being, but a pure, holy, glorious and happy eternity of being.

Without the glory and honor, a never ending existence would not be an immortal one—it being contrasted in Rom. 2. with indignation and wrath, tribulation, and anguish.

The Age of Liars.

Exaggeration and a love for the marvelous, are characteristic of the present age. A writer in the N. Y. Observer truthfully remarks:

We have become a nation of liars! Most people love to read and to hear lies quite as well as others like to write and to utter them. Indeed the one is a pretty fair gauge of the other. The market and the supply of lies are economically adjusted.

I have considerable sympathy for liar-makers and liar-mongers. They often do not like the business, but their bread and butter is in it. The public will have lies, and the man who must get his bread and butter by writing, must have no scruples about lying. One of the most popular writers of a New York journal, said to me pathetically: "I detest this coloring of the truth, this eternal exaggeration of lying; but the people will have it, and I must furnish it, or starve."

Another popular writer, on recovering from a dangerous illness, told his physician that he should not be able to pay him, until he had got his returns for furnishing the public another of his lucrative stories. Such writers are considered smart. They wake up our imaginations, rouse our sympathies, play charmingly upon our passions, and we pay them well for it.

The public hankering for something extraordina-

ry, startling, highly colored and exaggerated, has crept into our churches, invaded the pews, and to some extent given laws to the pulpit. There is now a great demand for smart preachers. The question is not whether a preacher is pious, prayerful, faithful, sound in faith and a winner of souls; one who rightly divides the Word of Truth, and gives to every man his portion in due season;—all this is behind the times and old fogey. Is he smart? That's the question. Does he stretch the Indian-rubber to its utmost tension, and hammer out the precious grain of gold so thin that it has but one side? Can he do a splendid business on a small capital? Does he sparkle well? O, then he is an angel standing in the sun! We must have him at any price. What's the use of going to the theatre, when we can have what we want at church? But will he also, as occasion may require, let off good round whoppers, thumping stories, and rouse us all up? Then he is the man for us. He will fill the house, sell the pews, youthfulize the congregation, and make us a good specimen.

Far be it from me to say that all congregations are of this type. But the tendency is in this direction; and unless resisted, will work fearful sin and ruin.

Rebel Barbarities.

An army correspondent of the Boston Journal, thus describes one of the many cases of shocking barbarity, constantly transpiring at the south:

When Capt. Dahlgren made his cavalry dash into Fredericksburg several weeks ago, one of his wounded soldiers was left behind. I am informed by the citizens of Falmouth that the greatest indignities possible were meted out to him. He was stripped by the soldiers of his clothes. The boys were allowed to kick him, and pelt him with stones, and the women spit in his face! Recollect that my authority is not a Yankee but a citizen residing here. It seems that the people of the south are becoming savages. What a record! Show me its parallel in modern times? Why do we see such exhibitions in the South—such intense hatred of a Northerner, helpless and entitled to kind treatment by all the usages of civilized warfare, by all the instincts of humanity, by all the teachings of the Christian religion? No where else on the globe except among the Indians, the barbarians, would such indignities be offered to a wounded man. Has slavery anything to do with it? I ask the question, that all who think slavery a divine institution, all who apologize for it, who are tender of it, who want it perpetuated, or ignored in this great contest, may contemplate its barbaric features. It is destroying or eating out the nation's life, and yet we are afraid to take any measures which will destroy it. We offer our best blood to the great Moloch, sitting behind this rebellion, and yet raise an outcry against every attempt to overthrow the idol.

"We wait beneath the furnace blast,
The pangs of transformation."

Patriotism not Piety.

The following is an extract from a discourse delivered, Nov. 10th, by Rev. S. B. S. Bissell, of Northwalk, at the burial of Capt. Thomas R. Mead of Greenwich, Conn.,—a noble Christian soldier:

"Is there not good reason at the present time, and in the existing condition and tendency of the public mind, for a distinct rebuke and emphatic denial of the apparently prevalent sentiment that every soldier who enlists for us in this war is a hero, and a martyr if he dies? How often do we hear it uttered, or intimated, that our cause is so holy that it sanctifies our soldiers: exalts them all to honor if they live, and to heaven if they die! This is a mischievous delusion, and may lead to terrible mistakes. "God will render to every man according to his deeds,—(and to every soldier, too)—to them who, by patient continuance in well-doing, seek for glory and honor, and immortality, (he will render) eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, (he will render) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil,—(whether he be a soldier or civilian,)—but glory, honor, and peace to every man that worketh good: for there is no respect of persons with God." This is the judgment of God, and this should be our sentiment.

"Let no mawkish patriotism make us false to truth, and prompt us to utter language dangerous to the souls of men. The contrary sentiment was worthy only of the fanatical Crusader of the False Prophet, Mahomet, whose assurances of Paradise to all who fell in their cause were an imposture and lie.

"Many brave and noble souls have gone forth in support of the Constitution and the Union, believing our cause to be that of law and liberty, and that the issue is to decide the fate of Democratic institutions, the great question of the age,—self-government or

despotism, the rights of humanity against the usurpation of aristocracy: they have deemed that no toil, hardship, self-denial, or sacrifice, even of life itself, is too great a price to pay for the vindication of such a cause; and some of them have sanctified their offering with the Word of God and prayer animated by the motives which faith derives from the example of a Saviour's sacrifice, or which love of man inspires. But others, we fear, are urged to the field only by passion or pride, the lust of office, power, and fame; lured, it may be, by bounties only, and sordidly counting the price of blood. No! when we hear oaths of blasphemy, or inhale the fetid breath of intoxication from the lips of our soldiers, though we may be brave as Caesar, we say to ourselves, their's is not the courage of Washington. The altar of patriotism does not sanctify such gifts; they are not worthy of the noble cause for which they volunteer; and if they fall as they live, God-dying and impotent, they die without hope and go to their own place. God be merciful to them and lift them up to the platform of our noble cause! God be merciful to them, and lead them to enlist under the banner of the Cross, and make all our soldiers good soldiers of Christ!"

The End.

DEAR BRO. BLISS:—Please give an exposition of Matt. xxiv. 14. Is the End in this verse the same as in the 13th? Does it mean the end of the Jewish dispensation, or the end of the present world? Is the gospel that is to be preached in Matt. xxiv. the same as Rev. xiv. 6?

Yours in Faith,
JOHNSON GEER.

The "end," in Matt. 24: 13, is in our opinion the same as that in Matt. 10: 22, and refers to the end of our probation—that is of each one individually; but that in Matt. 24: 14 must be considered as the end of the world. For it was in answer to the question when the end of the world should be? The term, "gospel of the kingdom," we regard as only another term expressive of "the gospel," the same that is also denominated "the gospel of the grace of God." We find but one gospel in the scriptures, and should beware of preaching "another gospel." It is therefore the same as that in Rev. 6: 14.

Shall it fail?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we, the undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names."

W. S. Howden,	Waterbury Vt., Pd.	\$10.00	
D. Bosworth,	"	10.00	
D. I. Mc'Allister,	Stow	" Pd.	10.00
O. Doud,	New Haven	" Pd.	10.00
John Ostrander,	E. Hamburg, N. Y.	Pd.	10.00
Robert R. Knowles,	Providence, R. I.	Pd.	10.00
R. D. W.	of New York City.	Pd.	10.00
Anonymous.		Pd.	10.00
"A Friend,"		Pd.	10.00
Geo. J. Colby,	Waterbury, Vt.	Pd.	10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

We have received \$90 on the above, so that \$10 more will complete the sum. We hope, however, it will not be limited to a single hundred dollars for that purpose.

Family Devotion.

This is the life of family piety. John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one a domestic, to join in it; always declaring that where he had a tent, God should have an altar.

The Faith of the Negroes.

Mrs. F. D. Gage is now in South Carolina. We find an interesting letter published in the Ohio State Journal, from which we take the following extract:

"The faith and trust of the negroes are wonderful. They know nothing but God in this great warfare. Ask some poor woman, who has run away from the mainland to the island, who has hid in the bushes till starved, swam the slime when the tide was out—how she could endure? 'Oh! missus, me ask Jesus, and Him said Him get me through, and him did.' They will lift their hands and drop on their knees, and pray for you with a pathos that brings tears to your eyes, despite your philosophy."

The War.

During the closing days of last week, there was severe fighting between the army of the Potomac and the rebels. On Thursday our army crossed over and took Frederickburg, which it commanded by batteries on the heights this side—after having first shelled the city and dislodged the enemy who retired to the heights beyond. There was more or less skirmishing until Saturday, when the fight was more severe. A correspondent of the Boston Journal writes:

Headquarters Army of the Potomac,
December 13, 11 P. M.

The fog began to disappear early in the morning, affording an unobstructed view of our own and the rebel position. It being evident that the first ridge of hills in the rear of the city, which the enemy had their guns posted behind, could not be carried except by a charge of infantry, General Sumner assigned that duty to General French's division, which was supported by General Howard.

The troops advanced to their work at 10 minutes before 12 o'clock, at a brisk run, the enemy's guns opening on them a very brisk fire; when within musket range, at the base of the ridge, our troops were met by a terrible fire from the rebel infantry, who were posted behind a stone wall, and some houses, on the right of the line. This checked the advance of our men, and they fell back to a small ravine, but not out of musket range. At this time another body of troops moved to their assistance in splendid style, notwithstanding large gaps were made in their ranks by the rebel artillery; when our troops arrived at the first line of the rebel defenses they "double quicked," and with fixed bayonets endeavored to dislodge the rebels from their hiding places. The concentrated fire of rebel artillery and infantry which our men were forced to face was too much for them, and the centre gave way in disorder, but afterward they were rallied and brought back. From that time the fire was spiritedly carried on, until after dark. Gen. Franklin, who commanded the attack on the left, met with better success. He succeeded, after a hard day's fight, in driving the rebels about a mile. At one time the rebels advanced to attack him, but were handsomely repulsed with terrible slaughter and with a loss of between 400 and 500 prisoners, belonging to Gen. A. P. Hill's command. Gen. Franklin's movement was directed down the river, and his troops are encamped to-night not far from the Massaponax creek.

Our troops sleep to-night where they fought to-day. The dead and wounded are being carried from the field.

Washington, Dec. 14 1862.

The fighting yesterday at Fredericksburg was desperate, but Sumner's right grand division bravely gained the outer line of the rebel works.

Franklin, with the left grand division, succeeded in gaining a favorable position on the enemy's right flank near the rear.

Unless the rebels skedaddle to-day Joe Hooker will probably advance with his centre grand division—the flower of the army—and if he gets into action he will not only be successful, but will follow up his advantages.

Meanwhile Sigel with his reserve corps was yesterday (Saturday) within twenty miles of the enemy, and will be heard of with effect.

Headquarters Army of the Potomac, Dec. 14—11, 30 A. M. There is no fog to-day. The sun is shining brightly with a strong breeze.

At daylight this morning there was a heavy fire of artillery and infantry in front of the first line of the works where Gens. Sumner and Hooker were engaged yesterday.

The fire slackened about an hour afterward, and was heard only at intervals until now.

The same occurred in front of Gen. Franklin's division down the river.

The object of both parties was evidently to feel each other.

During last night and this forenoon the rebels have extended their works and strengthened their position. Large bodies of troops are now to be seen where but few were to be found yesterday.

Our dead, which were killed yesterday while charging in front of the enemy's works, still remain where they fell. When attempting their removal last night the rebels would open fire with infantry, but the wounded have all been removed from the field, and all the dead obtained are now being buried.

The indications are that no decisive battle will be fought to-day unless the rebels should bring on an engagement, which they will not probably do.

New York, Dec. 16. A Washington dispatch to the Herald, dated Sunday, states that the fight was so variable up to half-past 1 o'clock yesterday afternoon, that it was not known which side had the advantage. This state of things continued until nightfall, the enemy, who left their intrenchments to meet us, making the most desperate resistance.

It is estimated that 40,000 of our glorious and gallant army were engaged in the bloody work of the day trying to take the first ridge back of the town, on which the rebels first lines of works were situated, which, until late in the day, it seemed impossible to do; but it is reported that the perseverance and the unflinching courage of the army at last prevailed. Just before darkness put a stop to the day's battle, success crowned their efforts; thus they took the ridge from in front of the town down to Franklin's position three miles below.

They occupied it all night, and at four o'clock this morning were eagerly making preparations to renew the fight.

New York, Dec. 15. The Herald's correspondent at Fredericksburg gives an account of the battle of Saturday. He says the lines of the rebels extend in the form of a semi-circle from Port Royal to a point about six miles above Fredericksburg, strongly fortified and protected by a range of high hills.

Stonewall Jackson occupied the wing, Longstreet the centre, Gen. Lee and Stuart the left, while Gen. A. P. Hill's corps acted as the reserve.

Lee's reason for occupying the left was because he could be on his guard against Sigel, who threatened to out flank him by way of Culpeper.

The entire rebel force was estimated at 200,000 men, and occupied a front of not less than 20 miles. The troops were for the most part veterans who had fought through the peninsula campaign, while the officers were the ablest the South could produce.

The disposition of the Union forces occupied the whole of Friday night and Saturday morning, and Gen. Burnside was anxious to commence the attack as early an hour as possible. Saturday morning came with a dense fog; however, the disposition of the Union forces had been made, and Gen. Burnside determined to commence operations, fog or no fog. On the left Franklin moved his column, consisting of the 1st and 6th corps, just before sunrise.

Skirmishing commenced a few minutes after daylight on the extreme left. A rebel battery opened on our troops, and the 9th New York State Militia regiment was ordered to charge and take the cannon at the point of the bayonet.

The order was obeyed with alacrity, but after a fierce struggle they were compelled to fall back.

At this critical moment Gen. Tyler came to their aid with a brigade. Assisted by Tyler's brigade, another attempt was made to storm the rebel batteries, but without success.

The fight now became general on the extreme left and another desperate effort was made to capture the rebel battery by Gen. Tyler's brigade, but the fire of the rebels was so withering in its effect our brave fellows were unable to gain any advantage.

Fortress Monroe, Dec. 13, via Baltimore, 14th. The Richmond Enquirer of the 12th has the following: "Heavy fighting is going on at Fredericksburg. Longstreet's troops are engaged. The cannonading is severe. On Thursday last our batteries stationed below the town opened fire on the gunboats anchored in the stream consisting of the Freeborn, Anacosta, Live Yankee and Resolute. The firing lasted an hour and a half and was very heavy and rapid. Eleven houses were struck and four completely riddled. They were the best in the village. No notice was given of an intention to shell. After the bombardment the gunboats dropped down the river some miles. The people of the town like those of Fredericksburg are all now scattered in the farm houses and cabins of the adjacent country. Truly the Yankees are waging a war of extermination. Abraham Lincoln is a fit compeer of Nana Sahib."

The Enquirer also says: "Col. Lucius M. Lamer will visit Europe, accompanied by L. J. C. Lamer of Mississippi, who goes with instructions to Messrs. Slidell and Mason. The same paper also says: "From North Carolina we learn that important movements are on foot in Eastern North Carolina. Twelve regiments left Newbern on Saturday last. Some think their destination is Wilmington, but the more general belief is that they design an attack on Weldon and Petersburg. On Sunday two transports and five gunboats ascended the Chowan river and a land force of 10,000 were seen in motion from Suffolk, indicating a movement on Weldon." The Raleigh Progress announces the landing of a large Federal force in Gates county. If this be true, an immediate attack on Weldon may be expected.

The following dispatch appears in the Enquirer:

"Knoxville, Tenn., Dec. 11. President Davis made a speech here this morning. He thinks the torism of East Tennessee is exaggerated. Governor Brown of Georgia, acting under authority of the legislature of that State, has seized from \$300,000 to \$400,000 worth of goods in Augusta, for the use of the soldiers, to be paid for, of course, at reasonable rates. It has caused great excitement."

Envy oftentimes begets the blackest of sins.

HEADQUARTERS ARMY OF THE POTOMAC, Dec. 15. The weather to-day has been clear and warm, with a strong southerly wind. The roads are in a very good condition. The positions of the two armies remain nearly the same.

There was not much artillery firing this afternoon by either party. Those shots the rebels did fire were thrown into the city.

The enemy, who are in plain view, are not idle, but busily employed in strengthening their position.

Most of our wounded were to-day removed from the city to this side of the river, as, on the renewal of the battle, the rebel guns would be likely to cause its destruction.

Over 700 prisoners have been taken since our army crossed the river.

WINTON, N. C. This place, at which General Banks is reported to have landed, is the capital of Hartford county, North Carolina, situated on the right bank of the Chowan river, and one hundred and fifteen miles northeast of Raleigh. The river is navigable to that point for vessels of light draft. The distance from Winton to the line of the Seaboard and Roanoke Railroad (connecting Suffolk and Weldon) is less than twenty miles. From Suffolk, Va., to Weldon, N. C., the distance is sixty miles by railroad. If General Banks seizes the latter place, he will cut the railroad communications of the rebels in three directions, namely, from Raleigh, by the Raleigh and Gaston road; from Charleston, by the Wilmington and Charleston road; from Weldon, by the Seaboard and Roanoke road. The distance from Weldon to Petersburg is sixty-four miles, from Weldon to Richmond eighty-six miles. From Weldon to Richmond General Banks would have about the same distance as Burnside to march.

The Richmond Examiner says: "The preparations of the United States to subjugate us are now truly gigantic. In the East West and North, on land and water, the movements of the Federal armies indicate a zeal, a hope, a fanaticism, a desperate activity that should banish from every Southern mind all thought of an early peace, and nerve every loyal Southern hand for a battle in which there will be no quarter. Northern Virginia is again overrun, and Richmond, Petersburg, Weldon, Charleston and Mobile are again threatened. Texas, undefended, lies helpless and bleeding in the power of the enemy. Forces are being prepared in Missouri and Kansas for the invasion of Arkansas. The communication between the West and Richmond is menaced at Chattanooga and Knoxville, and the Mississippi and its tributaries are bristling with gunboats for operation as soon as the floods come."

"He made a few desultory remarks," said the schoolmaster. Mrs. Partington stopped suddenly in the bustle she was making around the table for tea, and gazed over her spectacles thoughtfully at him. Leaning on a plate edgewise, as if to enforce her views by the support it gave her, "I suppose it was because he was weak," said she, "but AYRE'S PILLS will cure him. I never knew 'em to fail. They are very solitary in such cases." "Really, madam," replied he, "I cannot guess your meaning." "You said dysentery," said she, laying down the plate, and putting a spoon in the preserves. "I said desultory," said he smiling, "quite a different thing." "No matter," said she, looking up in time to box Ike's ears who was butting paper down the chimney of the kerosene lamp. "The Pills are good for both, I dare say, for they cure almost all the diseases in the cornucopia."

FROM THE SOUTH-WEST. The late battle at Prairie Grove was desperate in the extreme. Gen. Herron states that, "in one place, within the space of two acres, two hundred and fifty of our own and the enemy's dead were found." All but twelve of the prisoners taken during the fight including two commissioned officers, refused to be paroled, to return to the rebel army, and one hundred and fifty came into the Union camp after the fight and gave themselves up. Hundreds were on the road between the two armies, going to surrender to the Union forces. Demoralization and despair characterized the rebel army after the battle.

The latest intelligence from the southwest is to the effect that Hindman, with his forces, was falling back to the vicinity of Little Rock, where a force of some 18,000 men is stationed, under the command of Gen. Holmes. The principal camp is said to be at Austin, twenty-five miles north of Little Rock.

GREAT AND SMALL RICHES.—Riches though well got, are like the ancient manna; those that gathered less had no want, and those that gathered more were not profited thereby.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

ADVENT CONFERENCE IN WATERBURY VT.

Tuesday Oct. 7. Attended the opening session of the conference, and heard the address of the Chairman, Eld. J. Pearson Jr. And as the secretary will give a report of the meetings I will not go into details. I will notice one point, viz. The reference in the address to the definite time. If I understand the speaker, he condemned the preaching of definite time among Adventists as schismatical! And he attempted to prove that Father Miller did not originally mean to be definite. But only to teach the Lord would come "about 1843," which covers an indefinite period.

Now as I am an advocate, and a proclaimer of the definite time, and as I believe the article on the time, passed by the Albany conference in 1845 enjoins the duty of showing the emphatical nearness of the Advent by the prophetic periods, and the signs, I regard it my duty to give all the light I have on these points, and shall without the fear or favor of men give it to the widest extent in my power; that the people of God may be ready for that day and sinners may be converted and have part in the kingdom of God.

I do not like the chairman's exposition of the word "about 1843," so well as I do Father Miller's, who I suppose is a much better judge in the case.

I know of no clearer expression of his views, than the following, contained in an address, sent to me to read in the Advent conference in Portland Me. Oct. 12 in 1841. It is due to the dead that he have the privilege to be heard on a point of such vital interest to the cause to which he devoted his life. So hear Father Miller.

"THE TIME OF HIS COMING."

On this part of our subject many are willing to admit that it is near, yet are not willing to tell how near. A few are of the opinion that the year is defined in Scripture, and those who believe in the time vary only about twenty-three years. The writer of this letter, in common with a large majority of those who believe in the time, in America, has been forced by the Scriptures to fix on the year 1843. As a matter of course, nearly all the calumny of the scoffers has been thrown upon them. Those who have fixed on the year 1847 have received less abuse from the clergy, editors, and scoffers, than their brethren who believe in the earlier date; while those writers who have fixed the time as late as 1866 have received little or no obloquy or notice from these babblers and complainers. Why is this so? you may inquire; for each class of these writers try to improve one important point in the theory, that is, that the time is actually revealed in the Bible; for this must first be established before either class of these expositors could be credited a moment by a well-balanced mind.

And if this objection were all these men had against the "Miller doctrine," they would as soon complain of the believers in 1866, as of Miller, and others, who believe in any earlier dates. But this is not the case; it is only used as a subterfuge to parry off the force of the argument of the time itself. They know in their consciences that time is revealed, and they are not able to confute it. Therefore, what cannot be put down by fair means, must be by ridicule or persecution; for they are not willing to have it true. The professed ministers of Christ know, if it is true, they are under the most serious, solemn, and awful obligation to preach it, and warn and entreat the people to be ready for the event. But not possessing faith enough to risk their character on the word of God, or courage enough to meet the opposition this doctrine would of necessity raise; they will, as a matter of course, do all they can to keep their people ignorant, and cry out against excitement, even after they have been for years trying to excite their people to support the popular institutions of the day. No wonder then, brethren, you meet with so much opposition from this source. Yet we ought to be thankful that there are, even at this time, many of the ministers of Christ who are willing to be called fools for Christ's sake, and are examining this im-

portant subject; a great number of whom are satisfied that their former views of a temporal or spiritual millennium was but a tradition of men, and are preaching the kingdom of God at hand. Numbers of these are now satisfied that it is at the door, and a few of these believe in the time, 1843. Thus far, then, my dear brethren, we have reason to be thankful to God, and take courage. We ought to do all we can to get our ministers to look at this subject.

The Editors. This class of men among us are capable of doing much good or much hurt. They are instruments to convey light, or lull the community to sleep, and communicate darkness. With these we have been less fortunate than with the priesthood. And the reason is obvious; they are more worldly, if possible, and are catering more for popular applause, and are more depraved by the fashionable and vain taste of public sentiment. Yet the same motives operate upon their minds as upon the minds of the opposition among the clergy, a want of faith, and a lack of courage. Therefore the scurrilous paragraphs which abound in many of our religious publications, which serve to keep the world in ignorance and darkness on this important subject. I believe every newspaper paragraph, that I have seen, which is opposed to the doctrine that we advocate, has been based upon some foolish story, or vile misrepresentation of our view or conduct. And this shows plainly, to every man of sense, the weakness of their side of the question, or their ignorance of the question itself. Yet in this thing we have much reason for gratitude to God; for three years since, but two or three editors could be found in the United States that would publish anything from us, or correct any misrepresentation which they or others had made concerning our views; now, we can number more than a score of friendly or honest editors. Some are with us heart and hand; others are willing to do us justice. Let us then take courage, brethren. "If God be for us, who can be against us?"

There is another class of our fellow-men, whom we should do all in our power to enlighten, and to whom we should cry night and day with tears if possible that we might be instrumental in saving them from ruin—I mean the unbelieving world. They are enemies to the coming of Christ, from a natural cause. They are enemies of God by wicked works. They love the present evil world, and have no faith in the future. They hate the light, and will not come to it lest their deeds reprove them. They are strangers to the covenant of promise, and have no inheritance with the household of faith. They know that they are unprepared to meet God; therefore, they are opposed to the second advent. But, brethren, we have reason to rejoice, for many hundreds, if not thousands of these characters, by the preaching of the things of the kingdom, and that kingdom at hand, have been brought to repent and believe, and are now "looking for the glorious appearing of the great God, and our Saviour Jesus Christ." If angels in heaven rejoice over one sinner that repents, surely we have reason for much joy when thousands have been converted to Christ, and that too by preaching and teaching a doctrine which our enemies ridicule and misrepresent. Go on then, brethren; your cause is the cause of God and the truth. Have faith, have courage, have works, and the Lord Jesus will bruise Satan under your feet shortly. I know some, who have received the light, and for a season seemed to run well, and give evidence that they rejoiced in it, have fallen away, and given our enemies occasion to exult over us. Let us pray that such may be delivered from the snares and temptations into which they are fallen. And let us desire mercies of the God of all grace, that we may stand fast in the faith, not giving heed to seducing spirits and doctrine of devils.

But to the time;—there are some who tell us that God has nowhere revealed the time of Christ's second coming, or the end of the world; and by their sceptical mode of reasoning destroy the faith of some. We are told by Solomon, "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." Daniel says, "The wise shall understand," that is, the time of the end and the resurrection. Peter tells us that the prophets did prophesy of the grace that should come unto us, and that they did diligently search into the time and manner; and that the spirit of Christ, which was in them, did testify beforehand "the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore, gird up the loins of your minds, be sober, and hope to the end, for the grace that is to be brought into you at the revelation of Jesus Christ." 1 Peter i. 10—13. I consider the words of the wise men, of Daniel and Peter, of more force than all the sceptics and scoffers of our age. These three, Solomon, Daniel, and Peter, have

been tried and found true; while those murmurers and complainers of the opposition are walking after their own lusts; while their mouth speaketh great swelling words, having men's persons in admiration because of advantage, etc. See Jude 14—21.

That God has revealed the time, if not the hour or day, is certainly proved by these three witnesses which I have quoted. And Christ himself has told us that we may know when it is near, even at the door. But, says the scoffer, he has not told us anywhere in the New Testament when the end will come.

Well, suppose he has not; do you not believe Moses and the prophets? It would be proof enough for me to find it in either of the Testaments.

Time is revealed in both the Old and New Testaments in the most plain and simple manner, in the same way that Christ's first coming, or any other part of the gospel, was revealed.

There are important calculations now before the public that reach to 1866, and 1868. Also others of less interest that reach to 1870, 1873, and 1880. But those who adopt the earlier dates now receive the calumny and scoffs of the opposition just as in 1840, and onward for the calculation of 1843. While those who point to 1870 and 1880, are not even noticed.

The calculation of Father Miller to which he refers, has been tried, and although its internal harmony and strength, and probable truth appeared clear to him before the trial, and justified those who adopted his view, in taking the position they did; yet his view is no longer to be considered in connection with the more conclusive calculations of the future. Nor should the fact that the calculation proved incorrect be regarded in this time of increasing light, as an objection to the latter one.

I have no doubt that if Father Miller were now alive he would yield his most hearty assent to co-operate in the publication of this later view to the day of his death. And though he did not get the satisfactory light which we now possess, yet he believed more light would be given and all would be clear on the time before the end should come. And he fairly and fully expected that true believers in the Lord's coming receive and walk in such light.

Father Miller was neither a Jesuit nor a trifler with the word of God. If any one trait of his character was more prominent than another, it was that which has always distinguished the true man of God—sincerity and consistency in the profession and publication of his faith.

He believed the word of God had a meaning and that it was to be used in accordance with what it taught. And he believed its meaning could be determined. "If this is not what it means, tell me what it does mean," he said to all,

On the question of time he occupied common ground essentially with a large class of professed Christians. It was common ground in principle, and in its application there was a difference of only about 23 years. If it was inconsistent in this class to desert or to oppose him for preaching the time, it would be inconsistent in us to stand aloof from those who have sufficient sincerity and courage to proclaim to the world their faith in 1866, or 1868.

Brethren and sisters of the Advent faith, shall we be consistent or not? I know as keenly as any of you the effect of past disappointment. But we are not to be disappointed forever. "He that shall come will come, and will not tarry." Brethren of the old forlorn hope, call to remembrance the former days. The same great and glorious interests are at stake now as then. Lift up your heads and look up. Listen to the cry from all quarters, and from those we should hardly expect to hear from.

Dr. Tyng, of New York very lately said in the "Protestant churchman," The wisest of Scriptural expositors, and the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, have concurred in the time of their fulfillment. These processions of years include the seven times, or twenty-five hundred and twenty years of Israel's chastisement and Gentile supremacy, called by our Lord. "The times of the Gentiles;" the twenty-three hundred years of the destruction and pollution of the Temple of God; the twelve hundred and sixty years of Papal usurpation and the appointed revelation of the infidel Anti-Christ; and the various intermediate smaller events, in their course. All these Scriptural periods have a common termination about the year 1868 of the Christian era.

Dear Brethren, we are nearing the last great landmarks of the voyage. Let us review the chart, and take our bearings anew; let us spread our sails to the breeze that are wafting the shorn beaten voyagers.

JOSHUA V. HIMES.

Waterbury, Oct. 7, 1862.

Politicians are incapable of great deeds,

Farewell Soldier.

Inscribed to JOHN BUTLER, of Wis. 13th infantry, who died in his tent in Kentucky, Nov. 1852.

By J. S. BLISS.

Effulgent be the star of faith,
That brightens in every eye;
And shines more lovely o'er the path
Of the patriots who die;
While heavy clouds, are hanging o'er
To veil the sky; once bright,
The orb did roll from shore to shore
Unseen that dismal night.

Death took the bright eyed boy so dear,
Alas! alas! this bursting woe!
Oft we bide o'er thy grave to cheer
(Alas! how true)—it must be so;
T'was not in vain, the soldier lived,
His deeds were nobly done,
Earth's beautifier will ever give
The truth, and valor won.

Fare ye well, thou soldier brave,
Thy heart hath ceased to beat,
Thou didst go forth the land to save
And ne'er did know retreat!
Fare ye well, thou mournful light,
You are fading from our view,
Tears doth vie with dews of night
Unshrouded, yet art you.

The golden sun thy garments are,
With red-lights in the sky,
The Scraps voice—both loud and clear
Proclaims to thee "good bye."
The dawn of early morn awakes
The sleeper, within his cell;
And some kind-hearted angel takes
His soul—and cries "all is well"
Door Creek Wis. 1852.

From Bro. Henry Lunt Jr.

BRO. BLISS. Please find enclosed Two dollars, it being my annual subscription to aid the A. E. A. Association. I feel pleased to be able to send this at the present time to help in promoting the objects for which this association was formed.

It is about twenty years since I became interested in the doctrines which are prominently advocated by the Herald, and I trust my attachment to those doctrines are no less than when my mind was first awakened to see their truthfulness, beauty and harmony, and to comprehend in some measure the great purposes of God which are revealed in his word in regard to the scheme of Human Redemption.

I had a number of years before been awakened by the word, and deeply impressed by the Spirit of God to feel the necessity of becoming reconciled to him through the atonement made by Jesus Christ, but I had not understood, nor had I been interested enough in his blessed purpose of rescuing man and the inheritance which he had lost, from the curse now resting upon it—to search out what God had made known through his servants the Prophets, until I was deeply impressed by reading the writings of Father Miller, Bro. Litch and others, which led me to search diligently to find out if what they had written was true, I was so far convicted of the truthfulness of their writings that I was awakened anew to examine my own heart, and to see whether I was building my hopes of salvation on the only foundation which God has laid in Zion even on the Rock Christ Jesus, and it was not in vain that I sought anew to be consecrated to him and his service, for my petitions were answered and my mind enlightened so that I trust I have since grown in grace and in the knowledge of our Lord Jesus Christ. God has permitted me to pass through many seasons of trial, but I do not regret this, for they work for good and I feel to praise the Lord for all the way in which he has led me, and I hope through his mercy and grace in Jesus Christ to attain unto his Everlasting Kingdom.

The present is a time of gloominess and darkness to the world, but it is cheering to the Christian to hope and quietly wait for the salvation of the Lord. My heart looks forward with delight and blessed anticipation to that rest which remaineth for the people of God. May God bless you in your efforts to maintain the cause of truth, and give you the privilege of enjoying his everlasting kingdom.

Yours in Christian love,

HENRY LUNT JR.

Newburyport Nov. 16th 1862.

OBITUARY.

DIED in Grantham N. H. Nov. 21st 1862, Mr. REUBEN WINTER aged 75 years. The sickness of our father Winter was short but very distressing. For quite a number of years he had been troubled with a cancerous humor which finally broke out in his right side, and terminated his life in about three weeks from the time of its first appearance.

His sufferings were very great, yet he bore his pain without a murmuring word, being sustained as he joyously said, by the grace of God. For nearly forty years he had endeavored to live a Christian life; and enjoyed we have no doubt, a good degree

of the love of God. In this bereavement we his children and friends feel that we are deprived of the society of a kind and indulgent father, and a safe counselor and friend. Still we would be grateful to our heavenly Father that he has spared his life so long; and that he has been enabled to maintain a life of Christian integrity, and had died in the Lord. He became interested in, and embraced the Advent faith at the time of the Big Tent meeting held in Claremont, in 1842; from which time he has been an unwavering believer in the premillennial advent of Christ, and a warm friend and supporter of the Herald.

It was under the influence of this "blessed hope" that our hearts were comforted while we laid him to rest by the side of his companion, who fell asleep in Jesus some eleven years since. Parted for a season, they now rest together, awaiting the breaking of that morn which ends this long and gloomy night of weeping, and ensures to the saints of God the victory, and the crown.

How supremely blest the waking that awaits them. The funeral was at the house of the deceased and the Sabbath following the day of his death, a large assembly of people were in attendance expressive of the esteem in which the deceased was held by the community where he resided. A sermon was preached on the occasion by the Rev. Mr. Griffin pastor of the M. E. church in Croydon N. H. from 2 Cor. 5th Chap. and 1st verse.

W. H. EASTMAN.

Whitefield, Dec. 1862.

From Bro. H. Swartz.

DEAR BRO. BLISS. After an absence of a month, and a journey of more than a thousand miles, I find myself once more in the bosom of my family.

I started from home on the 27th of Sep. to attend the Conference of our Eastern brethren, which convened at Waterbury Vt. Oct. 7th. This was a long cherished desire. My first Sab. was spent among my old friends at Morrisville, Pa. where in connection with the brethren at Yardleyville I spent the first two years of my ministry—1859-60. Milton says "Solitude sometimes is best society, and short retirement offers sweet return."

"Great the joy when Christians meet
Christian fellowship how sweet"—Harp.

During the present fall, the village of Yardleyville has been visited with the fearful ravages of Diphtheria. Almost every family has felt its blight, and many hearts the mournful tribute pay that friendship must demand." "The morning flowers" scarce "display their sweets," and "youth its pride of beauty" shows, till plucked by death's chilgrasp. The "silver cord is loosed," the "golden bowl is broken," and the "little ones"—though fairer than springtide hues and sweeter than the virgin rose,—are borne mournfully away to their long home and "the enemies land" the mourners go about the streets. Yet "there is hope in thine end, saith the Lord."

Sab. Oct. 5th. I preached in N. Y. morning and afternoon, and at Williamsburg in the evening. It is said that in Samuel's day, the word of the Lord was "precious"—there being no open vision. I think our brethren in New York realize most sensibly the want of some faithful steward to give them their portion of meat in due season."

Cat. 7. Arrived at Waterbury about 10 P. M. Here I was unexpectedly met by some of the brethren who were awaiting the arrival of some others. "Man's heart deviseth his way, but the Lord directeth his steps." Prov. 16. 9. To me it was a source of much comfort and pleasure to be present during the sessions of this conference, not only in making the acquaintance of brethren whose names we have long known, and in renewing pleasant acquaintance with those I have met elsewhere in former days, but especially so to hear their hopeful testimony in the "coming one," and the joy expressed in view of the speedy consummation of our blessed hope.

The spirit which characterized the various exercises, and the oft expressed hope of soon seeing the "King in his beauty," suggests the compliment paid by a pious Scotch lady whose well known Millenarian views have gained universal respect. "They are the happiest men in respect to religion I ever knew, and most devotedly pious, only they are always speaking of the Lord's coming." The Lord's coming was the key note of every prayer and testimony presented during the whole four days I was present.

The faithful few in Malachi's day "feared the Lord and thought upon his name." That name on which they loved so much to meditate, signifies it is said the "coming one." This explains what they were thinking about. We have it anticipated by good old Jacob in prophetic strain. "I have waited for thy salvation O Yahve;" most beautifully ill-

ADVERTISEMENTS!

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.

Ayer's
SARSAPARILLA,
THE WORLD'S GREAT REMEDY

SCROFULA AND SCROFULOUS DISEASES.

From Emery Edes, a well-known merchant of Oxford, Main.

I have sold large quantities of your SARSAPARILLA, but never yet one bottle which failed of the desired effect and full satisfaction to those who took it. As fast as our people try it, they agree there has been no medicine like it before in our community.

Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enameled persons in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Sawin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA, and I have just now cured an attack of Malignant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P., of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commanding it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Siebler, Esq., the able editor of the Tunkhannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiriam Sloate, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

DR. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alterative is required."

Mr. Chas. S. Van Liew, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inveterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Merrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout, Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT. SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell,

Mass., and sold by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was

—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is step by step in progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. 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CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 16, 1862.

Tim's Fourth.

Who was Tim? A dark-haired, bright-eyed boy of fourteen, full of fun and frolic, and withal as kind of heart as any boy you ever saw. None of his mates could laugh or shout louder, run faster, or kick a ball higher than he; and when the Sabbath came, none went more willingly to the house of God. His pastor was cheered as he looked down into that fresh, glad face, all attention while he was preaching, and his Sabbath school teacher loved him as a younger brother. What was the secret of this? Tim knew and loved his Saviour, and that filled his heart with joy.

Fourth of July was near at hand. Tim wanted to have a celebration. The Sabbath school were expecting to have one, and of course he must have a part in that, but for some weeks he had occasionally been seen whispering to his mother mysteriously to his mother; and all that his little sister Ruth could find out was that Tim was arranging for a celebration of his own.

There was a fine large apple-tree near his father's house, making a delightful shade. Under this tree, on the day before the Fourth, Tim, with the assistance of his father, who had been told of his wishes, and was pleased to gratify him, put up a rough board table, with seats about it for his father, mother, Ruth and himself, and four others. But who were to fill these four seats? At Tim's request it had been kept secret at home between him and his parents; but if you and I had gone down, on a certain night to old Mr. J.'s, who is so poor that he understands full well the need of the prayer, "Give us this day our daily bread," and whose little grandson that lives with him is an almost helpless cripple, we should have learned something about two of the guests; and if we had taken the path from there across the fields to blind widow B.'s, who is so cheerfully waiting, with her dear pious mother, for the time to come when they will want no more of this world's charities, we should find the other two.

A queer party for a fourth of July picnic, you will say, perhaps. Rather an unusual one, I acknowledge, but not so very queer.

The morning of the Fourth dawned clear and bright. Tim's mother and Ruth helped him spread the table, and it looked, as he said, "splendidly," with its bouquets and tempting dishes, and the flag waving from the tree above it. Then Tim told Ruth his plan, which was to take his father's large carriage and bring those four poor but worthy neighbors to the house, to make them as happy as possible through the morning, to give them refreshments at the table which had been so tastefully arranged, and then to take them home again.

"But, Tim, we shall want to go to the Sabbath school celebration," said Ruth, anxiously.

"O yes, I know that, but I have talked with my teacher about it. He says they're going to march all round the village, and won't be ready to go into the tent till nearly noon, and I have planned to have my celebration finished at about that time."

Ruth was satisfied. The four guests

were brought, and Tim's celebration made four hearts gladder than they had been or many a day. They could hear, now and then, the music of the band as the procession could be seen through the trees. As they passed the little party the boys waved their caps and banners, and cheered loudly. Tim and Ruth joined their classes, and the happy company were soon at the tent in the grove, where they celebrated the Fourth as only light-hearted children can.

"Tim," said his father that night as he was going to bed, "your celebration has given you a warm place in the hearts of our poor friends. But why did you think of having them here today?"

"Because, father," said Tim, with glistening eyes, "in my Sabbath school lesson not long ago I learned these words: When thou makest a feast, call the poor, the maimed, the lame and the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be compensated at the resurrection of the just. I know they are Christ's words, and I thought this would be a good day to try and please him. And I have tried, father; and I think God has been pleased, for he has made this one of the happiest days of my life."

Young readers, what do you think of Tim's Fourth? You need not have a picnic, or wait for the Fourth of July to act according to the words Tim repeated. Don't forget those other words of Jesus: "Ye have the poor with you always, and whensoever ye will, ye may do them good."

ILLUSTRATED SCIENTIFIC AMERICAN.—The best Mechanical Paper in the World. Eighteenth year. Vol. 7. New series.

A new volume of this popular Journal commences on the 1st of January. It is published WEEKLY, and every number contains sixteen pages of useful information, and from five to ten original engravings of new inventions and discoveries, all of which are prepared expressly for its columns.

TO THE MECHANIC AND MANUFACTURER.—No person engaged in any of the mechanical or manufacturing pursuits should think of "doing without" the "Scientific American." It costs but six cents per week; every number contains from six to ten engravings of new machines and inventions, which cannot be found in any other publication.

TO THE INVENTOR. The Scientific American is indispensable to every inventor, as it not only contains illustrated descriptions of nearly all the best inventions as they come out, but each number contains an official list of the claims of all the patents issued from the United States Patent Office during the week previous; thus giving a correct history of the progress of inventions in this country. We are also receiving every week the best scientific journals of Great Britain, France, and Germany, thus placing in our possession all that is transpiring in mechanical science and art in those old countries. We shall continue to transfer to our columns copious extracts from these journals of whatever we may deem of interest to our readers.

A pamphlet of instruction as to the best mode of obtaining Letters Patent on new inventions, is furnished free on application.

Messrs. MUNN & Co. have acted as Patent Solicitors for more than seventeen years, in connection with the publication of the "Scientific American," and they refer to 20,000 patentees, for whom they have done business.

No charge is made for examining sketches and models of new inventions and for advising inventors as to their patentability.

CHEMISTS, ARCHITECTS, MILLWRIGHTS AND FARMERS.—The "Scientific American" will be found a most useful journal to them. All the new discoveries in the science of Chemistry are given in its columns, and the interests of the architect and carpenter are not overlooked; all the new inventions and discoveries appertaining to these pursuits being published from week to week. Useful and practical information pertaining to the interests of millwrights and mill-owners will be found in the Scientific American, with information they cannot possibly obtain from any other source. Subjects in which farmers are interested will be found discussed in the Scien-

tific American; most of the improvements in agricultural implements being illustrated in our columns.

TERMS.—To mail subscribers, Three Dollars a year, or one dollar for four months. The volumes commence on the first of January and July. Specimen copies will be sent gratis to any part of the country.

Western and Canadian money, or Post Office stamps taken at par for subscriptions. Canadian subscribers will please to remit 25 cents extra on each year's subscription to prepay postage. MUNN & CO., publishers, 37 Park Row, N. Y.

APPOINTMENTS.

NOTICE.

BROTHER BLISS.—I wish to say that my address for the winter will be Trenton, N. J. I expect to preach for the church here, and at Morrisville for a few months. I pray God may bless us here, and the dear brethren I have left for the present, and favor us all with a revival, and readiness for the kingdom.

Yours truly, D. I. ROBINSON.
Trenton, N. J., Dec. 1, 1862.

NOTICE.

Providence permitting, I shall commence a series of meetings in Clarenceville, C. E., Thursday, Dec. 25th, at 6 o'clock P. M.

S. S. GARVIN.

NOTICE.

BROTHER BLISS. I shall be in Massena the first and second Sundays in January—the 4th and 11th, 1863.

M. BATCHELDER.

NOTICE.

Elder J. V. Himes of Boston, will lecture at Shabbona Grove, De Kalb County, Ill., commencing Tuesday evening, Dec. 23, and hold over Sunday. We hope to see a general gathering of the friends in all this region. May the Lord's blessing attend the effort.

N. W. SPENCER.
Shabbona, Dec. 4, 1862.

A. M. ASSOCIATION.

The Standing Committee of the "American Millennial Association" will hold their regular quarterly meeting on Tuesday, Jan. 5, 1863, at 10 A. M., at the Advent Herald office, 46 1-2 Kneeland street, Boston, Mass.

F. GUNNER, Rec. Sec.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. BLISS, 46 1-2 Kneeland street, Boston Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00
Stephen Sherwin, Grafton, 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R. I. 16.30
Millenniaid Aid Society in Shiremanstown, Pa. 9.00
" " " " " New Kingstown, Pa. 4.50
S. Blanchard, Barre, Vt. 1.00
Lloyd N. Watkins, Toronto, C. W. 1.00
Church in Newburyport. 9.00
Pardon Ryon, Smith's Landing N. J. 2.00
Josiah Vose, Westford, Mass. ("or more") 2.00
Henry Lunt, Jr., Newburyport, Mass. 2.00
Church in Stanstead, C. E. 4.00
Joel Cowee, Gardner, Mass. 1.00
Joseph Barker, Kincardine, C. W. 5.00
H. B. Eaton, M. D., Rockport, Me. 5.00
Edward Matthews, Middlebury, Vt. 1.00
Jos. F. Beckwith, Cleveland, Ohio. 1.00
Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00
Miss O. W. Allen, Johnson, Vt. 1.25
Mrs. Mary Ann Doud, New Haven, Vt. 5.00
Alexander Wattles, Troy, Mich. 1.00
James Penniman, Milford, Mass. 1.00
Philadelphia, no name. 5.00
Nicaejah C. Butman, Lynn, Mass. 1.00
Mrs. Boardman, Seneca Falls, New York. 1.00
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We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

N. W. Spencer. It was received, and paid you to 1127 and Bro. Colton to 1131.

C. Heckwith. Received \$3 and sent your bundle by Express Nov. 21st. We now for \$1 send book by mail to S. A. of N.

D. Elwell. \$1 pays for 23 Nos. to C. W., including postage from No. 1127 to 1150. Isaac Lewis owes \$2.20.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 50th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, DEC. 16.
Joseph Eells, Lodi, Wis. \$1.00
"A Friend," 5.00

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RECEIPTS.

UP TO THE DATE OF THIS PAPER.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1075 was the closing number of 1861; No. 1101 is the middle of the present volume, extending to July 1, 1862; and No 1127 is to the close of 1862. Notice of any failure to give due credit should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address — the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

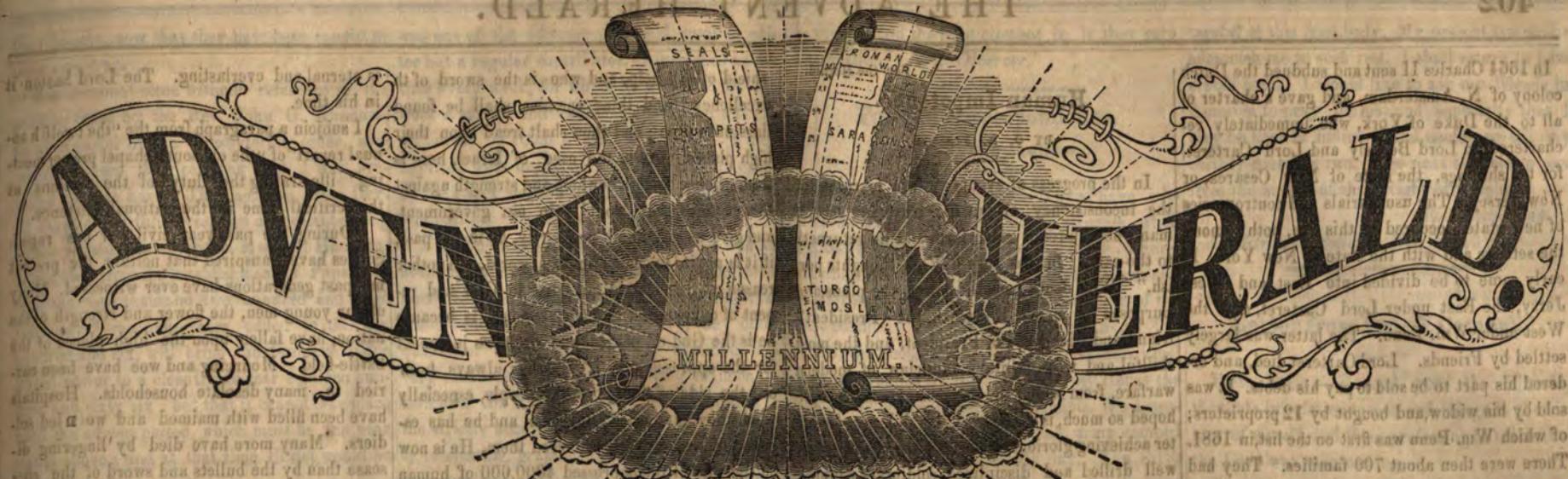
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As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

David Bates 1075; G. H. Swasey 1153; B. B. Boardman 1127; M. Cheney 1153—are out of that No.; Chas. Beckwith 1127; John Dalton 1127; Eld. D. Campbell 1101; W. Campbell 1096; Mary A. Hardy 1153; Miss O. C. Freeman 1150; W. Beebe 1153; Dr. C. O. Towne 1127; Mrs. P. Goff 1117, each \$1.

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WHOLE NO. 1125.

BOSTON, TUESDAY, DECEMBER 23, 1862.

VOLUME XXIII. NO. 51

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,

To whom remittances for the Association, and communications for the Herald should be directed.

Letters on business, simply, marked on envelope "For Office," will receive prompt attention.

JOSIAH LITCH, *Co mitee*
J. M. ORROCK,
ROBT. R. KNOWLES, *on
Publication.***TERMS.**

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 \$5, " will pay for six copies, sent to one address, for six months.
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RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

THERE COMES A TIME.

There comes a time, or soon or late,
 When every word unkindly spoken,
 Returns with all the force of fate,
 To bear reproof from spirits broken.
 Who slumber in that tranquil rest
 Which waking cares no more molest.

Oh, were the wealth of worlds our own,
 We freely would the treasures yield,
 If eyes that here their last have shone,
 If lips in endless silence sealed,
 One look of love o'er us might cast,
 Might breathe forgiveness to the past.

When anger arms the thoughtless tongue,
 To wound the feelings of a friend,
 Oh! think ere yet his heart be wrong,
 In what remorse thy wrath may end,
 Withhold to-day the words of hate,
 To-morrow it may be too late!

For the Herald.

Letter from Bro. S. Norcross.

DEAR BRO. BLISS. I write a few lines to inform the friends of the Herald that I still prize it above any other paper. I find none so scriptural, none so full of interest. For nine years I have been a paying subscriber; in that time, by divine help, I have been greatly benefitted by the sound, logical deductions and scriptural argumentation of the Herald. I am now prepared, the Lord helping me, to present the whole gospel, in all its details, fully committed to the "declaration of Principles" of the "Albany Conference" of Adventists.

I cannot advocate definite time, the "7th day sabbath," the "unconsciousness of the dead, nor the extinction of the wicked;" but I do advocate the above "declaration of principles," the 1st day of the week as the Christian sabbath, the consciousness of the soul while out of the body, the eternal existence of the good and bad, with all the questions belonging to the Christian church.

I have been a minister in the Congregational church since 1835. In 1853 I united with the "Elk county District Second Advent Conference," as a preacher; and since that time I have been striving to be ready and waiting." If the brethren in this state, Indiana, southern Ohio, or

Iowa, want my service, and will write me, I will be happy to correspond with a view of engaging in the work more heartily and exclusively.

S. NORCROSS.

Golconda, Pike County, Ill. Dec. 4, 1862.

For the Herald.

From Bro. John Pearce.

DEAR BRO. BLISS:—You are still at your post, discharging those duties that the great Head of the church has assigned to you. It is not the most pleasant, nor is it a position that every one can fill. God has elected and selected some few among his people who have the ability to fill such a responsible station. It takes a man of well balanced head, a well stored mind, and well fortified with grace, to be fitted for such a place. Your enemies may be mighty, but God will bring you through. Do not mind them my brother, for all that they can do. I have been very much grieved with the course pursued;

which I do not think the result of a good judgment and sound mind, and who must be aware of the effects attending definite time in the past. The cause has been too deeply injured and retarded by it to again agitate the question, and appoint '68 for the ending of this dispensation and the return of the Nobleman, the Son of man, to execute judgment upon the wicked and deliver his waiting ones. The news would be so good, if true, that it would cause our hearts to leap for joy; but as there is very great uncertainty, and as it has been proved that Mr. S.'s chronology is not reliable I am much surprised in its being persisted in. I hope the wisdom that cometh down from above will be imparted; and I pray that God may hold in check every spirit that is not of Christ. If any man have not the spirit of Christ, he is none of his. Let St. Peter exhort the waiting ones to be patient, and to possess all the graces of the Spirit. I will enumerate them: "And beside this, giving all diligence, add to your faith, virtue, or courage, knowledge, and to knowledge, temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ; But grow in grace, and in the knowledge of our Lord Jesus Christ. To him be glory, both now and for ever, Amen." Yours in hope.

J. PEARCE.
Brantford, C. W. Dec. 1 1862.**Our own Faults.**

Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then shall we be well-pleasing to God. For who looks at the

faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such a one hath sinned, very easily he will sin himself; when he perceives he hath in ought excelled, very easily he becomes arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious engineer of the excellencies, not the sius of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised through the loving kindness of our Lord Jesus Christ.—St. Chrysostom.

For the Herald.

Letter from Lawson Long, M. D.

"Brethren, if any of you do err from the truth and one convert him, let him know that he that converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." "To err is human; and we may be as sincere in the belief of error as in the belief of the truth. He therefore who shows me my errors and is instrumental of leading me into truth, is my best friend. How remarkable has been the fulfilment of the prophetic scriptures in relation to Christ. "All these things were done that the scriptures might be fulfilled." And in relation to his people, all must be fulfilled. How important, when weighed in the balance, that we are not found wanting; or in other words, fulfilling the wrong part of prophecy. For instance, there must of necessity be those in the last day, answering the representation of the wise and foolish virgins: "Watch, therefore, says the Savior, for ye know not when the time is." We have seen in our time a host, professedly, arise and trim their lamps and go forth to meet the Bridegroom; and while he has tarried there has been a division (how nearly equal I cannot say) mainly on the subject of the going out of the lamp. The one class rely upon the "gift of God which is eternal life through Jesus Christ" in their vessels, or spirit, to replenish their lamps, and rest the proof on such scriptures as follows: "In him was life and the life was the light of men." "I give unto them eternal life and they shall never perish." "He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life;" "That which is born of the Spirit is spirit." "We wait for the redemption of the body." "But ye are not in the flesh but in the spirit if so be that the Spirit of God dwell in you." "Now if any man have not the Spirit of Christ he is none of his," but if the Spirit of him that raised up Jesus from the dead dwell in you, He shall quicken your mortal bodies by his Spirit that dwelleth in you." "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobate." "Verily, verily, I say unto you He that believeth on me hath everlasting life." "I

am the Living Bread which came down from heaven; and if any man eat of this bread he shall live forever." Though I walk through the valley of the shadow of death I will fear no evil for thy rod and thy staff they do comfort me."

Surely "the counsel of the Lord shall stand, though there be many devices in a man's heart. Some will have their 'lamps trimmed and burning,' having Christ in the soul the hope of glory, and will say, 'Lo! this is our God, we have waited for him' and will be ready. Others are and will be saying, 'our lamps are going out' (marginal reading). For at the coming of Christ that which is equivalent to death and the resurrection takes place in the saints. "This mortal must put on immortality," and this corruptible, incorruption. How strange! Men are and must be saying and crying and publishing, our lamps are going out, and love to have it so. Churches are casting out, and have done so, those looking for and loving the appearing of the Lord, and no doubt have done it to glorify God, when it is declared: He shall appear to the joy of the one and the shame of the other. In the last days men will have a form of godliness but deny the power thereof. The power of godliness must be that in man which gives him conformity to the will of God, which must be the spirit of Christ whose meat and drink it was to do the will of the Father. That is the oil in our vessels, with our lamps. May God give us repentance to the acknowledging of the truth," and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." All ingrafted in the good olive tree and abiding in it, will live while the Root lives; who says: "Because I live ye shall also."

Holyoke, Dec. 15 1852.

L. LONG.

For the Herald.

New Jersey.

This state was discovered by Hendric Hudson, an Englishman in the service of the Dutch, in 1609, who landed on Staten Island. In 1614 a redoubt was thrown up at Jersey city. The first settlement was at Bergen by the Danes or Norwegians. The Dutch "W. India company" sent a ship in 1623 under C. J. May who entered the Delaware bay, and gave name to "Cape May." They also gave charters of large tracts of land to several persons on the Cape, one 32 miles in length by 2 in width; another 2 miles square &c. to induce settlers to emigrate. This colony was massacred by the Indians; and another barely escaped the same fate, who left the country 1630.

In 1637, the Swedes undertook its settlement. They sent several ships, a governor, a minister and an engineer; who built a house, a fort and a church, and drew a map of the country.

The Dutch and Swedes soon quarreled and the former, aided by the New Yorkers, crushed the Swedes, thus ending their power 1655. The minister took great interest in the instruction of the Indians, made them understand the chief facts and truths of religion, and was their first missionary.

The English, from the New Haven colony, settled in New Jersey as early as 1640, but were imprisoned and their works destroyed, which led to a strife for years, between the Dutch and N. Eng. colonies.

In 1664 Charles II sent and subdued the Dutch colony of N. Amsterdam, and gave a charter of all to the Duke of York, who immediately rechartered to Lord Berkely and Lord Carteret, for ten shillings, the state of New Cesarea, or New Jersey. The usual trials and controversies of new states occurred in this one, both among the settlers and with the state of New York. It early came to be divided into East, and West Jersy, the East under Lord Carteret, and the West under Wm. Penn. The latter was largely settled by Friends. Lord Carteret died, and ordered his part to be sold to pay his debts. It was sold by his widow, and bought by 12 proprietors; of which Wm. Penn was first on the list, in 1681. There were then about 700 families. They had an assembly, which usually met at Elizabethtown. The year 1701 brought anarchy and dissatisfaction to the state, so that they at length resigned the charter, and Queen Ann united them, and New York under one governor; and his instructions formed their constitution till the declaration of Independence. The people early in the struggle, viz. 1774, voted in their several counties to call a Convention to send delegates to congress. They also approved its doings June 11 1775. The 2d convention was held in Trenton, May 23 1775, which voted to raise a company in each township. In 1776 they met in Burlington, June 10th, and on the 18th of July took the title of the "State Convention." The Legislature in August chose Wm. Livingston Gov., who was annually reelected for 13 years.

This state suffered more from the war in proportion to its people, and wealth than any other. In this city occurred the decisive blow, which turned the tide in the current of our affairs for victory. Washington on Christmas 1776 crossed the Delaware in a snow storm and taking the Hessians in the midst of this city, raised the drooping hopes and rallied that unity, energy, and enthusiasm, which led on to ultimate success. It was a dark day for the nation but faith and endurance overcame all things.

The city of Trenton is beautifully situated on the Delaware River, a little above its great bend, about 30 miles from Philadelphia. It has about 18,000 inhabitants, and three or four churches of each of the great denominations. The State house is a fine building, facing the river and fronting on State St. and also the court house. In the former is the state library, open to the public and containing 18,000 vols. I call in, and take my share in the use of it. This place is great for manufactures. The large Rolling mills and furnaces of Peter Cooper of N. Y. run both day and night. The Trenton Locomotive works, now turned to making rifles, are extensive. There are here several potteries for making stone ware; of which there is more made here, than in all the U. States beside. Here also are flour mills, cotton mills, woolen mills, sawmills, papermills &c. &c. I have been to them all, nearly, and left notices of my meetings. The city has two canals, three railroads, and good water power. It is a busy place, and growing steadily. It has very splendid churches; yet it is a place of great wickedness—intemperance, profanity, and sabbath breaking abound. There is ample need of more meetings, and more effective ones, to save sinners. We hire the Temperance Hall in the centre of the city, on the 1st floor. It will hold 150 or 200 persons. We had about 50 the 1st sabb. evening about 100 the 2d night, and the best attention. If we can double a few times more, we shall have an ample congregation. The prospect is on the whole favorable for doing some thing. Our members are few and not of the rich class, but I think of the pious and liberal kind, ready to make hard efforts to save some. Pray for us friends, that souls may be saved.

The church at Morrisville is in about the usual state. The meetings are good and tolerably well attended, and a good feeling for a revival is indicated by many. Some are low and cold and backward, as is the case in most churches, but which ought not so to be. May God awake and revive them. I think I am somewhat revived myself, and I want and hope to be so fully, O what zeal, power, faith and wisdom a man needs in these days. Yours truly, D. I. ROBINSON.

Trenton, N. J., Dec. 16, 1862.

For the Herald.

Human Impotence.

BY O. R. FASSETT.

In the progress of events we are learning too the inconsistency of putting trust in mortal man, whose "breath goeth forth and he returneth to the earth; in that very day his thoughts perish." With death ends the power, the plans, and purposes of men. Ellsworth, the President's friend and friend of the President, and the most skillful and wise military tactician of modern warfare, from whom the government and people hoped so much, is no more. He did not die after achieving glorious victories at the head of his well drilled and disciplined soldiers—winning laurels and military renown in the field of battle, but ignominiously at the hand of a drunken Tavern Keeper. His comrades bury him with his martial dress and the flag of his country around him. Disappointed and sad they could find no one worthy to fill his place and soon after disband without achieving a single victory worthy of notice. Ellsworth is dead! and his effective corps of men are scattered to the winds, as neither he nor his spirit or angel is able to lead to conquest and victory for his country. General Lyon that patriotic, bold, and intrepid general of the west, who first bequeathed his fortunes to the government, and then was ready to peril his life in its behalf, is suddenly killed when leading a valiant regiment of men to the charge who had been deprived of a commander; and the country greatly mourn the loss in his death. General Mitchell that noble minded, and intelligent astronomer, and most successful commander after achieving so many brilliant victories, died at the beginning of a new expedition that promised so much to the Union cause, with that fatal scourge, the Yellow Fever, and he is no more. His arm is palsied in death.—His intellect plans no more military expeditions against rebellion and in support of his government. And finally, the whole army of the north, and northwest, has been and is still being cut down, and withering away by the sword, disease and hardships, as grass before the mower's scythe, and rebellion continues. Never did a nation of the world have so plain a lesson of human impotence, as we are now learning. And we are undone and ruined as a Republic unless we trust to a Higher Power than man for success. We have been contending for "the Higher Law." It is now time for us to advocate, the High Power, Divine Omnipotence, instead of human impotence; and call on God to interpose. Then shall we be saved from our enemies. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in Princes" Ps. 118: 8, 9. "When the children of Israel cried unto the Lord, the Lord raised up a deliverer, even Othniel the son of Kenay, Caleb's younger brother, and the spirit of the Lord came upon him, and he judged Israel, and went out to war; and the Lord delivered the King of Mesopotamia into his hand, and the land had rest for forty years."

Again, "The children of Israel did evil in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, and they served Eglon eighteen years. But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gerar, a Benjamite, a man left handed, and the land had rest fourscore years" Judges 3: Ch. This is the source to which our nation is to look for deliverance and salvation if ever peace is restored. The Psalmist in the context shows why we should put trust in God, v. 5, 6. He is Almighty, Everlasting, and truthful. Moses sings, and teaches Israel to sing this song before his death: "There is none like unto the God of Geshuron, who rideth upon the heaven in thy help and in his excellency on the sky. The Eternal God is thy refuge and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, destroy them. Israel shall then dwell in safety alone: The fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, th-

is eternal and everlasting. The Lord hasten it in his time.

I subjoin a paragraph from the "the twelfth annual report" of "the old south chapel prayer meeting" illustrating the duty of the nations at this critical time in the national existence.

"During the past year civil war has raged. Scenes have transpired that neither the present nor past generations have ever witnessed. Many of our young men, the flower and strength of the nation, have fallen upon the high places of the battle-field. Mourning and woe have been carried to many desolate households. Hospitals have been filled with maimed and wounded soldiers. Many more have died by lingering disease than by the bullets and sword of the enemy. When this civil war will end is known only to him who sees the end from the beginning. When this proud and vain glorious nation shall have suffered, so that it will humble itself before the Lord God of our fathers, he will say to the destroying angel, 'Sheath thy sword, it is enough.' When the will of this nation is bowed as the will of one man, God will spare this guilty land from further effusion of human blood.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those who suck the breast; let the bridegroom go forth from his chamber, and the bride out of her closet. Let the priests of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.

"Then will the Lord be jealous for his land and pity his people. This is the process through which we must pass before permanent tranquility will be restored to this disturbed, unhappy land. Its restoration will very much depend upon earnest prayer. If prayer moves the hand that moves the world, it must move the hand which controls the destination of this nation. God plucks up, and plants nations. God threatened Nineveh with destruction; but when he saw that they repented, and turned every one from his evil way, and from the violence that was in their hand, he averted the threatened calamity. May the Lord grant to this land a similar repentance, and the same merciful interposition."

O. R. FASSETT.

For the Herald.
Ink-Drops from Wisconsin.

It is a mistaken idea, that we are so far removed from the centre of the world that we have none of those choice varieties among us, with which other portions of the civilized world are blessed. We have the roll call in various parts of our state, we have the same sun by day—and the same moon to light our pathway by night, without which it must be, many times, cheerless. Also we are overrun with anxious office seekers, (or have been,) who have used every means, right or wrong, to gain their ends sought—also dishonest office holders, especially in some of the military circles.

This I blush to say; but it is a fact, as there is abundant evidence to prove. We have had some of the most delightful weather, that ever blessed the West. The earth has been visible almost to the present writing; and no longer ago than the morning of the 27th ult. the day of general thanksgiving, we saw the old blades of grass and clover heads, peering through about two or three inches of pure fresh snow.

We have had demonstrations of late, in some of the counties where the heaviest draft was to be made, to resist military power; but the rioters have had justice dealt out to them. Great credit is due Geo. Saloman for the manner the rebellion was crushed. The tables were turned upon the rioters, who were determined there should be no draft, and did succeed in causing a postponement of it for a short time; causing several draft commissioners to resign, by endangering their lives. But the presence of armed soldiers, changed the affair—and one hundred and ten were shipped for safe keeping and military drill, for the nine months service. Some of them have enlisted for three years, choosing to secure

their bounty, now that they have been caught in their own trap.

But I cannot close without reference to the position taken by the Rev. John G. Kanouse, an aged pastor of the Presbyterian order, who preached here two sermons that I was prevailed upon to hear. The last one, from Rev. 12 chapter and 6th verse, had a special bearing on the second coming of the Messiah. He maintained that from the establishment of Papacy in 606, the "one thousand two hundred and three score days" meaning years, added to this six hundred and six, will bring the terminus of the Papal power to a close in the year eighteen hundred and sixty six; but that it cannot take place until the advent period, which must be the year stated above; and at that time Christ would be chief ruler of this earth.

With a trembling frame, his heavy locks glistening as tokens of sixty three of earth's annual revolutions, and with powerful bursts of living eloquence he chained the attention of his audience, while impressing upon them that the watchman were to see face to face, and that this national struggle is tending to bring them nearer and nearer each other, while the labors of all Christ's servants are to be richly blessed and made profitable, no matter of what creed or denomination! This feeling exists quite extensively. Notwithstanding the petty quarrels in churches, there is a desire for a grand union. I noticed this in several discourses I heard last winter. One sabbath I attended service at the Plymouth church, Milwaukee, Wis., where the obligations of children to parents were brought in view of the great meeting hereafter.

The next week it was my fortune to glide into a city of twenty thousand inhabitants, some 500 miles from here. The gas was visible along the streets and the church bells were tolling most beautiful notes that tell sweetly on the ear—as I was writing in my room. Although Mr. Bayard Taylor and myself had rode forty miles by carriage since ten A. M. that day, yet I turned the key to my door, and ere long was seated inside the nearest chapel. Being a little late, I did not hear the text. The congregation was small, the preacher, a Baptist, was seeking to establish a union to enable all religionists to be ready for the advent of Christ, no matter of what name or order.

One week more, and circumstances brought me to Cairo, where there appeared to be no day of rest; for there were thirty six thousand soldiers moving towards Fort Henry and Fort Donelson; the brief details of which I gave you in a former letter. As I was passing along the lines, with our army officer, I remarked, on seeing a church unfinished, that they had made a beginning. He replied, yes, and that is just like the religion they have here, "all skeleton."

Here were the contrasts, and I have recorded them. It is no matter what a man's belief is, or whether he is a professor of Christianity, or not? he cannot but hope that no more hats will be kicked off by Pope Celestine, to show his faculty of decapitating a king, six hundred years ago, or Gregory pardoning Henry IV. after he had stood "three days in mid-winter at his castle gate."

But I must close. J. S. BLISS.

Door Creek Wis. Dec. 6th 1862.

The Exaggeration Department.

Some time ago, one of the editors of a daily newspaper asked another the secret of his success. "Well," said he, "first get the news, and then make a grand fuss about it." A fuss, a sensation, a stir about it, is the one thing needful to make the most of newspapers "go."

The other day I was riding up-town in a Fourth-avenue car. By the side of me sat a young man with two or three copies of the same paper in his hand. It was a popular weekly journal, the character of which was well known to me, and I also knew something of its "ways and means." As we rode on we fell into conversation, and a remark of his led me to perceive that he had some relation to the papers he had with him. At length I asked him if he

was one of the editors. He said, "not an editor but a regular contributor, he furnished an article every week, for which he was paid by the week a salary, and each communication was expected to be about a certain length." I then inquired what department he filled, and he opened the paper and showed me his production. It was entitled "The Rats of Brazil."

I read part of it, and being filled with wonder at the marvellous rat-stories, their numbers, size, ferocity, and power far exceeding anything that I had heard of before from Brazil or any other quarter of the world, I finally ventured, in a very confidential and yet knowing manner, to insinuate the faintest shadow of a doubt as to the strictly accurate character of the exceedingly interesting, graphic, and startling account he had permitted me to read. Pleased he evidently was with my simplicity; "verdancy" he may call it, when he serves me up as I am now serving him; and turning upon me with a familiar smile, he said:

"True, well, that is a joke to be sure; true! what has that to do with it? My business is to write an article that will sell, and sell the paper. I suppose my department might be called 'The Exaggeration Department.' I take a subject and work it up into a readable, entertaining exciting paper. Who cares whether the rats of Brazil are a foot longer or shorter, or more or less in numbers? There are plenty of rats everywhere, and when people read about them they want to read something they never read before. Everybody loves a 'big story,' and I love to tell it."

Here I interposed a question as to the line of his studies: "Do you confine yourself to Natural History?"

"Not always, but just now I am mostly in that way. I am getting up a splendid article on the 'Cockroaches in Japan.'

"Are there any there?" I asked hastily.

"What has that to do with it?" he answered. "I take it for granted there may be, and nobody will care enough about the matter to make any inquiries, so the thing will be read, wondered at, and forgotten; it is copied into other papers, goes the rounds, dies out, and by and by comes up again. Then some traveler, merchant, missionary, or what not, pitches into it, and sends to the religious papers (here I winced a little) a communication denying the truthfulness of a statement he has seen going the rounds of the papers about the cockroaches of Japan; he knows from personal observation, having resided there seventeen years last July, and having just returned, that the statements are altogether unworthy of credit, and must have been made by some person not himself familiar with the natural history of that hitherto secluded empire."

Here my neighbor paused to take breath, and I rewarded his eloquence by telling him that truth is the basis of all excellence in a newspaper as well as a man, and I thought it a great pity that a youth with so much imagination as he evidently possessed would not employ it in illustrating and adorning the true, rather than inventing the false. The word struck him harshly; the blow was not expected, and he went upon another track immediately.

"It is bread, sir; it's a question of meat and potatoes, sir. I must live, you know, sir."

"No," said I. "I do not see any necessity of your living at all. What good do you do? What is your life worth to the community? What loss would it be to this city or the world if a man should die who earns his bread by exaggeration: by telling the public what he knows to be without foundation in fact, and which misleads and misinforms everybody who reads?"

We had just reached this point in our conversation and Fourth street at the same time, where he said he must get out. He looked a little hurt by the bluntness of my remarks. He was of the same class with the "Dreadful-Accident Makers," who startle the public with their ingenious fabrications. Just now that set are writing letters from the seat of war, and the lies they tell are so many that the regular correspondent who values his reputation hardly stands a chance. It is a fact that many people love a terrible story, an incredible story, and its truth

is the last and the least element in it they care to question. N. Y. Observer.

Foreign Correspondence.

FROM DR. R. HUTCHINSON.

These borders on the river Tweed have witnessed many a fierce and bloody struggle when Scotland and England were two nations. Thursday morning before breakfast Bro. Watson and I walked to see Flodden Field, the place of the last conflict. The battle was fought Sept. 9th 1513, the Scotch being led by James, their king, and the English by the Earl of Surrey, Henry the eighth being absent from his kingdom. We ascended the hill on which the Scottish army camped prior to that sad and bloody day. The earth works still remain, of which, however, no use was made, as the engagement took place far below, on the plain.

Robert White Esq. closes his "Battle of Flodden" as follows:—"This was the greatest, the last, and the most decisive battle ever stricken on the Borders. England, though her loss was great, obtained thereby an ascendancy over her rival which stayed the contention of arms, and evinced she would not submit to be injured with impunity. To Scotland it was a most stunning and dreadful blow. The first of her clergy, nobility, and gentry, with the very best of her warriors all yielded up their lives for the martial display and chivalric bearing of their gallant and beloved King. When the sad tidings reached city, town, and village, shrieks and outpourings of female anguish from palace, hall, bower, and cottage, were heard in every direction. Wives were made widows—mothers lost their sons—sisters were left brotherless—maids were bereaved of their lovers—and grief preying upon affectionate and susceptible hearts, would bring many a fair face to the grave, ere the following spring clothed the earth with beauty. It was not till two succeeding generations passed that Scotland regained her wonted cheerfulness; and even a century afterwards, when the direct descendant of the monarch, who had lost all at Flodden, occupied the English throne, the story of that field—woeful as "The Dead March in Saul"—was listened to with regret. Later still, the mournful theme was taken up by her national bards, who instinctively turned their harps to the tone of popular feeling; and the strains they have sung of that great disaster, accompanied by Tradition's wild but welcome tongue, will continue to be prized, while tenderness and heroic energy find an echo in the bosoms of her people."

Tuesday afternoon and evening I spent at the mansion of a leading gentleman in these parts. He had heard me with pleasure on the Sabbath evening. Bro. Watson soon drew me into conversation with the man on the second Advent. The subject was continued for two or three hours, and I have reason to think, that the things of the kingdom were viewed in a new light. I was treated most courteously. The day following we visited a man and his wife who were enlightened and blessed during my former visit. They are well informed on the things of Christ, and are in the spirit of waiting for his blessed coming. The next day I returned to Coldstream, where I was on Sabbath the 16th. I attended the service of the "Holy Catholic and Apostolic Church." They use a Liturgy after the manner of the Episcopal church,—also vestments, chiefly white. A Deacon in giving a homily on the Gospel and Epistle for the day, made some sweet and appropriate remarks on the day of Christ. The subject of the sermon was the dark time thro' which we are passing, as a sign of the speedy coming of the great Deliverer. At the close it was announced that "our very dear friend from America will speak here this evening at 6 o'clock." After the Pastor, Mr. Noble, had conducted the devotional exercises, I preached from Luke 12: 32, and presented the bright future for the church of God. While the hymn was being sung I received a request to tarry a few days and preach again. I therefore preach here next Thursday evening if the Lord will. O may I be useful; and may I know my work and do it. I feel the weakness of the flesh. Of late I have done more than my letter will indicate. But I must be more

careful of this frail body. My present symptoms admonish me to seek rest. I shall return to Liverpool soon. I would like to ask my friends in America to pray for me, and especially that I may be kept in holiness and usefulness till my earthly course is run. I go next to Kelso where lives the author of the "Night of weeping."

R. HUTCHINSON.

Coldstream, Scotland, Nov. 18th 1862.

For the Herald.

Letter from Bro. D. Cambell.

BRO. BLISS:—I send you the following thoughts in relation to men and things in the history of myself, and those professing to teach that the Lord was soon coming.

I have known few living men who were not known by their fruits. The time was when I stood alone in this Province, devoting my time to the Pre-millennial advent, as disconnected with the Destructionists and sleep of the dead question.

The leaders of that class then sought to find something against me, as the ancients sought against Daniel the prophet; but I have lived to see that class of men generally made manifest.

Of the men recommended by those claiming to have authority in the professed church of waiting believers was George Henley, an outcast from the Methodists. The people of Darlington, C. W. understand more than it would be wise to publish. He knew how to make of the rich and best converts, brought to the Lord by God's blessing under the labors of others. He was in the habit of trying those converts by some new time. I shall name several of these men. Mr. Pettit Morgan of the United States, who collected all the money he could in Nelson, and that region, under the pretension of starting an India Rubber Factory in Cummingsville. He finally left his wife and family on the hands of the friends. He could speak like an angel of light, and sing with more than ordinary appearance of gracefulness. The people of Nelson had a lesson of what is in man. Some, no doubt, have learned to know men by their fruits, instead of by fair speeches.

The next one I notice is Webb of Canada East. Those who remember the high recommendation given of him will learn to take heed from whom we hear. The people of the region of Wellington Square have had opportunity to learn a lesson not to be forgotten.

The next one who claims attention is L. B. Payson. He labored in the London District, left his wife to the mercy of the world, went across the line, and died in the contest between the North and South.

I could mention others who have managed to keep the [In copying this letter for the printer we are unable to make out a word here—Ed.] on them a part of the time. I should feel great pleasure if fully satisfied that all that class of men had passed off the stage; but I am constrained to testify that evil men and seducers are waxing worse and worse, deceiving and being deceived.

Let all true followers of the Lamb gird on the whole armor, and withstand the wiles of the devil, the hypocrisy of the willful, and the backbiting of the slanderer. The Lord is coming to deliver the faithful, that is, those who have a full faith,—not a general without a particular faith, a translating faith, like Enoch keeping the word of the Lord. Patience is the work of the times to the waiting ones. Foolish virgins may get away from Bible conclusions in relation to the above, but it is a question of life and death to the waiting ones. Read Rev. 3: 10, 11, also John 11: 25. My confidence is slowly gaining strength in the propriety of being in the ark; and abiding in it in faith and fellowship in the truth, is necessary to enable us to grow. Some are deceived in relation to not seeing to it that they abide in Christ. What do the mass do with their closets, and the reading of the holy words of the Lord as contained in the Sacred writing? In a word, do we love the appearing of the Son of God more than life, or any and all things on earth—loving those who are striving in the name of Christ to depart from all iniquity, and also living to keep the commandments and ordinances of the house of the Lord blameless?

The test of Christian character is obedience, the only fruitful way of knowing the Lord and his will. How little is preached on personal self denial. Nothing is of more value to the child of God, looking for the kingdom. Long prayers that never convert any to the faith, have done immense injury to this generation. It is anti-christian to promise the coming glory to any but self denying Christians, or cross bearing mothers, sisters and brothers of the Lord Jesus Christ. O how changed will men and their doings appear in a very little time, when the great white throne will be revealed and all mankind stand before the true and just Judge. Those so full of compromise, who are waiting till all shall believe the truth, will find themselves among the foolish virgins, or in the great tribulation. My prayer to God is that he would raise up and send forth men full of truth and faith, who do not fear death nor the vanity of the Gentiles. O when will all fully and personally trim their lamps. Your brother in the faith and hope of the Gospel.

DANIEL CAMPBELL.

East Flamboro' C. W. Dec. 8 1862.

The Christian Race.

The heart is fixed, and fixed the eye,
And I am girded for the race :
The Lord is strong, and I rely
On his assisting grace ;
Race for the swift, it must be run ;
A prize laid up, it must be won.

And I have tarried longer now,
(Pleased with the scenes of time,)
Than fitteth those who hope to go
To heaven, that holy clime ;
Who hope to pluck the fruit which grows
Where life's immortal river flows.

The atmosphere of earth, oh ! how
It hath bedimmed the eye,
And quenched the spirit's fervent glow,
And stayed the purpose high ;
And how these feet have gone astray,
That should have walked the narrow way !

Race for the swift, I must away,
With footsteps firm and free ;
Ye pleasures that invite my stay,
And cares are naught to me ;
For lo ! it gleameth on my eye,
The glory of that upper sky.

"A prize laid up," said he who fought
That holy fight, of old,
For me in heaven yet for me noted
Alone that crown of gold ;
But all who wait till thou appear,
Saviour, the diadem shall wear.

Patiently wait, so help thou me,
O, meek and holy One,
That dim although the vision be,
The race I still may run ;
This eye, thus lifted to the skies,
This heart, thus burning for the prize.

Ominous.

A very ominous plan of State control over religion has been shadowed forth by Napoleon III. "The Emperor, it is said, wishes to bring both the Romish and protestant churches more thoroughly under the power of the State. To the latter he propose increased incomes, a revival of synodical power within prescribed limits, a return purely and simply to their old orthodox standards, so that Rationalism, is to be quenched by imperial edict. In return, no aggressions are to be made on Romanish, and no new congregations formed by way of converts. Dissenters are not to be tolerated unless they are Frenchmen, and have besides degrees from a college of the National Church. They will thus be placed at the mercy of that church. By this edict, if carried out, Methodism, and other forms of dissent, will almost be extinguished. With a view to preparing the way for the action of the new law, the power of authorizing new congregations has already been removed from the Prefects to the Imperial Council."

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of ours to find the name.



ADVENT HERALD.

BOSTON DECEMBER 23, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Information Wanted.

Wanted the P. O. address of Mark H. Stevens, that we may credit him two dollars received Nov. 26th.

High Price of Paper.

Owing to various causes, the price of paper has suddenly advanced. It has been going up for a few weeks past, until now its sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the *Herald* occasionally with only four, instead of eight pages, while present prices continue. It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

The Periods of Daniel.

These have been generally regarded as year-day periods—expressive of as many years as there are days given. Some expositors regard days as expressive of days only; but their arguments are not satisfactory; and we are firmly of the opinion that the periods of the 7th 8th and 12th chapters of Daniel are all year day periods. Our Bro. Litch, however, while holding the 1260 days of Dan. 7, and the 2300 of the 8th chap. to be so many years, understands the periods of the 12th chapter to be literal days; which view he presented, by request, at the Waterbury conference. His arguments did not convince us of the correctness of his position; but the brethren were pleased with the candor and courtesy with which he advanced his view, and with his Christian charity towards others, with which it was held. He gave simply his convictions, with his reasons for thus believing, asking no one to adopt his view except as persuaded of its accuracy, regarding it as no test question, nor claiming in respect to it any infallibility. In holding it, he differs mainly in that one particular from our conclusions in respect to the periods and prophecies of Daniel. He simply believes that we may at any moment look for the event predicted as the setting up of the abomination of desolation in Jerusalem, and that in 1335 literal days from that event Daniel will stand in his lot. He therefore does not oppose definite time, but thinks by that event we shall be able to know it with positiveness. But while holding that, he regards with us the periods of the previous chapters as so many years, extending back into the distant past for their commencement; and the beasts he regards as symbolic of the four great kingdoms to which they are applied by the most approved Protestant commentators. The eleventh chapter of Daniel he also interprets in harmony with all our views, until he comes to the portion affected by his view of the days.

In his lecture in Waterbury, Bro. L. went over the whole ground of the book of Daniel—showing that he differed from us in that one particular. We were glad of the opportunity to learn that we occupy so much ground—nearly the whole field of prophecy—in common; and that with his view and that of the brethren at large, all looking to the same great end, actuated by a desire to make known and have believed the teachings of scripture in respect to the Lord's near coming, there is perfect concord of

action, oneness of purpose, and fellowship of feeling.

Bro. Litch is now the oldest, and is regarded by many as the ablest and most logical lecturer on the subject of prophecy in connection with the Advent near. He was awakened to an interest in this subject early in 1838 by a copy of Eld. Wescott's edition of Mr. Miller's Lectures, published in Troy N. Y. in 1835. Convinced of their truth, he "immediately conferred not with flesh and blood but commenced writing and publishing a series of letters embodying a synopsis of Mr. Miller's views which were published in Lowell Mass. in a 12 mo pamphlet of 48 pages, entitled "The Midnight Cry, or a Review of Mr. Miller's Lectures on the Second Coming of Christ, about 1843." This pamphlet was largely circulated throughout New England, and awakened many studious thoughtful minds to the study of prophecy. He also began to preach the doctrine of the Lord's near coming; and for a time he was the only minister in New England who was known as its advocate, except the late Rev. Charles Fitch, pastor of the Marlboro Chapel Church in Boston. Bro. Fitch shortly after lost his confidence in the system and relapsed—but for a time only—into his former views of a millennium before the advent—leaving Bro. Litch as the only advocate of the doctrine in New England.

Nothing daunted by his then solitary position, and in the face of the contempt and ridicule with which the doctrine was every where treated, Bro. Litch by voice and pen continued its promulgation. In June, 1838, he issued a more important volume of 204 pages, entitled "The Probability of the Second coming of Christ about A. D. 1843." &c.—giving now his own conclusions instead of Mr. Miller's. And this work was also widely circulated. He wrote articles which were published in Zion's Watchman of New York, and in Zion's Herald of Boston, and continued to labor alone until April, 1839, when Mr. Miller first visited Massachusetts. Commencing a series of meetings in Lowell, Mass. May 14, 1839, Mr. Miller then and there first made Eld. Litch's acquaintance. Six years afterwards Mr. Miller said: "At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since aided their extension by his faithful lectures and writings, and energetic and consistent course." *Memosrs*, p. 136.

Other works have been the production of Bro. Litch's pen,—"Prophetic Expositions," in two vols. "Messiah's Throne and Millennial Glory," &c. &c. and from that day to the present, he has performed a vast amount of labor, exerted an extensive influence, and been widely esteemed for his consistent, untiring toil and sacrifices in proclaiming the coming kingdom. And in that great day, now near upon us, many souls, we doubt not, will be found as stars in the crown of his rejoicing. May the Lord raise up many such laborers, who shall be like him distinguished for their kindness and forbearance towards all who differ, for their incorruptible integrity, and for their persistent and consistent self denying labor.

The Resurrection.

The Bible clearly teaches the resurrection of all; but if extinction of being is the penalty of sin, and if death is such extinction, why should those who have an existence to suffer a second process which is so much an addition to that penalty? In other words, why, being once destroyed, should they be again re-created to an existence to be punished for sins committed in a previous existence with which their re-created one can have no connection, and which is again to terminate by a return to unconsciousness? This is a dilemma from which those cannot escape who deny eternal existence to the last. And to meet it, there has to be a resort to some nice distinctions. Eld. A. L. Hastings, has issued a work, entitled "Retribution," in opposition to the non-resurrection of the wicked, in which he says:

"That man might have no injustice of which to complain, God sent his son in to the world, and his obedience procures to all who died, redemption and rescue from *that death*"—which all die in Adam "even the free gift of justification of life." This "justification of life" is not the pardon of personal guilt, nor is the *life* "eternal life"; but it is simply the remission of the *death* penalty of the Adamic law, thus putting man back again upon the old footing, and giving him an opportunity to live forever, as really as if Adam had never sinned," pp. 59, 60.

We are so in doubt whether we apprehend the meaning intended to be conveyed in the above, that we are hardly willing to comment upon it. It cannot be that Eld. H. holds to a probation to the wicked after their resurrection, and therefore we are at a loss to know what he means by "putting man back again upon the old footing," &c. If he means

that the death of Christ does this to the living; we reply that to them the death penalty is not "remitted," for all the wicked will certainly die, as will all the righteous except those alive at Christ's coming. Unless, therefore its remission is by the resurrection, it has to us no meaning; but a resurrection does not give the lost another opportunity to live forever, in that scriptural sense in which only do we use the term *zoe*.

We also greatly marvel at the expression, "That man might have no injustice of which to complain, God sent his Son," &c. Our theology teaches us that the gift of Jesus Christ was an act of God's "free grace;" but if, without that gift, man would have had occasion to complain of God's "injustice," its bestowal was not an act of *grace*, but the payment of a *debt* due from God to the ungodly! The same argument extended would make it obligatory on God to save all sinners, and compel them to become heirs of glory. And on the same ground that man now could complain of injustice without the offer of a Savior, so would he have greater cause to complain if again brought from a condition of non-existence to one of existence, without having renewed opportunity for securing forgiveness. The doctrine of the non-resurrection of the wicked cannot be disproved, except from a more scriptural standpoint.

It is due however, to this work to say, that it displays marked ability in its author as a writer, shows conclusively from the Scriptures that all who live are to be resurrected, and proves a future retribution to those who have perished in their sins. But in doing this it abandons, as we view it that definition of terms, and the loss of being as the penalty for sin, making it actual future suffering, without which their extinction of being cannot be consistently held.

And so, just in proportion as it disproves the non-resurrection theory, does it abandon, as we view it, the argument generally used to prove unconsciousness.

Shall it fail?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we, he undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names.

W. S. Howden,	Waterbury Vt.	Pd. \$10.00
D. Boworth,	"	" Pd. 10.00
D. I. McAllister,	Stow	" Pd. 10.00
O. Doud,	New Haven	" Pd. 10.00
John Ostrander,	E. Hamburg, N. Y.	Pd. 10.00
Robert R. Knowles,	Providence, R. I.	Pd. 10.00
R. D. W.	of New York City.	Pd. 10.00
Anonymous,		Pd. 10.00
"A Friend,"		Pd. 10.00
Geo. J. Colby,	Waterbury. Vt.	10.00

As the above payments and pledges are made conditionally, it will be necessary that the conditions be fully complied with before any portion of the sums paid in can be appropriated for the uses named. What other donors will generously respond to Bro. Howden's generous and manly proposition?

We have received \$90 on the above, so that \$10 more will complete the sum. We hope, however, it will not be limited to a single hundred dollars for that purpose.

Lyra Coelestis, Hymns of Heaven.

BY REV. A. C. THOMPSON, D. D. BOSTON : GOULD AND LINCOLN

We are indebted to the author for a copy of this rich collection of sacred poems, many of which we have occasionally seen in print, and some of which have appeared in our columns. It is a great convenience to find collected in one volume so many choice lyrics, which would otherwise not be easily accessible.

A Correction.

BRO. BLISS:—In the Herald of Dec. 16th, I find the following:—"Elds. Gates and Grant had arranged for an extended discussion in various places in N. Eng., and Eld. Gates was anxious to fulfill the agreement, but after they had discussed at Concord and Boston, his opponent was very willing to terminate the debate."

I wish simply to say that I have debated in all the "places" in which I agreed to discuss with Eld. Gates. I make this statement to correct the idea, that might be gathered from the above, that I have refused to debate "in various places in N. Eng.," after agreeing to do so.

Your Bro. in Christ.

MILES GRANT.

Boston, Dec. 1862.

It is the opinion of those who made the arrangement between the parties that Elder G. has not fulfilled his arrangement. This is a matter between him and them—their understanding being in accordance with our statement. It is due to both parties that the understanding of each should be given. We believed that Rutland Vt. and some other places were specially suggested by Elder G.

The Atonement.

BRO. BLISS:—I wish to ask a few questions; and your answer through the Herald, will be received with instruction, I trust.

1st. Is the sacrifice upon the cross, the Bible meaning of reconciliation, or atonement?

2d. In the Jewish law, did the High Priest make the slaying of the goat (without the camp) to mean atonement, or did the Priest enter within to make the atonement with the blood, and that, by an act of his own?

3d. Are not reconciliation and atonement used in our translation as meaning the same thing, or event?

4th. Are not all things in the Law to be fulfilled, as the Lord hath said?

5th. Was not the first feast in the Law, fulfilled at the cross, on the 14th day of the first month?

6. Was not the 2d feast in the Law fulfilled at the resurrection, when Christ became the first fruits of them that slept, on the 3d day after?

7th. Also, was not the 3d feast in the Law fulfilled on the day of Pentecost, the 50th day?

8th. Now if the foregoing were all fulfilled, as to time, as well as manner, when was the great atonement feast fulfilled? could it be at the cross? or must we place it, in its fulfillment where the Law places it,—on the 10th day of the 7th month, and still continues it, to this day, in the holy place above.

9th. If sacrifice be atonement (and that on the cross) why exhort to look to the Priest above?

10th. If the cross did reconcile the Holy place why did the High Priest enter the Holy place above?

11th. If the slaughter of the true lamb for the sins of the whole world means atonement, will not the whole world be saved.

12th. If the Law be a shadow, where is the substance but in the acts of the High Priest above?

13th. Did those who have lived since the cross, receive the benefits of the atonement (like Roman Catholics) before they were born?

Yours truly,

R. MILLER.

Fair Haven Vt. Dec. 16 1862.

To answer these questions in their order, giving merely our own conclusions in respect to them, we reply.

1. The word "reconciliation" means a renewal of friendship between parties at variance. "Atonement" signifies, agreement, concord, a reconciliation after enmity or controversy. Where there is a disagreement, or an offended party, there is required some expiation, reparation, amends, or satisfaction for the offence causing estrangement, by which reconciliation is made between the offended and offending parties. And that expiation, satisfaction, or reparation,—by the use of the trope called metonymy, by which the cause is put for the effect produced,—is also called atonement. We should therefore conclude that the death of Christ was not the Bible meaning of these words; but that it is what we regard as the great expiatory act which enables God to be just and the justifier of us sinners; and hence it is properly denominated the great atoning sacrifice.

2. The ordinances of the Jewish law were typical observances, by which worshippers under the Jewish ritual gave expression to their faith in those future acts and results thus typified. It was divinely ordained that "without shedding of blood," there could be "no remission," Heb. 9: 22. But it was "not possible that the blood of bulls and goats should take away sins," Ib. 10: 4. The sacrifice of such therefore only typified "the blood of Christ, who through the eternal Spirit offered himself without spot to God," to purge our "conscience from dead works to serve the living God." Our Saviour in due time died for our sins according to the Scriptures," 1 Cor. 15: 3. And "being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 9—11. The acts of the Jewish priest typified not merely the death of Christ, by the slaying of the goat, but his bearing away of the sins of the people, as laid on the live goat, his intercession for sinners in heaven, as shown by the entrance of the high priest into the most Holy, and his subsequent return to bless the waiting congregation. The Jews were reconciled to God by their faith in the future acts thus typified, the same as gospel sinners are now reconciled by faith in the efficacy of the great

sin offering which Christ has made. We should say, therefore, that the atonement by the priest comprised both the slaying of the goat, and his bearing its blood into the most Holy as typical of that blood which should be a substitute for the blood of sinners.

3. The two words mean nearly the same, though atonement more naturally expresses the means and reconciliation the result—the original Greek word being the same.

4. Most certainly—every "jot and little."

5. Not wholly. The first feast of unleavened bread covered a period of seven days, Lev. 23: 6. The killing of the paschal lamb, on the 14th day, being typical of "Christ our passover," was fulfilled by the death of the Antitype on the same day.

6. The second feast of the Law had respect to the pentecostal season, fifty days after. The waving of a "sheaf of the first fruits" of the harvest on the morrow after the Jewish paschal Sabbath was fulfilled in the resurrection of Christ on a corresponding day; but the offering of a lamb without blemish on that day, was fulfilled by the death of Christ the third day previous.

7. The third feast of the Law was in the seventh Jewish month, commencing on the tenth day.

8. If everything in the law was fulfilled as to time, we might thus reason. But while some things were thus fulfilled, inasmuch as others were not, we cannot thus logically argue. The slaying of the goat for the sin offering, on the 10th day of the 7th month, was fulfilled in the death of Christ on the 14th day of the 1st month; and the scape-goat, on which was laid the sins of the people and led away into the wilderness the same day, was also fulfilled in Christ at a different period. The high priest also entered the holy of holies on the 10th day of the 7th month, but our High Priest entered the holiest of all in the second month, when he ascended into heaven itself and was seated at the right hand of the Father to make intercession for sinners. The feast of wheat harvest, a type of the resurrection of the just, was in the third month; but the coming out of the high priest from the Holiest which must be fulfilled with that, was in the seventh. The coming of Israel out of Egypt in the first month, and the deliverance of captives in the seventh, both typify the same event. And as the types thus shadowing forth the second advent were on different days and months, they cannot all be fulfilled chronologically.

9. Because that atonement becomes available to willful transgressors only as they go to Jesus, and have its benefits extended to them through his intercessions.

10. Because while the cross provided, it is our High Priest above who applies the remedy.

11. The needful remedy was provided for the whole world; but it is extended to none who refuse or neglect the offered mercy. The providing of a remedy is available only to such as make use of it. The existence of balm in Gilead will not benefit those who refuse its application.

12. The substance, shadowed forth in the law, comprises the events of Christ's first advent his subsequent mediation, and the final results of his second coming.

13. The provision for the benefit of saints who have died since the cross was made before their birth, but they did not receive its benefit till they lived and believed; and then they receive it only in part,—its full consummation being in the future, at the resurrection, second coming, and final restitution. And in like manner, those who died before Christ received the same benefit, as believers have since, in the remedy that was to be provided in the then future, through their faith as expressed in the observances by which it was typified.

TO CORRESPONDENTS.

W.M. K. STAMP. "The people of the prince that shall come," who "shall destroy the city and sanctuary," Dan. 9: 26, may be the Roman people under Titus, then a prince of Rome. But that phraseology, and all of v. 26 that follows "himself," we regard as a parenthetic remark, not interfering with the grammatical connection which makes the "Messiah the antecedent of "he" in v. 27, who shall confirm the covenant with many for one week, in the midst of which the sacrifice and oblation were to cease. Unless we understand that one week as the remaining one of the seventy, following the seven and threescore and two weeks, it would read to us very incongruously. And that week can have no reference, as we understand it, except to the one which commenced our Lord's ministry, in the midst of which his crucifixion terminated the efficacy of Jewish sacrifices, and which ended in our A. D. 34.

A good leather Preservative

Three parts of common lard, and one part of melted rosin, by weight, make a very superior article for making leather impervious to water—the leather remaining soft and pliable. This was a discovery of the late Prof. Olmstead of Yale college, made while

experimenting on leather valves for air pumps. The above formula was given in the "Scientific American" some time since. The preparation is now extensively sold in this vicinity at an exorbitant price, under the name of "India-rubber leather preservative," "Gutta percha leather preservative," &c.; which names are an imposition, though the article is most excellent.—as any one will ascertain who will mix the above two ingredients in the proportions named. And when once melted and mixed, the compound can be applied with a brush in a cold state—the mixture being softer than the lard unmixed. It will be easy for any one to try,—saturating the entire foot of the boot, both sole and upper leather.

were seen walking about the streets of Fredericksburg. They had doubtless been concealed in their houses during the time the city was occupied by our troops, and doubtless availed themselves of the first opportunity to make their appearance after our retreat.

The wounded, with the exception of those whom the enemy obtained, have all been brought to this side of the Rappahannock, and as rapidly as possible are being sent to Washington.

During the flag of truce Gen. Stuart of the rebel cavalry in answer to a question stated that General Banks' expedition had gone South, but that he did not know exactly where.

Our entire army is now encamped on the same ground which they previously occupied. The soldiers are as comfortable as they can be in shelter tents.

Our army has been considerably reinforced since the battle, and no danger whatever is attached to our present position.

It is the opinion of military men that even if we had succeeded in taking the first ridge of the rebel works, the opportunity for slaughter by the rebels would have been greater.

Our soldiers, it may be repeated, behaved with the greatest gallantry, courage, bravery, and determination, but no troops could withstand such a concentrated fire of heavy ordnance and musketry under cover of fortifications, as was sent forth by the rebels.

Philadelphia, Dec. 17. The Press publishes a dispatch from Gen. Burnside to Gen. Halleck, received at 9 o'clock last evening, announcing the withdrawal of the Army of the Potomac from Fredericksburg. Gen. Burnside says:

"Feeling fully convinced that the position in front could not be carried, and as it was a military necessity either to attack or retire, and as a repulse would have been disastrous to us under existing circumstances, the army was withdrawn without loss either of property or men.

The slaughter at Fredericksburg was terrible—there being some 13000 either killed, wounded, or missing.

New York, Dec. 19. A dispatch from the headquarters of the Army of the Potomac says that 600 of our dead were buried on Wednesday and 415 today. Nearly all the dead were found stripped of their clothing and lying naked on the ground. From official reports it is thought the proportion of killed and wounded in the late battle is smaller than in any battle during the war.

REBEL LOSSES:

New York, Dec. 19. This evening's Tribune has the following:

"Headquarters, Thursday, Dec. 15. The Richmond Dispatch of the 16th says the rebel loss at Fredericksburg on Saturday was twenty-five hundred. Eleven hundred wounded had arrived at Richmond and were on their way there Monday night. They lost Gens. Gregg and Cobb and many field officers. The 3d South Carolina Regiment was nearly annihilated.

The Dispatch also states that the rebel positions back of Fredericksburg are impregnable. It also contains a dispatch from Goldsboro, N. C. stating that three hundred rebels fought the abolitionists at Kinston the day before from 8 A. M. to 1 P. M.; that after driving the abolitionists once the rebel General Evans was compelled to retire, leaving the vandals to occupy the town. No report of the loss is given. The town was greatly injured by the Union bombardment."

It appears from rebel and other sources that an expedition from Newbern under Gen. Foster, has taken Kinston, N. C. with 12000 or 16000 troops. We have learned that none were hurt in the 44th regiment and none killed in the 45th, our son being in Co. A., of the last regiment. The whole loss of the expedition is said to be about 200 in killed and wounded.

Intelligence has since been received that Gen. Foster has marched on to Goldsboro; and the rebels report a Federal repulse, but we have no particulars and cannot judge of the authenticity or reliability of the report.

DEATH OF AN AGED HERMIT. Mr. Joseph Plummer of Meredith, well known to many of the residents of Belknap county, N. H., as "Old Jo. Plummer, the Hermit," who has passed sixty-seven years of his life by himself in a kind of log house situated in a remote locality, died on the 3d inst., aged eighty-eight years. One of his friends called on him the evening previous to his death, and requested permission to pass the night with him; but he replied, "You can do me no good—I shall die before morning." The friend granted his wish and left him, and during the night he died, as he had lived, alone.—*Manchester Mirror*.

Knowledge is power.

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

ADVENT CONFERENCE IN WATERBURY VT.

Friday Oct. 10 Bro. Litch gave us a discourse on the prophetic periods, and their use. It was a very singular discourse, and well calculated to confuse the mind of enquirers, and confirm those who adhere to the old landmarks. "For no man after he has drank old wine straightway desireth the new. For he saith the old is better." I should like to see it published; and would be glad to circulate it in my journeys among the people to whom I give lectures on the prophetic periods.

At 10 P. M. took leave of many dear friends in Waterbury, and left in the night train for Boston in company with Elder Osler, Cunningham, and Bro. Parady. And arrived safely in Boston at 8 o'clock Saturday A. M.

Sabbath Oct. 12. Heard Eld. Hastings at 10 A. M. in Lowell St. Chapel, on the resurrection of the dead. It was a clear, strong and sound argument as I have seen against the non-resurrection of the wicked. I trust it will be published.

In the P. M. met with the Advent church in Hudson st. to hear Bro. Fassett, our new and acceptable pastor, but he would make me preach, although I was too full for utterance. My heart was full of joy and peace. And at the same time was deeply impressed with the scenes of judgment, just upon us. I spoke of the coming of Jesus, and the connected events as given in the four gospels, aside from the testimony of man.

In the evening met with the church in conference. We had a precious season. The church is prospering under the labours of Elder Fassett. Praise the Lord.

Monday Oct. 13. Prepared and arranged the matter for the first No. of the 4th volume of the "Voice of the Prophets."

Wednesday, Oct. 15. Preached to the Advent church in Lowell. Had a good audience and a good time on the Two Witnesses. Rev. 1: 3. Elder Gunner, the Pastor, made some eloquent remarks sustaining the views I had presented, on the protestant view; and the events of the French Revolution on being the harbinger of the near approach of Christ. Bro. G. has "set things in order in the church," and I pray God's blessing may attend them and give them prosperity.

Tuesday Oct. 16. Went to Concord N. H. Eld. Preble met me at the depot and took me to his very hospitable house. It is truly refreshing to the traveller and laborer, to find such welcomes, with a supply of all needed good.

I spoke in the evening on peace, and was followed by Elders Preble, Lock, and many others. It was a time of peace and love.

Friday Oct. 17. After a season of prayer and song, in which we were greatly blessed at the family altar, we started for the state conference Loudon Ridge some fifteen miles, and arrived in season for the opening. I was warmly greeted by the Elders and brethren, with whom I had not met in conference for several years: and was invited to preach the opening sermon. In the P. M. I spoke on Dan. 12: 12, 13, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." The Elders and brethren gave me a candid hearing. And most of them expressed to me their wish that the calculation of 1867 and 8, might be true. Though, they hoped Jesus might come before that time. I joined in that wish, as I could do so consistently with the calculation. For Daniel is to stand in his lot, or inheritance in the end of the days. But our Saviour may come before that, to prepare the "lot," or inheritance for him to stand in. So we should look and watch and wait now, and always, till he come.

In turning to the Bible for a reference at this moment I am pleased to find a note on Dan. 12: 11—13, that interests me very much. This Bible was published by the American tract society, with notes on the text, in 1857. Note. "The numbers mention-

ed in this and the following verse seem to include the "time times and a half," verse 7 and to extend beyond it, the former thirty days, the latter seventy five days. Thus understood, they intimate that the overthrow of Anti-christ, and the delivery of God's people, will be accomplished by three successive interpositions. Verse 13. Go thou thy way till the end: the angel dismisses Daniel with an intimation that he must wait till the time of the end for a clear understanding of the vision. Shall rest; with God after his departure from this life. In thy lot; in the possession of thy heavenly inheritance, compare verse 3. At the end of the days; at the time referred to in verse 2, when they that sleep in the dust shall awake to everlasting life."

Here we have the opinion of the American Tract society's publishing committee, that the 1260, 1290, and 1335, days begin together. That the days extend to the resurrection of the Just, and the days must be years. This is sound doctrine and sustains my view.

JOSHUA V. HIMES.

Waterbury, Oct. 25, 1862.

From Bro. W. Swartz.

The faithful few in Malachi's day "feared the Lord and thought upon his name." That name on which they loved so much to meditate, signifies it is said the "coming one." This explains what they were thinking about. We have it anticipated by good old Jacob in prophetic strain. "I have waited for thy salvation O Yahweh;" most beautifully illustrated in the example of Simeon the "just and devout" who was "waiting for the consolation of Israel;" and by Anna when she "spake of him to all that looked for redemption in Jerusalem." There were a few, "a small remnant," in that closing Jewish age, who loved to "speak often one to another" about the coming one; and so it is now in the closing up of this gospel age. "There is a "little flock" fed with the finest of wheat, looking for the Chief Shepherd to appear.

Going down lake Champlain on Friday night, Oct. 10th, on my return from the Conference, I realized more forcibly than ever the words of Luke: "There came down a storm of wind on the lake."

Taking the steam boat at Albany next morning at 9 o'clock, gave me the pleasure of a ride down the Hudson in daylight, which proved exceedingly delightful. The Hudson is a beautiful stream and winds through a scenery which for picturesque beauty is probably not excelled in the old or new world. West Point, fifty one miles above N. Y., is unquestionably the most romantic place to be found in the Middle or New England States. The approach to it is highly interesting. The village is placed upon the top of a promontory, 188 feet above the river, surrounded by a level terrace more than a mile in circumference.

Sab. Oct. 12. I preached again for the church in N. Y. The attendance was good and attentive, Thursday morning, after a tedious ride, I arrived at Bro. Osler's in Providence where I spent the remainder of the week and the following Sab. Roger Williams, who founded this city in 1637, says in a deed executed by him: "Having a sense of God's merciful providence unto me in my duties, I called the place Providence." And from its enterprising and auspicious character, one would naturally conclude that God's providence has never been withdrawn. Especially may we say this, of "The church of Yahweh" there. A good church consists not so much in numbers, as in symmetry. Paul gives us to understand that a perfect church, like a perfect system or body, must be perfect in all its members or parts: "For the body is not one member, but many" 1 Cor. 12. A body without the "eye," or "foot," or "hand," though perfect in every other respect, is still incomplete and inefficient; and for want of this symmetry, many churches advance "heavily, to reach eternal joys." I congratulate Bro. Osler—I will not say in having a perfect church, lest I be suspected of flattery—but in having a church containing some of the "members" necessary to a perfect body. After all it is well to remember that "eyes," "feet," and "hands" were made for something. Spiritual success depends on the proper and faithful employment of these members.

The end to be subserved by them is the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Sabbath evening was the time appointed for the quarterly exercise of the Sab. school, connected with the church of Yahweh. Such is the interest commanded by these exercises that by six o'clock the church was filled to its utmost capacity.

In the language of Dr. Stearns, President of Amherst College who addressed the school at the close of the services, when I entered the church "I thought I was ushered into a beautiful flower garden, all bestudded with bright blooming faces."

The following was the order of exercises:

1. Singing—"Come and sing with joy and gladness."

2. Scripture recitation by the infant class—a verbal narration of the 17th Ch. of Jno. by a host of little Prattlers, each one reciting his verse in regular order.

3. Prayer by Dea. Wardle.

4. Hymn. "Hushed be my murmurings"—followed by a number of exercises by the infant class—The better land by four, a paraphrase of Psalm 148, The little one,—Christ and the little ones.

5. Hymn "When his salvation bringing &c.

6. God orders all things.

7. The Sabbath school.

8. The recital of the 100th Psalm. This was done with all the grace innocence and simplicity of "Little Nelley. While she repeated it, I thought of Matt 21, 16. I was sorry to learn that her parents were both strangers to that God to whom all lands are required to "make a joyful noise."

9. Hymn. "The Saviour said suffer little children to come &c." Followed by an exercise on prophecy of one hundred and five parts and concluded by poetry on truth.

10. Singing. "Little Travellers &c."

11. Addresses. By Pres. Stearns, of Amherst College, and Dea. King of Providence.

12. Collection.

13. Closing hymn. "Come let us sweetly sing."

14. Benediction.

Thus ended the most interesting, as well as profitable season of the kind I ever attended. My chief motive in going East was to attend this, and if in no other way I realized an equivalent for my time and journey, I did in being favored with the privilege of attending this Sab. school Exercise.

"May God with many a blessing reward their toil and care And hear them while addressing His throne in fervent prayer."

Your friend and brother in the Lord.

Wm. SWARTZ.

Shiremanstown, Pa.

From Bro. George Brownson.

DEAR SIR:—I highly prize the weekly visits of the Herald, as it is the only advocate of the Bible doctrine of the restitution of all things of which God hath spoken by his prophets and apostles,

within my reach. Our preachers, (Methodists) are, mostly, men of usefulness in their calling and are the honored instruments of a vast amount of good in the world, yet they are careful not to say anything about the resurrection, judgment, and kindred truths. They preach to us Heaven through the blissful gate of death—that all must assuredly die &c. You may think from the tone of some of our Canadian papers, that we are all "Sesesh" here; but such happily, and for the honor of our race, is not the case; and although some, and I am sorry to say too many among us, give their sympathies to the south, yet the great Christian heart of Canada is with the north. We love our Queen, our Canada, and our own civil and religious institutions, yet at the same time we feel deeply interested in your northern struggle against southern wickedness; and while your hearts are torn and bleeding, you may have the consolation to know that from the length and breadth of Canada unceasing prayer is going up for the right.

Yours, in hope of immortal life,

GEO. BROWNSON.

Napanee, C. W. Oct. 21st. 1862.

From Sister E. Peacock.

MR. SYLVESTER BLISS. Dear Sir:—Regardless of troublesome times for ready money, I cannot afford to dispense, with a paper that gives me so much pleasure to peruse; therefore, hoping my small mite will still be a little to assist you in your labors, I am, as ever,

Yours respectfully, Mrs. E. PEACOCK.

Norwich.

From Bro. J. Spear.

BRO. BLISS:—I prize the Herald as much as ever, and will do what I can to sustain it. I hope to be able to get you some new subscribers soon.

I remain as ever yours

JEREMIAH SPEAR.

Beers Plain, C. E. Nov. 30th 1862.

From Bro. Joseph Eells.

DEAR BRO. BLISS:—I am going to try to do more for the Herald, by the blessing of the Lord. I am still looking for the return of the Nobleman. It is over twenty years since I have had faith in this world's being better before the restitution of all things. The restitution! what a blessed hope! There is nothing that raises my affection more than the soon coming of the Lord our dear Saviour. I have no doubt but he is near; even at the door. Bless the Lord.

I like the spirit in which you conduct the Her-

ald, and my prayer is that God may ever bless you in the work assigned you,

Your truly

JOSEPH ELLS.

Lodi, Columbia Co., Wis. Dec. 5th, 1862.

From Bro. Thomas Brown.

DEAR BRO. BLISS:—I still feel a desire to read the Herald, for the many good and instructive articles it contains on the various doctrines that are common to advent believers and to hear from those dear friends and brethren who have labored with such untiring and holy zeal to carry out the wise purposes of God and to proclaim the last messages of mercy to man. My prayer is that the commandments of God may be fully acknowledged, and may once more have their power in slaying the sinner, that the gospel may give them life, yea Eternal Life.

As ever your brother

THOMAS BROWN

Mc Connels Grove, Stephenson Co. Ill. 23, 1862.

OBITUARY.

DIED, at Low Hampton, N. Y. Thursday morning Dec. 4, of Diphtheria, Lucy P. only child of John H. and Mariett MILLER, in the 6th year of her age.

'Tis truly said "Death loves a shining mark! the good die young!" She, who but yesterday, was the light and comfort of home, is now no more on earth. The casket is laid tenderly away, where friendships tear may water its resting-place; but the immortal soul dwelleth in Paradise.

"Loved and lost;" The heart, in its bitterness is almost bursting at the thought; but the hope of soon meeting our lovely jewel, lifted from off the heart the dark veil of despair. Fair flower, now withered! how beautiful thou art in death, as sweet smiles of childlike innocence are wreathed upon thy lips.

We gaze upon thy lovely form sweet, gentle dove, and one mind dwells upon that beautiful sentence—"not lost, but gone before." She has put off the mortal for the immortal! Too pure for earth she has withered in early childhood; her race is run, she is a blooming flower in Paradise. Rest in peace dear Lucy, a fairer morn is dawning.

She is sleeping, sweetly sleeping, As the frosts of winter come, And the mourning friends are weeping For their jewel plucked from home; For their cherub Lucy, dwelling In the bowers of light divine; But her harp is ever swelling Praised to the Righteous vine.

She is sleeping, calmly sleeping, Tiny birdling of our home, We are weeping, sadly weeping, That our darling one should roam; But we know the angels have her To those blissful courts afar, And the minstrel choir surrounds her— Lovely seraph! Heavenly star!

But her soul enraptured strayeth Through those fairy realms above, On her golden lyre she playeth Strains of God's redeeming love; Bod immortal, faded flower, Spotless lily robed in white, Thou art basking in the shower— Pearly shower of Heavenly light.

There the angel choir immortal Sings sweet songs of heavenly love,

There the seraphim supernal Guard our dear departed dove;

Lilie Lucy sweetly singeth,

Sotl the strains of music swell,

Through the golden portals ringeth Lucy's lisping: "I am well!"

Sleep sweetly, little flower,

While Death bears regal sway;

But soon will dawn an hour—

The happy judgment day.

THEO. D. C. MILLER.

* Which will be put on at the resurrection. ED.

DIED—In No. Danville, Nov. 28 of diphtheria Hellen F. daughter of Thaddens and Mary Ward aged 21 years.

Less than a year ago Bro. and sister Ward followed a beloved daughter to the tomb,—stricken down by this fearful disease, which is now making such sad havoc in that vicinity,—the youngest of the family—about seventeen years of age. And now the next youngest sister is taken away by death. They had both embraced the faith of the speedy coming of Christ, and had for some years lived exemplary lives. Sister Hellen had lived in my family a considerable time for a few years, and was highly esteemed by us. Some days before she died I was called to visit her, as she was anxious to see me. I never saw so clearly the benefit of a firm trust in God in the hour of affliction as on that occasion.

In the first of her sickness her mind was somewhat clouded, and she was led to exclaim—"O, I have tried to live a Christian, but have imperfectly" She requested her parents and friends to pray for

her, and she prayed earnestly for herself, and God heard the prayers and dispersed the cloud. After this she was perfectly resigned and calm, though in the most extreme pain and suffering from the effects of the terrible disease. It was with the greatest difficulty she could breath until a piece of false membrane was taken from her throat measuring eight inches in length and about three-fourth of an inch wide. She lived about two days after this, when she calmly fell asleep in Christ, with the blessed hope of a resurrection when the morning of joy shall give place to the night of weeping. She selected the hymns and text, and also her bearers.

I endeavored to speak words of comfort to the friends and a large congregation, from scripture selected by the deceased.—John 14: 2, 3.

H. CANFIELD.

Cabot, Vt., Dec. 15, 1862.

DIED—In Woodbury, Nov. 23, BETSEY M., wife of WILLIAM KENISTON, aged 48 years 7 months.

Sister Keniston made a profession of religion some twenty-four years since, and united with the Baptist church, where she remained until within a few years, when she united by letter with the Advent church in Cabot. Her life has been one of usefulness and benevolence in the cause of Christ which she so much loved, and which she adorned with a well directed and consistent walk. The neighborhood where she has long resided, deeply lament and mourn her loss. Being ever diligent in business, she was prepared to relieve the temporal wants of suffering; and being fervent in spirit, she was also prepared to communicate the rich consolation of the grace of God to the poor in spirit, and point the penitent heart to the Lamb of God that taketh away the sins of the world. The family are called to mourn the loss of a faithful companion, an affectionate mother, and a pious and devoted Christian. In her last sickness she seemed anxious to close her life in the service of her master, and requested us to hold meetings at her house, which we did. The neighbors were invited in, and a number of brethren from Cabot attended the meetings, and notwithstanding she was prostrated upon a bed of sickness—and which proved to be a bed of death—yet her voice was joined with ours in prayer and praise. Her companion and daughter-in-law made covenant anew to serve God, and her son was hopefully converted. It seemed now as though her work was done; and she was enabled to rejoice in the God and rock of her salvation. Her voice is now silent in death, and the family and church are left to mourn, but we sorrow not as those who have no hope, for we do believe that Jesus died and rose again, and therefore we expect that those that sleep in Jesus will God bring with him. The writer preached on the occasion from Daniel 12:15—"But go thou thy way, till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

H. CANFIELD,

Cabot Vt. Dec. 19.

DIED—In South Wheelock Dec. 4, of diphtheria, ALMEDA, only daughter of BARNARD N. NOYES, aged 18 years.

Almeda was taken sick on Saturday and died the next Thursday morning. She had been with sister Hellen Ward during most part of her sickness, but did not think she was so soon to follow her in death. They had for a number of years been very intimate friends. She was heard to say just before her death, "Hellen calls and I must go." She called the family around her, and gave them words of comfort and instruction; telling them not to sorrow for her, but to prepare to meet her in heaven. She was a faithful and worthy member of the advent church at No. Danville. I called to see her on the Monday before she died, and she said to me when I was leaving—"Brother Canfield, you will be sent for again before many days." I returned to my house, and on Thursday the messenger came, saying that Almeda had fallen asleep. The little church are truly afflicted in the removal of these two faithful young Christians, and they deeply sympathise with the bereaved families.

The following was the text selected, showing where her hope was placed.—"Jesus saith unto her, I am the Resurrection and the life; he that believeth in me, though he were dead yet shall he live."—John 11: 25.

H. CANFIELD.

Cabot, Vt. Dec. 15 1862.

Family Devotion.

This is the life of family piety. John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one a domestic, to join in it; always declaring that where he had a tent, God should have an altar.

Lying and intrigue are the weapons only of politicians.

ADVERTISEMENTS

Ayer's Cherry Pectoral.

Ayer's Sarsaparilla.

Ayer's Cathartic Pills.



The peculiar taint or infection which we call SCROFULA lurks in the constitutions of multitudes of men. It either produces or is produced by an enfeebled, vivified state of the blood, wherein that fluid becomes incompetent to sustain the vital forces in their vigorous action, and leaves the system to fall into disorder and decay. The scrofulous contamination is variously caused by mercurial disease, low living, disordered digestion from unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children." The diseases which it originates take various names, according to the organs it attacks. In the lungs, Scrofula produces tubercles, and finally Consumption; in the glands, swellings which suppurate and become ulcerous sores; in the stomach and bowels, derangements which produce indigestion, dyspepsia, and liver complaints; on the skin, eruptive and cutaneous affections. These all having the same origin, require the same remedy, viz., purification and invigoration of the blood. Purify the blood, and these dangerous dis tempers leave you. With feeble, foul, or corrupted blood, you cannot have health; with that "life of the flesh" healthy, you cannot have scrofulous disease.

Ayer's Sarsaparilla

is compounded from the most effectual antidotes that medical science has discovered for this afflicting distemper, and for the cure of the disorders it entails. That it is far superior to any other remedy yet devised, is known by all who have given it a trial. That it does combine virtues truly extraordinary in their effect upon this class of complaints, is indisputably proven by the great multitude of publicly known and remarkable cures it has made of the following diseases: King's Evil or Glandular Swellings, Tumors, Eruptions, Pimples, Blotches and Sores, Erysipelas, Rose or St. Anthony's Fire, Salt Rheum, Scald Head, Coughs from tuberculous deposits in the lungs, White Swellings, Debility, Dropsy, Neuralgia, Dyspepsia or Indigestion, Syphilis and Syphilitic Infections, Mercurial Diseases, Female Weaknesses, and, indeed, the whole series of complaints that arise from impurity of the blood. Minute reports of individual cases may be found in AYER'S AMERICAN ALMANAC, which is furnished to the druggists for gratuitous distribution, wherein may be learned the directions for its use, and some of the remarkable cures which it has made when all other remedies had failed to afford relief. Those cases are purposely taken from all sections of the country, in order that every reader may have access to some one who can speak to him of its benefits from personal experience. Scrofula depresses the vital energies, and thus leaves its victims far more subject to disease and its fatal results than are healthy constitutions. Hence it tends to shorten, and does greatly shorten, the average duration of human life. The vast importance of these considerations has led us to spend years in perfecting a remedy which is adequate to its cure. This we now offer to the public under the name of AYER'S SARSAPARILLA, although it is composed of ingredients, some of which exceed the best of Sarsaparilla in alterative power. By its aid you may protect yourself from the suffering and danger of these disorders. Purge out the foul-corruptions that rot and fester in the blood; purge out the causes of disease, and vigorous health will follow. By its peculiar virtues this remedy stimulates the vital functions, and thus expels the distempers which lurk within the system or burst out on any part of it.

We know the public have been deceived by many compounds of Sarsaparilla, that promised much and did nothing; but they will neither be deceived nor disappointed in this. Its virtues have been proven by abundant trial, and there remains no question of its surpassing excellence for the cure of the afflicting diseases it is intended to reach. Although under the same name, it is a very different medicine from any other which has been before the people, and is far more effectual than any other which has ever been available to them.

AYER'S CHERRY PECTORAL,
The World's Great Remedy for Coughs, Colds, Incipient Consumption, and for the relief of Consumptive patients in advanced stages of the disease.

This has been so long used and so universally known, that we need do no more than assure the public that its quality is kept up to the best it ever has been, and that it may be relied on to do all it has ever done.

Prepared by Dr. J. C. AYER & Co., Practical and Analytical Chemists, Lowell, Mass.

Sold by all druggists everywhere, and by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1, its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teat on cows. It cures felon. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable.

We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, of East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell was relieved of piles which had affi ed her for many years, and remained to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrell, of East Kingston, N. H., says: I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "You Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may commend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1/62

For sale at this office.

DANIEL CAMPBELL,

GENERAL AGENT.

P. O. address, Carlisle, C. W.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1/2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1/2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 127 N. 11th st., Philadelphia. No 1010—tf

PUBLICATIONS FOR SALE,

At the Depository of English and American Works Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1/2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

PRICE.	POSTAGE
Morning Hours in Patmos, by Rev. A. C. Thompson, D. D.	.15
Bliss's Sacred Chronology	.08
The Time of the End	.20
Memoir of William Miller	.18
Hill's Saints' Inheritance	.16
Daniels on Spiritualism	.16
Kingdom not to be Destroyed (Oswald)	.17
Exposition of Zechariah	.28
Litch's Messiah's Throne	.12
Orrick's Army of the Great King	.07
Preble's Two Hundred Stories	.07
Fassett's Discourses	.05
Memoir of Permelia A Carter	.06
Questions on Daniel	

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 23, 1862.

The Copy-Book.

BY LUCY BABCOM.

"Please, father, give it back to me!"

I wish you would not look
Inside; why can you want to see
My poor old copy-book?"You'll find a blot on every page,
I've not the smallest doubt.
I know tis shameful, at my age;
I tried to rub them out.'There's something wrong in every line
I'm sure I could not tell
It's another hand than mine,
What those strange letters spell."Do shut the book, and end my grief!
I'd burn it, if I durst.
I truly think that closing leaf
Worse written than the first.""Boy, there's another copy-book,
Your Father, God, has seen,
You cannot close it from His look;
Is that writ fair and clean?""If there are blots and crooked lines
Across those pages white,
When His clear eye upon them shines,
'T will be a hateful sight."And you are writing every day,
Upon that inner page.
How bitter it must be to say
Your heart grows worse with age!""O, write your very best, my boy!
Ask Him to guide your hand!
Then every leaf will bring you joy,
When you before Him stand!"

A. Geographical Enigma.

What is the name of the most important lake in Massachusetts?—and what are the names of the following places, the initials of which in their order spell the name of the lake; and their final letters in reversed order spell the name of the town in which that lake is situated, viz:

1. A town in England, thirty miles from London, on the Medway river,—it being one of the stations for building, fitting, and victualing the national marine—there being also towns of the same name in New Hampshire, Mass., Conn., N. Y., and Georgia.

2. A fortified port of Russia, on a gulf of the Black Sea, from which grain is extensively exported. Also the same letters begin and end the name of a grand division of the globe.

3. The name of a town and isthmus in Greece, and also of a town in the State of Maine.

4. One of the free and imperial cities in Lower Saxony, on the river Elbe—there being towns of the same name in New York, New Jersey, and Pennsylvania.

5. A city in Persia, once celebrated as the finest city in the East.

6. The name of a country and of its capital,—there being also a town in Syria bearing the same name.

7. A city of Germany, in Wurtemberg, taken by the French in 1805.

8. A large lake in British America.

9. A promontory in Europe, which gave name to a distinguished naval action.

10. An unimportant town in France, on the river Seine, 10 miles south of Rouen, and 65 northwest of Paris.

Christianity is the great refining process by which God melts kingdoms and powers, and shapes our purposes, rough hew them as we will.

"I Want to be a Soldier."

"Grandma, I want to be a soldier. Whose company do you think I had better enlist in?" asked little Jasper, in a serious tone.

"Well," said the grandmother, thinking a minute. "I advise you to enlist under Corporal Try."

"And whom shall I fight, grandmother?"

"One of your greatest enemies is General Sulks, Jasper. You would do well, the instant he makes his appearance, to give him battle, and if you can't kill him, drive him off the field as quick as you can. I hate the sight of his black, sour, scowling face."

"I hate the feel of him," said poor little Jasper, in a pitiful tone. "I am sure I hate him."

"Join Corporal Try's company," said his grandmother.

"Do you think Corporal Try's company is strong enough, grandmother? General Sulks is so sly, and he is awful to hang on."

"Well," said his grandmother, "you know there is the great Captain, the Captain of our salvation, the Lord Jesus. One of his tried soldiers said: 'I can do all things through Christ that strengtheneth me.' And he helps those who put their trust in him."

"O grandmother!" said Jasper, with tears in his eyes, "will you ask him to enlist me?"

ILLUSTRATED SCIENTIFIC AMERICAN.—The best Mechanical Paper in the World. Eighteenth year. Vol. 7. New series.

A new volume of this popular Journal commences on the 1st of January. It is published WEEKLY, and every number contains sixteen pages of useful information, and from five to ten original engravings of new inventions and discoveries, all of which are prepared expressly for its columns.

TO THE MECHANIC AND MANUFACTURER.—No person engaged in any of the mechanical or manufacturing pursuits should think of "doing without" the "Scientific American." It costs but six cents per week; every number contains from six to ten engravings of new machines and inventions, which cannot be found in any other publication.

TO THE INVENTOR. The Scientific American is indispensable to every inventor, as it not only contains illustrated descriptions of nearly all the best inventions as they come out, but each number contains an official list of the claims of all the patents issued from the United States Patent Office during the week previous; thus giving a correct history of the progress of inventions in this country. We are also receiving every week the best scientific journals of Great Britain, France, and Germany, thus placing in our possession all that is transpiring in mechanical science and art in those old countries. We shall continue to transfer to our columns copious extracts from these journals of whatever we may deem of interest to our readers.

A pamphlet of instruction as to the best mode of obtaining Letters Patent on new inventions, is furnished free on application.

Messrs. MUNN & CO. have acted as Patent Solicitors for more than seventeen years, in connection with the publication of the "Scientific American," and they refer to 20,000 patentees, for whom they have done business.

No charge is made for examining sketches and models of new inventions and for advising inventors as to their patentability.

CHEMISTS, ARCHITECTS, MILLWRIGHTS AND FARMERS.—The "Scientific American" will be found a most useful journal to them. All the new discoveries in the science of Chemistry are given in its columns, and the interests of the architect and carpenter are not overlooked; all the new inventions and discoveries appertaining to these pursuits being published from week to week. Useful and practical information pertaining to the interests of millwrights and mill-owners will be found in the Scientific American, with information they cannot possibly obtain from any other source. Subjects in which farmers are interested will be found discussed in the Scientific American; most of the improvements in agricultural implements being illustrated in our columns.

TERMS.—To mail subscribers, Three Dollars a

year, or one dollar for four months. The volumes commence on the first of January and July. Specimen copies will be sent gratis to any part of the country.

Western and Canadian money, or Post Office stamps taken at par for subscriptions. Canadian subscribers will please to remit 25 cents extra on each year's subscription to prepay postage. MUNN & CO., publishers, 37 Park Row, N. Y.

BUSINESS NOTES.

James Hughes. Your letter of Nov. 26th was received but not the tract or the letter therein referred to.

Wm. A. Curtis. Sent the 17th.

F. Davis. Sent books the 18th by Cheney & Co.

D. Chatterton. We have none of that name, and do not know where it can be obtained short of Philadelphia, and so have put the whole to donations—subject to your orders.

J. Litch. The Herald is mailed each week to "Thomas Dutcher, No. 306 Pratt street," in the Philadelphia bundle. If he does not get it, we have the wrong direction, or the fault is in Phil. P. O.

APPOINTMENTS.

APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Fuller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

NOTICE.

BROTHER BLISS. I shall be in Massena the first and second Sundays in January—the 4th and 11th, 1863.

M. BATCHELDER.

NOTICE.

Elder J. V. Himes of Boston, will lecture at Shabbona Grove, De Kalb County, Ill., commencing Tuesday evening, Dec. 23, and hold over Sunday. We hope to see a general gathering of the friends in all this region. May the Lord's blessing attend the effort.

N. W. SPENCER.

Shabbona, Dec. 4, 1862.

A. M. ASSOCIATION.

The Standing Committee of the "American Millennial Association" will hold their regular quarterly meeting on Tuesday, Jan. 5, 1863, at 10 A. M., at the Advent Herald office, 46 1-2 Kneeland street, Boston, Mass. J. LITCH, Pres't.

F. GUNNER, Rec. Sec.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston, Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00

Stephen Sherwin, Grafton, 1.00

Martin L. Jackson, Milesburg, Pa. 2.00

Mill. Aid Society in Providence, R. I. 16.30

Millenniai Aid Society in Shiremanstown, Pa. 9.00

..... " " " New Kingstown, Pa. 4.50

S. Blanchard, Barre, Vt. 1.00

Lloyd N. Watkins, Toronto, C. W. 1.00

Church in Newburyport. 9.00

Pardon Ryon, Smith's Landing, N. J. 2.00

Josiah Vose, Westford, Mass. ("or more") 2.00

Henry Lunt, Jr., Newburyport, Mass. 2.00

Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, C. W. 5.00

H. B. Eaton, M. D., Rockport, Me. 5.00

Edward Matthews, Middlebury, Vt. 1.00

Jos. F. Beckwith, Cleveland, Ohio. 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

Miss O. W. Allen, Johnson, Vt. 1.25

Mrs. Mary Ann Doud, New Haven, Vt. 3.00

Alexander Wattles, Troy, Mich. 1.00

James Penniman, Milford, Mass. \$1.00

Philadelphia, no name \$5.00

Mieah C. Butman, Lynn, Mass. 1.00

Mrs. Boardman, Seneca Falls, New York. 1.00

M. B. Woolson, Milford, N. H. 2.00

William B. Schermerhorn, Schenectady, N. Y. \$1.00

Mrs. Sarah A. Coburn, Haverhill, Mass. \$2.00

Edwin Howard, St. Johnsbury, Vt. 1.00

Mrs. Mary Hopkins, E. Brookfield, Vt. 1.00

Helon Nichols, E. Warren, Vt. 1.00

Charles Merriman, Akron, O. 1.00

Edwin P. Burdett, Terre Haute, Ind. \$20.00

We leave a blank space here, which it is desirable to see filled with names and amounts, of pledges of annual payments.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

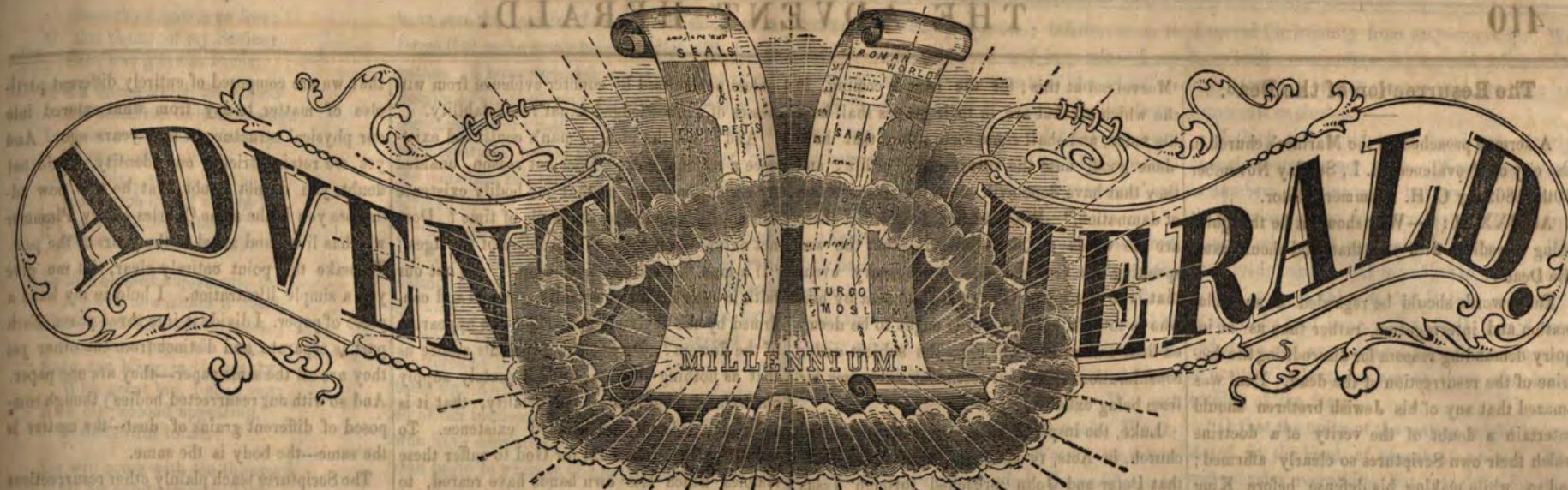
DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, DEC. 23.

Mrs. Mary Everett, Pawtucket, R. I.	\$1.00
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WHOLE NO. 1126.

BOSTON, TUESDAY, DECEMBER 30, 1862.

VOLUME XXIII. NO. 52

THE ADVENT HERALD

Is published every Tuesday, at 46 1/2 Kneeland st. (up stairs), Boston, Mass., by

"The American Millennial Association."

SYLVESTER BLISS, *Business Agent*,
To whom remittances for the Association, and communications for the Herald should be directed.
Letters on business, simply marked on envelope, "For Office," I will receive prompt attention.

JOSIAH LITCH, Co. committee
J. M. ORROCK, on
ROBT. R. KNOWLES, Publication.

TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.

\$10, " " thirteen " "

Those who receive of agents, free of postage, will pay \$2.50 per year.

Canada subscribers will pre-pay, in addition to the above, 26 cts. per year for the international postage; and English subscribers \$1,—amounting to 12s. sterling per year, to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, London, England.

RATES OF ADVERTISING.—50 cts. per square per week; \$1, for three weeks; \$3, for three months; \$5 for six months; or \$9 per year.

LITTLE AT FIRST—MIGHTY AT LAST.

A spring had lost its way
Amid the grass and fern;
A passing stranger scooped a well,
Where weary man might turn;
He waded it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved life besides!

A dreamer dropped a random thought,
'twas old, and yet 'twas new—
Unheaded by the noisy crowd,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitor flame.
The thought was small—its issue great;
A watch-fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man amid a crowd
That thronged the daily mart,
Let fall a word of Hope and Love,
Unstudied from the heart;
A whisper on a tumult thrown—
A transitory breath—
It raised a brother from the dust,
And saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

A rich Man using his riches Rightly.

Rev. Justin Perkins, writing from London to the Independent, says:

Some of our readers may recall the name of William Rawlinson, who last year gave for the American Board, in its straitened circumstances, some three thousand dollars, and was, moreover, the chief instrument in raising "the crisis fund," so called, for the same object. On my way from Liverpool to London, I turned aside to Taunton, to spend a day with Mr. R., whose acquaintance I made during my former visit in England. Of all mortals whom I know, Mr. R. is one of the most devoted and faithful stewards of the Lord Jesus. He is a wealthy silk manufacturer, employing at present about five hundred persons.

He does not allow his capital to increase from year to year, but, after the frugal support of his family, he scrupulously hands back to the Master's use all the "gain" which that Master intrusts to his care.

Mr. R. labors abundantly in word as well as in deed. Himself the personification of modesty, yet equally so of efficiency, he redeems time from superintending his large factories to visit the sick, the suffering and the dying, and speak to them of Christ and salvation; and the number of committeeships on which he serves, for various religious and charitable objects, it would be difficult to count up.

A rap at my door this morning brought Mr. R. to my room, with the statement, "I have a short religious service at one of my factories every morning at nine o'clock; will you conduct it this morning?" I gladly accepted the proposal, and nine o'clock found us in the factory, surround by three hundred operatives, who had just assembled, with their hymn-books in their hands. Mr. Rawlinson read the hymn,

"How sweet the name of Jesus is," which was beautifully sung by nearly all present. I then read a short passage from the Bible, on which I remarked a few minutes, and led in prayer. As an extra, on this occasion, they then sung the hymn,

"When shall we all meet again?" Such a service has been kept up by Mr. R. daily in that factory, for twenty years. Some fifty of the operatives are hopefully pious, and all thus become comparatively intelligent on religious subjects, while the effect of such service to promote order and good character among them, is incalculable. Most of them are females. The younger children attend school half of the day. There is no working at night, and all have Saturday afternoon to themselves. The establishment is in fact a great Christian family, of which Mr. R. is the revered head.

"You have a great pressure of business on your hands," I said to him, as we were walking to his factory, having in mind the late hour at which he was writing business letters in his family last evening.

"Yes," he replied, "I would curtail my business, and take life easier, but for the purpose of thus doing more for the cause of Christ."

Mr. R., with his thousands at command, occupies a dwelling as humble as the houses of most New England pastors—and very more so than some of them—while his whole style of living is perfectly plain and simple, though of course more comfortable than the luxurious equipage affected by the most religious men of his means in America.

The Lord bless this faithful steward, beginning with his own household. His five children, ranging between the ages of eight and twenty-three, who are models of gentleness and modesty, are all hopefully pious. And the number of other persons brought to Christ, as I was told in Taunton, through the active labors of this meek and quiet man, is quite large every year. Mrs. R. is a helpmate of her husband; and a happier family I know not in this world.

At Mr. R.'s family altar America is remembered in his fervent supplications. He, like thousands of Christians in England, pray earnestly

that the terrible war may speedily cease, and the abomination of slavery come at once to a perpetual end. I tell these good people to reverse the order of these petitions, and they will better meet the case, as I read the providence of God—the removal of slavery, the cause of the war, being an indispensable antecedent to any practicable settlement of our troubles.

Loving the Word.

"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments." Ps. 112. 1.

Conversion begins in consideration. The readiest way to know whether you fear the Lord, is to know you fear sinning; for the fruit is more valuable than the root. "Blessed," that is happy truly happy "is the man," whatever may be his condition in regard to the things of this life, "that feareth the Lord." We need not court the friendship of the world, while we can have fellowship with God; and that we truly love, if we delight in, and are governed by his word: 1 John, 1, 3. A filial "fear of the Lord brings with it, its own reward. A Christian loves the Lord so well, that he is afraid to offend him; he loves what the Lord loves, and hates what he does; and God hates nothing but sin. Prov. 6:11. "Blessed is the man that feareth the Lord;" he is blessed now. God blesses him and that blessing makes him happy, and enables him to continue to fear him; that is love him too well to sin against him. He is blest with a sense of his love; his forgiving love; Isa. 12:1; his healing love; Ps. 104: 1-3; his adopting love; 1 John 3:1. such an one must needs be blessed; for he has all kinds of blessings; enough to make any one happy. Holiness is the highway to happiness; yea it is happiness itself: Rev. 22:14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. All who are happy in the Lord, not only take pleasure in, but "delight greatly in his commandments." They keep up an intimate acquaintance with them; love to think of them; and meditate on them at all times, and on all occasions: Ps. 119, 97. Whoever fears God as a dutiful child does a fond father, must delight in, and be well pleased with his commandments. They enjoin nothing that is grievous nor prohibit anything that would be good for us. They are perfect; nothing can be added to, or taken from them. Ps. 119, 138. They are designed to bring us back to ourselves, to our duty, and to our God: 2 Tim. 3, 16, 17. Many have the commandments in their heads and love to talk about them, but they only are blessed who have them in their hearts, and delight greatly in doing them: Ps. 119, 165.

Christian's Legacy.

From Mrs. M. A. Swartz.

DEAR BRO. BLISS. Being a reader of the Herald, and a lover of the blessed truths advocated by it, I can but express my gratitude for being favored by such a weekly visitor, and for the light and truth it has ever exhibited. I approve of its participating so little in political matters, and giving more space for the doctrines

of the Bible—thereby proclaiming to the world the gospel of the Kingdom.

While this truth, so important, is so much repudiated, is it not highly necessary to employ every means available to warn the world of impending danger, and cheer the heart of Christians in these last days of trial? for the love of many waxes cold, because iniquity doth abound.

Oh that we might be more steadfast, grounded in the truth of God and contending earnestly for the faith once delivered to the saints! We tremble to behold men depart from the faith, giving heed to doctrines that are not based upon scripture truths. And these are saying, Where is the promise of his coming? Surely, these things proclaim Messiah near, although we know not as yet the appointed time. May we study God's word to know and understand well our position, and mistake not the signs of his coming; but by seeking divine wisdom, may we be guided into all truth, that when He shall appear, we may also appear with Him in glory.

We are again blessed with the labors of our pastor, Elder M. L. Jackson, of which we have been deprived for several months past; his health not permitting him to meet his appointments. We are glad that the Lord has seen fit to restore him again, in some degree, so that we may not be as sheep having no shepherd. The blessing of God has heretofore attended his labors with success; but by his absence we are led to appreciate them still more, and to realize that the true and faithful compose not the multitude. We trust the Lord will still guide him, that he fail not to declare the whole counsel of God, nor proclaim more than the gospel as doubtless some have; and may we be found doers of the word, and be presented faultless before the throne.

We read that faith without works is dead and earnestly desiring the prosperity of the Herald I enclose \$1.00 as an annual subscription for the same. Trusting that God will bless both you and the means, I remain your sister in bond of the gospel.

M. A. SWARTZ.

Coopers Pa.

For the Herald.

Two Pictures.

Where is the land of the Righteous—

The blissful home of the pure?

Where is the beautiful city—

The streets that shall ever endure?

The sanctified earth is the home of the blest, And there will the righteous be ever at rest;

Where rivulets gently are flowing,

And flowers of rare beauty are growing

Tis there we may dwell in the mansions of love Prepared by our Father, who reigneth above.

Where is the home of the wicked,

The scoffers of purity here?

What is the fate of those mortals

Who shed not the penitent tear?

In unceasing flames they are tortured for ever, They writhe in dire anguish, their pain ceases never;

The Bible they scorn with derision,

Now bitterly loathe the decision,

Which carried them forth to the regions below, Where unending torment shall steep them in woe.

January, 1861.

There are human tempers, bland, glowing, and genial, within whose influence it is good for the poor in spirit to live, as it is for the feeble in frame to bask in the glow of the noon.

The Resurrection of the Dead.

A sermon preached in the Mariner's church, in the city of Providence, R. I., Sunday November 30th, 1862, by C. H. Plummer, pastor.

Acts XXVI: 8—Why should it be thought a thing incredible with you, that God should raise the Dead?

These words should be regarded as an exclamation and interrogation, rather than as an inquiry demanding reasons for discrediting the doctrine of the resurrection of the dead. Paul was amazed that any of his Jewish brethren should entertain a doubt of the verity of a doctrine which their own Scriptures so clearly affirmed; and so, while making his defense before King Agrippa, he cried out, "Why! should it be thought a thing incredible with you that God should raise the dead?" The same spirit of unbelief—the same disposition to discredit fundamental religious doctrines—exist to-day, and to a greater or less extent pervades all communities. The doctrine of the resurrection of the dead is flatly and stoutly denied. This unbelief of an important truth is not confined to unchristian and sin-pursuing men—to the rejectors of Christianity; but in the church of Christ, among the scholarly and devout, are found some, perhaps many, who reject it—declaring it to be "unscriptural, irrational and unphilosophical." To those who accept the Holy Scriptures as an all-sufficient rule of faith and practice, the assertion that a doctrine which they have been wont to consider as of the first importance is unscriptural, becomes a matter of serious concern. The charge of irrationality or unphilosophical, is of far less moment.

As it is always profitable to review one's faith—to re-examine the grounds upon which it is founded, the present hour may be well employed in so appropriating it.

And first let us inquire. Do the Scriptures teach the doctrine of the literal resurrection of the dead? That they do, I affirm. That they do clearly and without any degree of mystification, I also affirm. Let us see.

The pious Job said, as recorded in the XIX Chapter: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This language is plainly prophetic. Job could not have indulged any expectation of continuing in his mortal life until the time of the Saviour's advent. He knew that man dieth and wasteth away. He giveth up the ghost. By his saying, "Yet in my flesh shall I see God." He must have intended his resurrected and immortalized body.

Isaiah in the xxvi chapter of his prophecy says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." This is a very plain proof. This teaches unmistakably the literal resurrection of the dead. It would be extremely difficult to give to these words any spiritual significance.

Hosea, in the XIII chapter of his prophecy says: "I will ransom them from the power of the grave; I will redeem them from death; O death I will be thy plague; O grave I will be thy destruction." No comment could add convincing and conclusive force to these words.

Mark, in the XII chapter of his gospel records these words of the Saviour: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in Heaven." Note this saying well.

Luke, in the XIV chapter of his gospel, records these words of the Master. "For thou shalt be recompensed at the resurrection of the just"—While every good deed that is done bears with it a good measure of reward, the full reward will not be given us until the Rewarder come—and that is to be when the just dead are raised to life again.

John, in the V. chapter of his record of the Gospel reports the Son of Man as having said,

"Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We must not forget that these are the words of Christ himself—that he was speaking of a real and not an imaginary event that is to transpire. One such statement by him who is to fulfil his own words ought to be deemed final and conclusive upon the subject under consideration.—But our testimonies are very far from being exhausted yet.

Luke, the inspired historian of the primitive church, in Acts, IV chapter, informs the world that Peter and John "preached through Jesus the resurrection of the dead;" and in Acts XVII chapter, that Paul "preached unto the Athenians 'Jesus and the resurrection';" and again in his defense before Felix, "that there shall be a resurrection of the dead, both of the just and the unjust." How these weighty evidences accumulate!

Paul, himself says, Romans VI chapter, "For if we have been planted together in the likeness of his death, (meaning doubtless by baptism) we shall be also in the likeness of his resurrection;" in I Corinthians VI chapter, "And God hath both raised up the Lord, and will also raise up us by his own power."

But I shall weary you with showing that the doctrine of the literal resurrection of the dead is scriptural. You see that the many texts which I have presented, are but a small part of the whole number bearing upon the subject in hand. I have not turned to that stronghold, the XV. chapter of I Corinthians, for the defense of this doctrine. That chapter in itself is a most masterly and triumphant vindication of the literal resurrection of the dead.

In relation to the question of power to accomplish this end but very little need be said. God has given us some illustrations of his power to do this: The son of the Shunammite—the son of the widow of Nain, Lazarus—the many bodies of the Saints which came out of the graves after the resurrection of Christ—Eutychus, Christ.

The original creation of man is a far greater exhibition of power than the resurrection of the dead would be—on the simple principal that it is a far more difficult work to create the materials and erect a building than to demolish a building and erect another from its ruins. In the latter case the materials are already in existence. But as God is all powerful—as with him all things are possible, it were a weakness to discuss the question of his ability to raise the dead. So I dismiss it.

It has been tolerably well proved, I think, that the sacred scriptures affirm and maintain the doctrine of the resurrection of the dead. Let us not rest the argument here, but proceed in the second place to inquire if it be not equally rational. I affirm that it is. I affirm that in the highest sense it is a rational doctrine. All scriptural doctrines are necessarily rational. How could they be otherwise? They emanate from the God of reason. The Bible is an appeal to reason. It addresses itself to the understandings of men. Its invitation to all men is, "Come now and let us reason together." God honors human reason, a faculty or combination of faculties, which he has made as He honors His own word and all His own perfect works. What is the whole word of God, but part of the provision for the supply of the wants of the human intellect, as well as the human soul and the human body. The creation of human reason had precedence of the revelation of God's word. It is by this power that we possess, that we decide the questions which the scriptures submit to us. What could be more rational than the doctrine of the resurrection of the dead—since it is proof of enlightened reason to accept and rely upon credible and unquestioned testimony? Have we not listened to prophets, apostles and Christ also? And is there not a most remarkable agreement in what they have said.—"The testimony of two men is true." And yet I have given you the concurrent testimony of many. In any court of justice the evidence of two witnesses of unquestionable veracity in any given case would be received and accredited

unless neutralized by counter evidence from witnesses of acknowledged equal respectability.

And is not the idea of man's continued existence a rational one? Does not reason, unaided by revelation, assure us that our bodily existence can not be bounded by the walls of time? Does not nature itself solve that problem of the ages? "If a man die shall he live again?" Is not our faith in man's resurrection strengthened and confirmed by the reviving grass, and the appearing of the flowers? Do not our own souls assure us that as nothing in time can adequately supply our earnest longing after immortality, that it is to be met only in a continued existence. To insist that it is irrational for God to suffer these temples which His own hands have reared, to crumble back to dust again, and then to re-rear them, is to argue that it is irrational for Him to suffer vegetation to wither, waste, and die; and then to cause a re-awakening by the warm touch of the breath of spring.

Thirdly—And this doctrine, I opine, is not less philosophical than scriptural and rational. In the department of spiritual philosophy no higher theme is recognized. It is the special province of moral philosophy to treat of man in all of his social and governmental relations; and the questions affecting the purification of his character by which he is to be fitted for that higher existence which awaits him. I know of nothing in natural philosophy which militates against it. If it be alleged that the resurrection of the body be a physical impossibility on the ground that the body in the grave, as the work of decomposition goes on, by the process of evaporation is exhumed, and borne by the winds to every part of the world, enters into all vegetable and various mineral combinations, I have to say, in reply, that this is in itself a complete vindication of the doctrine of the resurrection of the dead. But it is for more than such a resurrection I contend. I apprehend that the disbelief of this doctrine with many minds is occasioned by its seeming impossibility, because of the fact in physical philosophy already referred to. A little explanation may help their unbelief. Our understanding of the doctrine of the resurrection of the dead, is that the dead will be raised from out of graves. This will be true of many who have died a few years before the resurrection takes place—whose bodies have not entirely decomposed. But not true of those who have been dead for centuries. In almost all places where the resurrection of the dead is spoken of, it is the resurrection of the dead simply, and not the resurrection of the dead from the grave! All graves that hold dead bodies or parts of dead bodies, will give them up—but those who have never been buried in the earth can not be raised therefrom; as has happened to uncounted thousands who have died both upon the land and the sea. It is then a resurrection from the dead, or in other phrase, a re-creation, which the sacred Scriptures teach.

It is still asked in this our day, as it was in Paul's day, "How are the dead raised up? and with what body do they come?" These questions in relation to the modus operandi of the resurrection, have caused more difficulty than the fact of the resurrection itself. If the first refers to the power by which it is to be accomplished, that is easily answered. God is the power. The second, with what body do they come? is just as easily answered. The same body. "What," some mentally exclaim, "the same body?" yes, precisely the same body. How can that be, when you have told us that those who have been long dead, and though buried up in the ground, have come forth, entered into the atmosphere, and like the ashes of Wickliffe, been carried around the world? I tell you, I would not pretend to say that the body when resurrected will be composed of the same particles of matter that it was when it died, nor is it necessary that it should be so in order that its exact identity may be preserved. My argument in defense of this view is simply this: all matter is essentially the same. It is a well sustained and universally admitted fact, as far as I know, in physiological science, that our bodies in life and in health are constantly undergoing changes, and according to the law of waste and repair are renewed from time to time. So

that we are composed of entirely different particles of matter to-day from what entered into our physical structures a few years ago. And yet we retain strictly our identity. I do not doubt, you do not doubt, that he who now addresses you is the same Charles Henry Plummer who has lived and acted in the years of the past. To make this point entirely clear, let me give you a simple illustration. I hold in my hand a piece of paper. I divide it into three parts. Each part is separate and distinct from the other yet they are all the same paper—they are one paper. And so with our resurrected bodies; though composed of different grains of dust—the matter is the same—the body is the same.

The Scriptures teach plainly other resurrections than that of the body: the resurrection of the spirit or soul. At death, Solomon tells us, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." There is also a resurrection from dead works to the service of God—from sin to holiness—a moral elevation, or upraising, which the truly regenerate experience. In both of these resurrections I do most firmly and heartily believe. But neither of these in any way interfere with the good old fashioned doctrine of the literal resurrection of the dead. But many confound them; and because other resurrections are taught, conclude that dead bodies will not be raised. Such conclusions are "unscriptural, irrational and unphilosophical."

"Why! should it be thought a thing incredible with you, that God should raise the dead? The scriptures, reason and philosophy all join to answer, no! The pattern of this resurrection we have in the resurrection of Christ. "But now is Christ risen from the dead, and become the first fruits of them that slept." We commemorate his resurrection by these services to-day. In his we have the certain guarantee of our own. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Why should any longer doubt? As Christ has risen, so shall we rise. This faith is an anchor to the soul both sure and steadfast. It will sustain us in life, in death. "Christian, be of good cheer—beyond this world, now so clouded with sorrow, there are Light undying—seraph's lyres—Angel-welcomes, —cherub-choirs smiling through heaven's doors to greet thee?"

For the Herald.

Christian Experience.

I once lived as a stranger

To the good news of truth;

Realizing no danger

In the pleasures of youth,

Some I heard say, in raptures,

"Though once blind we now see,"

But the Christian's experience,

Then was nothing to me,

For, I was a despiser

Of salvation by grace,

I have now become wiser,

And this doctrine embrace,

I heard many rejoicing,

Speaking of Calvary;

But this theme of religion,

Then, was nothing to me,

Yet, I read with some pleasure

Oft to soothe, or engage,

Isaiah's hallowed measure,

Or Matthew's simple page:

These so often describing

The blood-stained, cruel tree,

That the theme of redemption

Then, was nothing to me.

O! such blood drops gushing,

As from Jesus did roll,

Oft times set me to weeping,

For I could not control

The sad feelings producing

Such deep toned agony;

I soon saw that salvation,

Was intended for me.

It was this that aroused me,

And I could not delay;

The good Spirit was urging,

I the call must obey.

No refuge but Christ Jesus,

Could I anywhere see;

This theme of divine mercy,

Then, was something to me.

All my terrors soon vanished

Praising Immanuel's name:

My fears quickly departed

All exulting I came

To drink of living water

From the fountain so free :
O ! this theme of my Saviour
Then was glorious to me.

"Tis a theme which the angels
Have desired to look through :
In those scenes upon Calvary,
They so often review
O ! the plan who can fathom,
God's rich mercy so free ?
Of unsearchable riches,
This is marvelous to me.

In this blessed enjoyment,
My soul now makes it boast,
This delightful employment,
I can now prize the most.
Soon, the King in his beauty
With great joy, I shall see ;
Now his "second appearing,"
Is delightful to me.

He will come with ten thousand
Of his saints from on high,
And will gather his ransomed
To meet them in the sky,
Earth renewed and all nature
Filled with glory shall be,
Praise from every creature,
This is good news to me.

The voice of Revelation,
Of the Prophets and Seers ;
All proclaimed this salvation
Through a long course of years,
All concerning Christ's kingdom
And the saint's victory ;
O ! the depth of this wisdom !
These are all things to me.

E. P. B.

Terre Haute Ill. Dec. 15, 1862.

Bishop Clark's Sermon on our Impending National Dangers.

The discourse preached by Bishop Clark in Grace church last Sunday evening, Nov. 1, 1862, was one of intense interest, and made a profound impression upon the immense congregation. The text was from Lamentations, v. 16. "The crown is fallen from our head. Woe unto us, for we have sinned !". We make the following report :

After a reference to the sad picture of reverses which the prophet describes in the book of Lamentations, the Bishop proceeded to show the application of his language to the condition of our country. "We have fallen upon evil days, and the heart of the nation beats with agony. I do not wish to say a word that shall deepen the gloom. We must look the facts in the face, we must be willing to see where we stand, and what dangers threaten us. The crown of prosperity is fallen from our heads. There is no suspension in the operations of business. There are many who are making money as they never did before. By a single turn of the wheel, some find themselves rich who were poor yesterday. There never could be a better time for shrewd and daring speculation. Money is a drug ; and when a man has made his half a million, he does not know what to do with it ; for he feels that there is no paper which may not be rags in a year, no stock which may not have lost its value, no form of business that may not have a stand still. Nothing is safe but gold and land ; and the former can be had only at ruinous rates, and the latter may yield no income. We have a sort of hectic prosperity, but the vital organs are diseased. We have an abundant currency—an over-abundant currency—because it is fictitious, a "promise to pay," which everybody knows is a lie. The show of prosperity that we have cannot last long. We are blowing the bubble larger and larger every day, and it grows thinner as it expands. It glistens gloriously in the sunshine for a moment, but it will burst suddenly and vanish into space. We have ceased to accumulate the true material of prosperity, producing and manufacturing abundantly. Every one knows that soon the supply will be much larger than the demand, and we are speculating upon the impending calamity.

"This is not the worst. The temptations to fraud are irresistible, and many men, of whom we had expected better things, are yielding to the temptation. The most discouraging thing in the present alarming crisis is the fact that so many loyal citizens are improving the opportunity to amass enormous profits by fraudulent speculation upon the miseries of the country. I

have seen the results of this at Washington, in forms that make men's blood curdle with indignation. I have seen sick and dying men in our hospitals furnished with supplies, for which the contractors were paid a generous price, and the poor creatures turned away with loathing from the nauseous substances laid upon their hot and fevered lips.

"The crown of pride is fallen from our head. No foreign power has attacked us ; but the foundations are shaken, not by assault from without, but—the pillars of this magnificent fabric have fallen in by their own weight, weakened and shattered by the hands that were sworn to hold them up. And now we are distressed and ashamed at our inefficiency in dealing with the traitors who have desolated the land ; and here and there men begin to whisper of compromise and concession. Meanwhile the nations from abroad withhold their sympathy, exult over our defeats, minister abundantly to the wants of the rebels, and exultantly predict our final ruin. Before many months have passed, if things continue in their present condition, we have reason to believe that they will proffer mediation with one hand, holding in the other the threat of armed interference.

"The crown of confidence is broken. No people ever struggled harder to retain their faith in the wisdom of their statesmen, and the efficiency of their military leaders ; but to-day they point to the practical results—to what has not been accomplished, and say, 'We are disappointed. Men are losing faith in each other. Party strife is rampant—the crew are quarreling while the ship sinks.'

"It would be well in these days, when we are threatened with other dangers besides the Southern rebellion, if our people and our rulers would study somewhat carefully the records of the past, and then remember that human nature being essentially the same in all generations, history is very apt to repeat itself. What precipitated upon France all the horrors of her bloody revolution ? I shall enter upon no recital of the strange cruelties and atrocities of that dark period—God grant that it may never be repeated ! But I simply ask you to note these few points in the order of events. First, a cry for bread, the people are hungry and must be fed. Starving men are tigers, and will have blood if they cannot have bread. Secondly, weakness and temporizing on the part of the monarch. He means well, but lacks nerve. Thirdly, the union of extreme parties most diametrically opposed, the old aristocracy and the new radicals, to make things as bad as possible, and each hoping to secure what it wanted in the general overturn. Fourthly and lastly, national delirium, universal madness, a menagerie of wild beasts all let loose together, and human life regarded as a bagatelle.

"Is there anything in the fact that we live in the nineteenth century to shield us from the awful convulsions of the past ? A while ago we thought there was, and he who should have predicted such a civil war as is now raging, would have been called a fool. Do you think that the great problems that the nation is now trying to solve will be settled easily or speedily ? Do you feel sure that the final issue will come during your day and generation ? Are there no tokens here in the loyal portion of the land which alarm you ? Would one grand victory bring us unity and peace ? Do you suppose that out of the ruins we shall ever rebuild the temple of our liberties in the same proportions and after the same architecture as before ? No nation ever passed through such a struggle as we are engaged in without having experienced some organic changes ; some for the better, some for the worse. We shall come out of this contest with the scars indelibly impressed upon us. God grant that we may also come forth stronger in limb, clearer in brain, and purer in heart.

"For, woe unto us, we have sinned, and therefore is the crown fallen from our head. We have sinned as individuals, and we have as a nation. I have not time to give a full catalogue of our transgressions. I can only notice those which are most obvious and flagrant.

"First and foremost stands our treatment of those races which the providence of God has

thrown upon our protection ; inferior to us in blood, in culture, in rank and in power. I say it deliberately, that the annals of the world nowhere furnish a record of more atrocious injustice, cruel fraud, than is seen down to the present hour in our treatment of the aboriginal nations of the soil, whom we have dispossessed, and as far as possible, exterminated.

"And there is another people, first stolen from their barbarous homes and transported over the sea to become our slaves. How have we dealt with them ? Here at the North we abolished slavery when it ceased to be profitable ; but down to the present hour the very name of the African is a term of indignity and reproach. We cast contempt upon him because he is weak. We exclude him as far as we can from every station of responsibility, no matter what his qualifications may be, and we would be glad to get rid of him altogether if we could. Well might Jefferson tremble, as he tells us that he did, when he remembered that God is just. His vision was prophetic, and to-day we are reaping the bitter fruits of our iniquity.

"And in those parts of the land where slavery was not abolished because it was thought to be profitable, why has there been no legislation to save the husband from being torn from the wife, parents from their children : no legislation to rescue the slave from the position of a chattel ? No legislation for the prospective, gradual abolition of an institution which the whole civilized world has united in branding as a relic of barbarism. I hold no Utopian views upon this subject. I never believed that the relation of master and servant is of necessity a sin. I always thought that the evil needed to be carefully and judiciously handled. But I marvel at the wicked folly which pronounced this curse to be a blessing ordained of God to be perpetuated forever, and at the stupid blindness which supposed that a nation could continue to prosper in peace with this caldron forever infecting the atmosphere.

"Again, we have sinned as a nation, in the persons of our representatives and rulers. Is it the wise fore-thought and sober judgment and deliberate wisdom of the community which determine who shall be our rulers ? How are they nominated ? How are they elected ? How do they conduct themselves after they are elected ? Do they never take bribes ? Do they represent the country, or the party which elects them ? Do they decide every question by its merits ? Are they always sober, temperate, chaste, free from all obscenity and profaneness ? Do they always utter their honest convictions ? Whenever a measure is proposed for action, do they ask 'Is it wise and is it right ?' and so determine how they will vote ? Alas ! the crown of glory is fallen from our head, and there is no hope for the country until the people arise in their might and say, 'We will no longer have profligates and fools to rule over us.' The descent has been so low that it is considered an impropriety to speak of the subject in a Christian pulpit. Politics mean party, and this is out of place in the house of God.

"We must have a thorough reform in this matter, or the nation is ruined ; ruined whether we succeed in our present struggle or fail. We want men at the helm who fear God and keep his commandments. Men who break laws are not the men to make laws. Alas ! for the ship of State, when the morals of the officers are lower than the average of the crew. I do not say that it is so now ; but as things have been going, it is likely to become so soon. It is a terrible symptom when one is allowed to do that as a legislator which he would be turned out of society for doing as a citizen. The language of the Capitol of the nation ought to be the purest in the land. I do not learn that it is so regarded at present. The language of the Capitol is not altogether what we would like to have our children learn. Whenever our rulers represent the highest intelligence and the loftiest morality and the purest religion in the land, then the fallen crown will be restored to our brow. Brethren, pray for this ; labor for it ; and vote for it.

"Finally, we have sinned in that we have to a great extent banished God from our councils, and

divorced Christianity from statesmanship. We have built a stupendous engine, and left out the regulator. It is not strange that we have an occasional explosion.

"I think the world have found out clearly enough where we are weak. We are not weak in numbers or resources, but we are weak in that efficient action which comes of faith, earnestness, self-denial, and unity of purpose. We have made many awful sacrifices to no purpose. We follow up nothing so that it tells substantially upon the final issue. The fault is laid here and there and everywhere, and there are none so positive in their censure as those who know nothing of the facts.

"O that the unity of the nation might be restored in the bond of perpetual peace ! We will sacrifice everything but principles for this. . . . Blow from the South, O winds of God, and bring us the tidings of reconciliation and love ! Blow from the North, O winds of God, and carry back the message of fraternity and peace ! Scatter the darkness, roll away the clouds, and give unto us all once more the sunshine of tranquil rest ! Under the shadow of thy wings we make our refuge, O God ; give us peace.—Providence, R. I., Evening Press.

From the Providence Journal.

The Revolution in Greece.

The populace of Athens, on the 22d of November, united in formal and most enthusiastic demonstrations of their preference for Prince Alfred as successor to the throne. His portrait decorated with garlands and bouquets of flowers, and mounted on a car, was conveyed through the city, amid the cheers of the multitude and cries of "Long live Alfred, the next king of Greece." This was a torchlight procession. When it passed before the residence of Hon. Mr. Scarlett, the British Minister, he appeared on the balcony and courteously replied to this expression of the national choice, assuring them that, whatever might be the result, Greece had drawn to herself the sympathies of the English people, and counseled them to preserve the same quiet and discreet bearing till the meeting of the national assembly. The speaker chosen for the occasion had expressed to him that "it was the earnest prayer of the people of the capital, that they might see his Highness, Prince Alfred, upon the throne of Greece, also that the British Minister would convey this their wish to the august sovereign, and to the generous people of England, whose friendship had ever proved to them a priceless treasure."

Another display took place the following week, equally imposing and enthusiastic, but in the day time. The portrait of the Prince was now united with those of Victoria and the sovereigns of France, and Russia.

Similar scenes have occurred in all the larger towns of the kingdom ; as Piraeus, Argos, Nauplion, Thebes, Patras, Tripoli, Spetzia, Hydra, Chalcis. Everywhere the people crowd to the churches and manifest almost an idolatrous homage for the prince.

Lord Palmerston is credibly reported to have said to a Greek lady of distinction in London. "I know that I am unpopular in Greece, but I am misunderstood. I opposed the government because I loved the nation. As that is fallen, nothing hinders that I should prove that my affection for your country is no less strong than Canning's was. Greece has a splendid future."

A lithograph of Prince Alfred, done in Athens, has beneath it the following strophe in Modern Greek rhyme :

Well done the Greeks ;
The mother of Byron saith,
Well done Sons of Salamis ;
Saith she who rules the wave.
Long live our King Alfred ;
The realm of Hellas saith ;
Reign in the land of Pericles ;
Thine the throne of the east.

So Prince Alfred, so far as the Greeks can decide the matter, is plainly the candidate—"the heir apparent," or, "the heir presumptive," unless "the powers that be" frown upon him as an heir presumptuous. However it may turn out, Alfred owes his popularity, justly, though

remotely, to that great poet and philosopher, Byron, whose name in Greece is idolized as Washington's is there revered. Well may Minerva place a fresh chaplet upon the brow of Byron at the moment of crowning an English Prince. Such an alliance with the British Court would add to his domains the Septinsular Republic, and perhaps Crete, and ultimately so much of the old Byzantine empire as is now peopled by the Greeks. The hope of this would detach the Greek race from the Russian interests; for England, sooner than Russia, would open for it the way to Constantinople. This to the Greek mind is "the grand idea,"—an idea much stronger than the ecclesiastical which unites them to Russia. Here, then, is Lord Palmerston's "splendid future" for the Greeks. "Give us space," say those Yankees of the Levant. "Enthrone

Alfred at Athens and you have it," says the British Minister. Thus Greece as it is, and is to be, becomes a dependency of Great Britain, and what "a splendid future" for England's cotton fabrics, and her other wares! Yes, and for England's Christianity, if British Christians only do their duty to the people in whose language the New Testament and the Septuagint were written. "To accommodate all this programme the national assembly will have to strike out that article of the constitution which requires the successor to be of the Greek faith; also to modify the first article which forbids proselytism, while it declares the Greek to be the established religion. If it will do that, thus conceding religious freedom, the door will be opened for progress in religion, without which all progress is superficial and short lived; but with which the Greeks can rid themselves of that idolatrous worship of the Virgin Mary and numberless saints, for which God gave them over to four hundred years and upwards of Mohammedan captivity. Let the Greeks throw away their idols, and they may go back to Constantinople. "Open ye the gates that the righteous nation which keepeth the truth may enter in." Isa. 26:2.

Meanwhile Russian and French diplomacy will have something to say. A telegram from Paris of the 25th of November announces at Athens that a St. Petersburg journal regards any interference in the affairs of Greece, beyond the giving of advice, as out of the question.

General Callergi, Greek minister at Paris, has had an interview with the Emperor, and sought his recognition of the Provisional Government in Greece. "Have a little patience," was his Majesty's reply.

A Frankfort paper gives out that Otho, to anticipate the decree of the Greek National Assembly for his disposal, has resolved to subscribe his abdication; yielding, however, not a jot of the claim of the Bavarian dynasty to the Greek throne.

A letter has been published in Athens, dated London, 13th November, announcing that an association has been formed, consisting of many of the leading men in England—members of both houses of Parliament, editors of journals, principal bankers, merchants, mayors of cities, &c.—having for its objects the establishment of a powerful constitutional monarchy in Greece, the advancement of the Greek nation, the development of the resources, and the extension of the boundaries of Greece. R. F. B.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Correspondents who give only their town and not their State, or who fail to put on the actual P. O. address to which their paper is directed, sometimes put us to a great inconvenience, and a search of hours to find the name.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Information Wanted.

Wanted the P. O. address of Mark H. Stevens that we may credit him two dollars received Nov. 26th.



ADVENT HERALD.

BOSTON DECEMBER 30, 1862.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

High Price of Paper.

Owing to various causes, the price of paper has suddenly advanced. It has been going up for a few weeks past, until now it sells for about twice its former price. This alone will add about fifteen dollars to the weekly expenses of the office—so long as the rise continues. Publishers generally have made either a corresponding advance in the terms of their subscriptions, or have lessened the size of their sheets. We do not like to do either, but may find it necessary to issue the *Herald* occasionally with only four, instead of eight pages, while present prices continue. It would be much more pleasant, however, to continue as at present. Brethren, in sending their subscriptions, will need to remember that the same amount of money will enable us to purchase only about one half the usual supply of paper, and make their donations accordingly.

Postage Stamps.

Friends are reminded that postage stamps are no longer of any value to us if at all defaced.

Shall it Stop Here?

At a session of the A. M. A., the following kind and generous proposition was made by Bro. Wm. S. Howden, viz., that he would be one of ten to raise one hundred dollars to be used in supplying ministers of other denominations, and persons among us who are poor, with the "Advent Herald," at the cost price, for one year.

In accordance with the above we the undersigned, agree to pay to the Treasurer of the "Advent Herald," the sum affixed to our several names.

W. S. Howden,	Waterbury Vt.	Pd. \$10.00
D. Bosworth,	"	Pd. 10.00
D. I. McAllister,	Stow	Pd. 10.00
O. Doud,	New Haven	Pd. 10.00
John Ostrander, E. Hamburg, N. Y.	Pd. 10.00	
Robert R. Knowles, Providence, R. I.	Pd. 10.00	
R. D. W. of New York City.	Pd. 10.00	
Anonymous.		Pd. 10.00
"A Friend,"		Pd. 10.00
Geo. J. Colby,	Waterbury, Vt.	Pd. 10.00

What other donors will generously respond to Bro. Howden's generous and manly proposition?

We hope this proposition will not be limited to a single hundred dollars for that purpose.

The Answers of Christ.

If there is one capacity more than another characteristic of a wise, circumspect and steady mind, it is the power to combine perfect truthfulness and perfect civility with refusal to yield any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man to pry into, is required of none. The character of the Homeric Ulysses, as profoundly conceived by Mr. Ruskin, in the last volume of *Modern Painters*, depended, in its intellectual aspect, or capacity to withdraw at will every thought and purpose from the vulgar gaze. Homer deemed this a proof of pre-eminent intellectual power. Reference is made to Ulysses solely, of course, to render it unmistakable what kind of ability is now pointed out. The wisest of the Greeks had no care for truthfulness; the answers of Christ, while transcending infinitely in mere shrewdness and baffling ingenuity the best uttered by the Greeks, are at the same time immaculately truthful. Is it with an enigma, an intricate, puzzling case, that his enemies attempt to reduce him to silence, and thus humiliate him before the people? Do they ask him, for instance, how it will be in heaven* with the woman married to seven brethren? He removes the difficulty in a moment by enveloping the supposed case in a broader and more spiritual light than had dawned on their perceptions, and reveals at the same time a principle of universal and magnificent application to the relationships of humanity. "In the resur-

rection they neither marry nor are given in marriage." That settles the whole matter. Has he to repulse a hypocritical and malicious inquiry touching the authority by which he works miracles? He achieves his purpose by putting the simple question whether the ministry of John was from heaven or of men. How perfect the appreciation of the character and circumstances of his assailants this displayed! How completely the question posed and silenced them! But the most wonderful of Christ's wonderful answers was when he was asked whether it was lawful to pay tribute to Caesar or no. "Render," he said, "unto Caesar the things that are Caesar's, and unto God the things that are God's." This is the wisest answer mentioned in profane or sacred history. In the first place, it absolutely struck dumb those who sought to betray Christ into an expression of hostility to the Roman power. To have taken exception to it would have thrown them open to the charge to which they sought to expose him. But while serving this first purpose, how marvelously rich are the words in significance and in truth! They indicate a fact and a law as long and as broad as human history—that where the dominion of conscience begins the dominion of the civil magistrate ends. They enunciate a principle to regulate the conduct of Christ's church in all ages towards the civil authority, providing for the harmonious, mutually beneficial action of each in its sphere. They are an exhaustive formula of duty, political and religious,—duty to God rising over and casting light upon duty to man, as the blue vault of heaven spans the green floor of earth. Think of the amplitude of intellectual vision displayed in those words; think of the delicacy of tact which applied them to the case in hand; and then say whether the intellect which produced them had anything in common with that of the fanatic or visionary, or whether it is conceivable that it dreamed itself into a belief of possessing miraculous powers.—*Testimony of Christ to Christianity.*

* It should be noticed that the Sadducees did not inquire whose wife the woman should be "in heaven," but whose should she be "in the resurrection." Why will not writers hold fast the form of sound words?" E. E.

fare early in the evening is not always a guaranty of safety. The attack made on a member of Parliament in the centre of Waterloo Place is fresh in the memory of everybody. Yesterday morning a street still more populous was the scene of a similar outrage. A gentleman turning into Cockspur street from the Haymarket was set upon from behind by two ruffians, blindfolded by the pressure of a hand, and flung to the ground. We do not dwell with much emphasis upon a charge of attempted robbery to Holborn at seven o'clock in the evening, because there appears in that case at least a prosecutor mls. took the intention of the parties. But, indeed, it is not necessary to specify cases, and we have only alluded to one or two in particular, because of the fact that they were committed in the streets which are literally never empty day or night. It is only necessary to read the daily papers in order to know that robberies and attempts at robbery are growing terribly common. Every day the police reports furnish new instances."

Waterbury Conference, and prophetic Periods.

BRO. BLISS: I find in the *Herald* of Dec. 23, in Bro. Hime's *Journal*, a reference to my discourse on the prophetic periods, delivered at the Waterbury conference, in which he says he "should like to see it published;" and that he "would circulate it in his journeys among the people to whom he lectures on the prophetic periods." Now as I do not think he could do a better thing than that in reference to those periods; and as it would be very pleasing to me to have him do so, I will be much obliged to the friends of the cause if they will furnish me with the funds to publish it. As soon as there is 100 dollars pledged toward the expense I will proceed at once to the work of publication, and pay the pledges in discourses at the wholesale price. All interested in its publication will please address me at Salem, Mass., and say how much I may depend on from them.

As the discourse was extemporaneous I shall have to write it out from memory; but shall be able to give the expositions and arguments very nearly as there given, perhaps a little more full than in that discourse.

J. LITCH.

A Correction.

BRO. BLISS: I am much obliged to you for your kind remarks in my defence in the last *Herald*. But I see that you have fallen into a slight error in reference to my views of coming events. You say, "He simply believes that we may at any moment look for the event predicted at the setting up of the abomination of desolation in Jerusalem, and that in 1335 literal days from that event, Daniel will stand in his lot."

The error in this quotation is, that I believe we may at any period look for "An Antichrist" to present himself to the Jewish people whom they will officially accept as their Messiah, as their fathers rejected the true Messiah; that they will make a covenant with him, and he with them "For one week." Under this covenant, this prince or king of the Jews will take possession of Jerusalem, and either build a temple, or convert the Mosque of Omar into a Jewish temple and restore the daily sacrifice. But in the midst of the week, at the end of the time, times and a half from the making of that league, this Antichrist or his armies will take away the daily sacrifice, Dan. 13: 31, Dan. 13: 11, or cause the sacrifice and oblation to cease, Dan. 9: 27. And from the time the daily sacrifice shall be taken away and the abomination of desolation shall set up, there shall be 1290 literal days of the one week left; and that the abomination of desolation (an idolatrous image) will lose his power, and God's people cease to be persecuted by the Antichrist. Then during 1335 literal days from that time will be filled up by the 7 last plagues, which will end with the 1335 days, and Christ come.

Thus you will perceive that I hold the three periods of Dan. 12, to be literal but consecutive days. That the two first periods, the time, times and a half, and the 1290 days, are but a division of the one week of Dan. 9: 27, fixing the exact point in that week called "The midst." Reduce the week of years to days and subtract 1290 from it you will have the midst of the week, when "the sacrifice and oblation shall cease; and upon the temple there shall be an abomination of the desolations."

J. LITCH.

It appears from the above that we were not strictly accurate in our presentation of Bro. Litch's view.

The foregoing will set that matter in its true light as Bro. Litch holds it, but with which we differ.

The Congregational Journal published for forty-four years at Concord, N. H. is suspended with the old year, in view of the great advance in the price of paper.

From one of our Young Friends.

BRO. BLISS: I like to read the children's department, and often wish there was more. I wish you could print a whole paper for the children. I send this 25cts. to those who publish the Herald for a New Year's present: I obtained it by going without a common table luxury for a month. When I can write, perhaps I will send a longer letter.

MARY L. O. GORTEN.

We are pleased to hear from our young friend, and fancy that she can write some now. A little boy once said:

"If you want to see me make a figure,
Just wait till I get bigger."

But the little folks should consider that they are big enough to do something now, without its being necessary for them to wait till they are "bigger." A little girl once said to her papa, "Please buy me a muff!" An older sister replied, "You are too little to need a muff." "Am I too little to be cold?" was the logical and arch rejoinder; and she gained her request. Yes, little folks, you can all do something now. You can love Jesus, and you can deny yourselves for his sake. We should love to give you a whole paper, and perhaps we may some day. But in the meantime we want you to read the Herald, and pray for its success. The A. M. A. is obliged to our young friend for her donation.

From Bro. I. H. Shipman.

DEAR BRO. BLISS: God in his abundant mercy, has of late been cheering our hearts by reclaiming a few wanderers from the faith, to obedience; and we are hoping for better times. Certainly, in this dark hour of our national troubles, it becomes all, and especially the church of Christ, to awake to a full and complete preparation for her coming King, and for all the trials that await us before our final deliverance. It would be a dreadful calamity for us, who have been looking many long years for the return of the Bridegroom, to find ourselves excluded from his presence at last. Let us gird on the armor anew.

Yours for the conflict and crown.

I. H. SHIPMAN.

Sugar Hill, N. H. Dec 25 1862.

It is gratifying to hear of a revival of religious interest in any place; and may the above be only the prelude to many like communications of similar intelligence. Let the brethren look to God earnestly for his blessing, and he will undoubtedly be true to his promise.

Speculative Reasoning.

The following estimate of the number constituting a "billion," which we copy from the "Connecticut Courant," is according to the old English computation. It has, unfortunately as we think, been superseded in this country by the French numeration which reckons a thousand millions as a billion, only one thousandth part of the old English Billion. The point, however, to which we would call attention, is the inference at the end, in respect to the great age of our planet. Says the article in question:

"A MILLION AND A BILLION.—We are perpetually hearing of millions, and of how many millions it will require to do this or that. We have a good idea what a million of dollars will do, but we very much doubt whether one person in a thousand has a correct idea of the quantity or number contained in a million. For instance, if you would ask a person how long it would occupy him to put down a million dots with a pen upon a sheet of paper, he will generally tell you something so far from the facts as to be laughable. Permit us therefore to say, for we tried the experiment more than once, that it would occupy an expert penman about 14 days, supposing him to work bank hours, (that is six) incessantly, doing nothing but putting dots on the paper or dipping his pen in the ink. This will give our readers some idea of the quantity or number contained in a million.

"Let any one try it, by laying his watch on the table, close to the paper, and work for ten or twenty minutes, then add and multiply. But what is a million compared to a billion? It is a mere nothing. —What, then, is a billion? A very short answer will suffice for a very long story. It is a million times a million. But who could count it? A quick bank teller can count one hundred and sixty and seventy a minute; but let us suppose he could go as far as 290. Then one hour will produce 12,000, a day 288,000, and a year or 365 days 106,120,000. Let us suppose, now, that Adam at the beginning of his existence had begun to count, had continued to do so, and was counting still, he would not now, according to the usually supposed age of our globe, have counted near enough. For, to count a billion he would require 9,520 years, 35 days, 6 hours and 20 minutes. Now supposing we were to allow poor Adam 12 hours daily for rest, eating and sleeping

he would need 19,024 years, 60 days, 10 hours and 40 minutes.

"We believe a common water pail would hold a billion grains of sand from the sea shore. This sand is the debris of rocks and stones. How many millions of years, then, were these rocks and stones rolling in the ocean to produce them? What, then, is the age of the globe we inhabit? It is as much beyond human comprehension as is the speed of comets through immeasurable space!—Investigator."

There are two inferences on which this conclusion is based,—first that all sand is the debris of rocks &c; and second, that such abrasion must have required long ages. We suppose God could have created sand as easily as rock. Also the results of the action of the elements is a question of power and not of time. Such inferences, therefore, cannot set aside the clear enunciation of the Mosaic record in respect to the Creation.

The Saint's Resurrection Abode.

The Puritan Recorder has an article on "Clerical Legislators," the tenor of which is in disapproval of clergymen being thus employed. While the writer admits that there may be emergencies which would justify a minister in such a course, he argues that in ordinary occasions, if the clergyman be in good health and in good standing, such a departure from his appropriate work cannot be justified. It divides his energies, so that he is likely to be neither a good pastor nor a good politician.

"Another article follows up the subject of the habitability of other planetary worlds, being a continuation of the article which we noticed last week. It will be seen that the writer belongs to that school of speculators of which President Hitchcock is the leading spirit in our country:

"It is now rendered as clear as it can be made by the kind of evidence which is to be had on such a subject, that the other planetary worlds, equally with our own, were made to be ultimately inhabited by rational beings, but that it is not certain they are now thus inhabited."

"In pursuing the train of thought that grows out of this view of the subject, it here occurs, that after the propagation of the human race is finished the dead are to be raised, and the earth and the things that are therein to be burnt up, and that from its ashes is to come forth a new earth, 'wherein dwelleth righteousness,' and of course righteous men. But this globe is not to be the only residence of the redeemed. For in our Father's house there are many mansions, a place prepared for all; while the surface of this earth would not suffice for one in a thousand of their numbers. After the resurrection, the saints will have bodies, and will need ground to tread upon such as can be found only in the planetary worlds. Their bodies will be capable of migration from world to world; for like those of Enoch and Elijah, and like the body of Christ which was taken up into heaven, they must have this as one of the properties of all the bodies that are made like unto Christ's glorious body. With this endowment, therefore, the redeemed from earth may colonize any of the planets."

"We have italicised portions of the above extract as they contain ideas which we think worthy of a broader notice than we can at this time give them, but we intend to recur to this subject again."

"The writer also suggests the idea that planets may also be the abode of lost spirits. Also that the movement begun upon this globe may have the broad ulterior purpose of making the incarnate Son of God the medium of intercourse with God for all embodied minds."—Boston Telegraph.

We copy the foregoing, italicised as we find it, merely to notice a single statement in it, viz. That "this globe is not to be the only residence of the redeemed."

The reasons offered for this conclusions, are 1. That "in my Father's house are many mansions."

This is true; but it does not follow that all those mansions are destined for the redeemed from this earth. We learn from the Scriptures that there are myriads of angelic intelligences. And, we know not that the planets, are now uninhabited. The probability is that they are inhabited; and, it is also probable that the fixed stars of the firmament are the centers of other planetary systems like our own—the abode of intelligent beings.

The "many mansions" existing in the "Father's house," will not necessarily be without occupants, even if none Earth-born ever have a residence there. Besides when the Saviour spoke of the "many mansions" in his "Father's house," he limited the provision which was to be made for the redeemed of earth, to one place, doubtless this earth, which he was to prepare for them, by restoring it to its Eden state. His language was John 14:2, 3. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And

if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also."

2. Another reason given, is that "the bodies of the saints will be capable of migration from world to world"—allusion being made for illustration to the bodies of Christ, Enoch, and Elijah.

We are not inclined to dispute this proposition, but doubt the conclusion drawn from it. We know that "the Saviour, the Lord Jesus Christ," Phil. 3: 21, "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself." And the Saviour has declared, Luke 20: 35, 36, that those "who shall be accounted worthy to obtain that world . . . are equal unto the angels, and are the children of God: being the children of the resurrection". While "it doth not yet appear what we shall be," (1 John 3: 2,) "we know that when He shall appear, we shall be like him; for we shall see him as he is." And, 1 Cor. 15: 49, having "borne the image of the earthly, we shall also bear the image of the heavenly." It is therefore not at all improbable that the bodies of the saints will be adapted to their migration from one to another of the many mansions in the Father's house; but it does not necessarily follow that the homes, the places of their residence, will be apportioned to all those mansions. They may, perhaps, we know not that they will, be permitted to visit other worlds than that of their abode; and individuals from the earth may be commissioned to wing their way to other mansions on errands of love, or mercy; but the language of the Saviour is explicit, Matt. 5: 5, that "the meek . . . shall inherit the earth :" and when John saw all the redeemed from among men symbolized by the elders and living creatures Rev 5: 9, 10, "they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

This brings us to the other reason given and which is the one that led us to notice the article.

3. That, when the saints are raised, "the surface of this earth would not suffice for one in a thousand of their numbers."

This is the vulgar opinion that has long prevailed among those who have never seen the figures on this point; but it is susceptible of very easy disproval.

The present population of this earth is supposed not to vary far from 900,000,000 (nine hundred millions). The number of deaths that occur [are] supposed to have equalled the then existing population of the globe, about three times in each century of its duration. Estimating the age of the earth at 6000 years, it will have existed, at the resurrection, sixty centuries, or 180 thirds of centuries. As the population of the earth numbered only two persons at first, was reduced to eight persons at the end of 1656 years from its creation, and has now only reached 900,000,000, it is reasonable to suppose that one half of this number would be a fair estimate for the average population of the globe during each of those periods from the creation to the present time; so that if we multiply 450,000,000 the average number supposed to have died during each third of a century by 180, the number of such periods, we have only 81,000,000,000—for all who will have been born on the earth.

As, according to the Saviour's testimony, Matt. 7: 13, 14, "wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat," while "strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it;" and as the redeemed comprise only a minority of all who will have lived; and yet will be, Rev. 7: 9, "of all nations and kindreds, and people, and tongues"—redeemed "out of every kindred," &c. as in Rev. 5: 9—it follows that to suppose the saints will not comprise more than 50,000,000,000 (fifty thousand millions) will be a large estimate for the number who will need accommodations in this mansion of the redeemed, which the Saviour was to prepare for them.

Now the earth's surface contains over 196,000,000, (one hundred and ninety six millions) of square miles, of which only about 60,000,000 (sixty millions) are now dry land, which would give about an acre of land for each person to stand on. But, in the restitution, the sea will doubtless be restricted to much smaller dimensions than it now is, and the dry land be proportionably increased. And as we have over estimated the number of persons to be provided for, there is no reason to suppose that the redeemed will fail of being fully provided with ample accommodation on this planet, the place of their birth, when it shall be restored to the beauty and glory which it had when the morning stars sang together for joy over the new made world and God pronounced it "very good."

The War.

Nothing of special interest has transpired in connection with the army since our last. Gen. Foster has returned to Newburn from Gold'sboro, having lost about 200 in killed and wounded in that expedition. We were grateful not to see our son's name in that list—though one of his mates, Graves of Newburyport, fell a victim, and was by him and a companion carefully buried and the place of sepulture marked.

The expedition of Gen. Banks was destined, as it now appears, to New Orleans; where he has arrived and has superseded Gen. Butler in command, who has some other high command in reserve for him.

Jefferson Davis has issued a proclamation specially directed at Gen. Butler, sentencing him to be hung, &c. The execution of that sentence is dependent on one important condition—a condition that was an important item in the old recipe for cooking a rabbit, viz. "First catch him." The pseudo president also directs his proclamation against the expected forthcoming New Year's proclamation of Pres. Lincoln, declaring for ever free all slaves in sections of the Union that are in rebellion. May God speed the right, speedily break the bands of the oppressor, and let the oppressed go free.

Since writing the above, news has been received of the taking of Baton Rouge, the capital of Louisiana by Bank's expedition; and important movements are supposed to be arranged for in that department.

Faith in God.

Thousands of professed Christians who pretend to love God and to trust in him have really, after all, but little faith in him! They do not more than half believe in God! They are half atheistic, in fact. When everything runs smoothly, and the skies are fair, and the sun shines brightly, and the breeze is gentle, and nature smiles, they believe in God, and pretend to have great faith in his providential arrangements. But when the heavens gather darkness, and the sky looks angry, and the storm rages, and the winds howl, then many have little, or no faith in God, they cast away their confidence in his Providence, and practically affirm that there is no God.

If God has no moral government, and has nothing to do in managing the affairs of the universe, then practically it is the same as though there was no God. We might as well have no God as to have a God who has nothing to do with the universe he has created. The world to-day is miserably lacking in faith. It is half believing half doubting,

TURKEY.

The Porte has its hands full these days. To make matters worse, the Sultan is reported to have gone mad. Of course the wildest rumors were current as to the proof and as to the cause, and terrible acts and crimes are pointed at as having been committed by both Sultan and subject. But as we do not believe the half of what we have heard, and as, furthermore, seventy individuals have already been arrested by the police for circulating false reports with regard to his majesty's state of health,—we abstain from saying more than that something serious has happened which is evident from the official communication made by the Porte to the various legations, that his majesty was suffering from a slight attack of chronic hypochondria.—Cor. N. Y. Ob. Constantinople Nov. 20 1852.

RETRIBUTION. We have a communication from Bro. Hastings, in which he more fully states his views on the point on which we commented in our last; which we expect to be able to present in the next Herald. There is an important issue here involved,—between the two classes of those claiming to hold "no life out of Christ." For if life there means existence, it would preclude the resurrection of the wicked; but if that life is a specific condition of existence, it knocks from under the prop on which unconsciousness rests. The advocates of final extinction of being, and yet holding the resurrection of the wicked, are in a dilemma,—either horn of which is fatal to them. For, to be consistent, they must give up either the one or the other of those positions.

Family Devotion.

This is the life of family piety. John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one a domestic, to join in it; always declaring that where he had a tent, God should have an altar.

WHITEFIELD, in his rounds halts at Ashly. (The residence of Lady Huntingdon). "And Ashly Place is like a Bethel," he exclaims; "we have the sacrament every morning, heavenly conversation all day, and preaching at night. This is to live at court indeed."

CORRESPONDENCE



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

MY JOURNAL.

ADVENT CONFERENCE IN WATERBURY VT.

Sabbath Oct. 19. Spoke before the conference in the A. M. on the Seven Last Plagues, of Rev. 16: The audience was very large, and gave breathless attention for an hour and twenty minutes. A deep impression was made, I trust for good. There was a large number of God's ministers present from whom I received words of sympathy and good cheer in my mission.

In the P. M. Elder John Couch gave an able discourse on the 21st of Luke, and spoke of the present shaking of Nations, and other events in church and state as indicative of the end being nigh.

At the close of the P. M. service by request I accompanied Elder Preble to Concord, and spoke in the evening. Here I met a large audience, and addressed them on the "vials," by request. I had a good reception and the word took effect on many hearts. Elder Grant was present who had preached, during the day, also Elder Preble, Lock, Simpson, and others, of the servants of God. Elder Grant has been labouring here in the Advent church in connexion with Eld. Preble with much success. The house is filled. May peace and prosperity attend them.

Monday Oct. 20. Bro. Preble, waked me before the dawn of day, and kindly took me to the depot, where in company with Elder M. Grant, I took the cars for Boston.

Wednesday Oct. 22. Met with the Advent church in Hudson st. to take my leave of them, in view of my Western tour. It was a season of blessed interest to me, and I trust to all present. I addressed the church on the importance of personal religious enjoyment. To live in peace with God, and all men as much as in us lieth. And as faithful servants, to have our loins girded, and be ready for the Master when he shall come. I leave the flock in Boston in good hands; and shall rest assured of their safety and prosperity, while Elder Fassett shall have health and strength for the discharge of his responsible duties.

Thursday, Oct. 23. Took leave of family, and left for New York, on my tour west. Arrived in the city at an early hour on Friday morning and went directly to the "Water cure," No. 15 Laight st. where I was received, and warmly greeted by Dr. Jones, and Miller, Dr. Trall being absent in Europe to attended a health convection. God bless him in his mission. Dr. Jones has my gratitude, for special attentions and favors which I learn are not partial, but bestowed alike on all who visit the house. He is the right man in the right place.

This "Cure," is one of the oldest of the kind in this country, and is under the care of Dr. Trall as Physician in Chief, and is celebrated for its cures. They spread a good table, with the bounties of earth, and many in the city board with them, who prefer a vegetable diet. May God multiply such institutions.

I visited during the day a number of old friends, and in the afternoon took the cars in company with Bro. Willard Ide, for Rahway N. J. to spend the night. Called at Elizabeth N. J. on the way to see Mother Price, who like Anna of old waits for redemption. I spoke a word of good cheer, and prayed with her, and her family, went on my way, arriving at Bro. Ides at nightfall. Here I met Bro. Brown and family. He for the present is laid up with "fever and ague."

I found the family famishing for the word of life. As Bro. Ide remarked "We are about starved out." They get no food in the churches which they attend. So I opened my Bible, and preached to the family, the word of God. The subject was the "two witnesses." Rev. 11: 3. We had as good a time as though hundreds had been present. I thought of a remark of Luther in his sermon on the signs of the kingdom nigh, that the time would come when the preaching of the gospel would be confined to the four square walls of the private dwellings of the

people of God. It has not come to that yet, but it may.

Bro. Ide and family are Adventists. For a long time they bore the burden and heat of the day, in the Advent cause in New York city. They now regret that they did not open a meeting in Rahway when they first came here, instead of hiding their light in the churches—where they have been occasionally edified with the account of "ascension robes," and other slanders from the pulpit on an honest belief, and a faithful people, who look for the speedy coming of the Lord.

Saturday Oct. 25. Rose early and bid friends adieu, and came to Philadelphia, to fulfill my next appointment. Here I had an old fashion Millerite reception from Father and Mother Lye, or Wendell H. Roger, and others. And to-morrow I am to speak once more to the people of Philadelphia, where I have addressed thousands in years past on the coming of the Lord. I do not know what reception I shall have by the public, or those who have professed the Advent faith. I only know there are a few, a precious remnant of faithful ones, whose sympathies and prayers are with me. Thank God for this.

JOSHUA V. HIMES.

Philadelphia, Oct. 25, 1862.

From Sister Ann P. Lester.

DEAR BRO. BLISS:—Through the great mercy of our heavenly father I am still alive, although my health is very poor, and I can do nothing; that is, it seems to me, that I am never to do any body any more good. I am very feeble indeed, and sick, I have been confined to the house six weeks; but thank God, I have faith while struggling through this veil of tears, and still waiting, praying, hoping, that Jesus, our blessed Master, will soon come, and deliver his suffering people out of all their affliction and sore trials. O, to think of our beloved country! what do you think of this dreadful war? I believe it is the last great struggle, when "the slain of the Lord, shall cover the earth, from one end of the earth, to the other end of the earth, when they shall not be gathered, lamented nor buried. How verily have we deserved this righteous judgment of God. "May he in wrath remember mercy." Many of our brave men of Wisconsin have fallen in battle; and many sad hearts to-day, are wrung with anguish, who are mourning the loss of dear ones, all over the world. Surely the land mourneth. O that men may learn righteousness, I have hardly faith enough to pray that God would end this war, till Jesus comes, but thus his kingdom may come and his will may be done on earth, as it is done in heaven. O that he would hasten the time.

Bro. B., I love the Herald more and more. I do not know what I should do without it, as I often fear I shall have to; but blessed be the Lord, he has always provided a way for me to have it. I feel that I am willing, and could deny myself any thing rather than not have it. I have tried to get subscribers, but I am sorry to say, have not succeeded as yet. I lend it to all who will take it, and read it. Some plead one excuse, and some another, but the greatest fault I think, is a want of heart to believe and love it. May the Lord grant it before it is too late. I thank my blessed Lord that he ever opened my eyes and heart to receive the light of his blessed truth. "Not unto us, but unto thy great and holy name, be everlasting praise, for thy great love wherein thou hast loved us."

Bro. Bliss I often think of your arduous labours, and I rejoice that God still continues to sustain and bless you in the straightforward course you take in conducting the Herald. I believe you are holding forth the true light. May the Lord open many hearts to believe and receive it. May God bless you abundantly while making known the precious gospel of Christ's coming kingdom. I wish I could be where I could hear it from some of God's ministers, but I must not complain, so long as I can read the Holy Scriptures. The Herald is a precious help to it.

I enclose two dollars for my paper, which I received in a letter from Mackford, with these words: "From the Lord praise his most excellent name." I send it now for fear I may be tempted to spend it in a less noble cause. So you see that God can find out a way and means, when his cause has need of help. You might be in this place for weeks, and not see so much change as a dime; but the earth is the Lord's and the fullness thereof; the silver and gold are also his.

The Lord still continues to me, my house and home, and provides me food and raiment, and having very little more of this world's good, I feel content. May I have but the presence of my Saviour, I ask no more. I wish to be remembered to all my dear absent Advent Brs. and sisters. It is over eight years since I parted from those precious friends, or have heard an Advent sermon. I ask an interest in their prayers. I hope they do not cease to think of

me, when assembled in their holy communions. And now, my dear brother may God bless you with the fullness of his Holy Spirit. From your unworthy sister in Christ.

MRS. ANN P. LESTER.

Oconomowoc Waukeshe county Wis. Dec. 29, 1862.

From Bro. Wm. K. Stamp.

BRO. BLISS: I have read your paper long enough for the present, and therefore I will pay for it so that I can read my own. I am very thankful for your kindness in sending me the Herald so long without pay. I have tried to get subscribers. Our brethren here all want it; but the want of money prevents their sending for it. We have a living church here, of eleven members, prayer meetings are regularly maintained, and there are quite a number more further up this valley. We are patiently waiting for the morning to dawn, when prince Emanuel shall come and take possession of his everlasting inheritance, redeem the purchased possession, and fill all the earth with glory. Then will the kingdoms of this earth become the Kingdom of our Lord and his Christ. We are living in perilous times, but the Lord has said, As thy day is, so shall thy strength be.

And now, brother Bliss, I have one question to ask. Is the prince of the covenant that confirmed the covenant with many for the space of one week, the Antichrist that should come and set up the abomination that maketh desolate in Jerusalem? and is that one week spoken of the 1260 and 1290 days of Dan. 12th, and so many literal days? and is the holy covenant that is made, the one that the personal Antichrist will make with the Jews at Jerusalem? and when Antichrist makes that covenant with Daniel's people, will it be seven years to the resurrection? I have always looked at that in a different light. Yours in hope of eternal life.

W.M. K. STAMP.

We see no light in that direction, and have with you always viewed it in a different light. We think those days are years; the week referred to, the last of the seventy; the Messiah Prince, Christ; the prince that shall come, Titus; the Prince of the covenant, Christ; and the one week, the last of the seventy.

ED.

The Privileges of the Godly.

There are but two grand classes; and whatever may be the minor distinctions, to one or the other of these classes every one belongs.

The Scripture terms used to express these two classes are the Godly and the ungodly—the Righteous and the Wicked—the Saint and the Sinner, &c. To the one class belong all the cheering promises of the Gospel, while the other will experience its threatenings a bright and blessed hope is held out to the one while the future of the other is dark and cheerless.

Many and great are the privileges of the Godly: at some of those let us glance, and may we be impressed with such a sense of their preciousness, that we shall be incited to walk in the path of Righteousness with greater diligence than ever before. First they have the satisfaction of knowing that they have the approval of God—that the smile of the great Maker and Sustainer of the Universe rests upon them:—they have the testimony (as did one of old) that their ways please God, the consciousness that they are doing right is theirs, and this to a mind whose estimate of right and wrong is what it should be, is a high privilege.

Those who fear God have the promise of special guidance from the source of all wisdom; and language fails to express the value of a promise like this: who has not experienced the truth of the inspired declaration "It is not in man that walketh, to direct his steps?" poor short-sighted mortals are oftentimes utterly at a loss to know what course to pursue in a world like this, where perplexities arise on every hand, and often from a labyrinth of difficulty to intricate for unaided humanity to emerge from: but the blessed privilege of the child of God is to hear the Father say, "I will instruct thee, and teach thee in the way thou should go, I will guide thee with mine eye;" and to respond "Thou shalt guide me with thy counsel, and afterward receive me to glory."

Again the inestimable blessing of peace is theirs, which the ungodly do not, and cannot enjoy: There is no peace to the wicked says the word of God, but that of the Righteous is like a river; and though surrounded with the elements of strife—dwelling where wars and tumults abound, the true Christian has the peace of God which passeth understanding, peace which the world has now to give, and blessed be God it cannot take away: this is no transient peace; it continues so long as the heart is fixed trusting in the Lord: neither is it insecure; the ability, willingness and promise of God its great Author make it sure indeed: it is a great peace; it is written "Great peace have they that love thy law,

and nothing shall offend them;" and it is a perfect peace; I will keep him in perfect peace whose mind is stayed on thee. What can be more desirable than such a peace? surely he is highly privileged who is its possessor.

Then we might speak of joy true, substantial and permanent, is known to the Godly alone: it is their high privilege to be joyful at all times—even to rejoice with joy unspeakable and full of glory. Said Habakkuk "Although the fig tree shall not blossom neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation." So may every child of God say in the darkest hour of their pilgrimage: though many and varied are the causes which the Christian has for sorrow, yet so much greater than all combined is his cause for joy, that with Paul he rejoices in tribulation: how inexpressibly sweet are these words from the treasure-house of God's word "Light is sown for the righteous, and gladness for the upright in heart." We have only to ask and receive that our joy may be full. O sorrowing Christian live not below your blood-bought privileges, but heed the exhortation of the Apostle to "rejoice in the Lord," and "rejoice in him evermore."

Then the people of God and only they are safe—safe from all evil that would in reality harm them: safe in this world and that which is to come; they are saved with a present, future and everlasting salvation, while the ungodly are exposed without a shield to every kind of danger here, and must hereafter experience the terrible second death.

A child of God enjoys a well grounded hope of future blessedness: his vision stretches far beyond the things which are seen and temporal to those which are unseen and eternal, he sees a crown of glory which he presses forward to receive: he beholds immortality in store for him; he anticipates glorious rest which will be a glad contrast to his present state of care and toil, he sees the innumerable company of the redeemed who are to be his everlasting companions: he knows the time hastens when the Savior shall commence his triumphant reign on earth renewed, and he longs to behold in person him whom he has long beheld by the eye of faith, and fall at his feet in adoring gratitude and assist in crowning him King of kings and Lord of lords, to thus look forward is high privilege indeed, and were it hinted to a few only, those few might indeed be the objects of envy to those who were debarred from it; but every privilege enjoyed by the Saints of God, may become the possession of every son and daughter of Adam's lost race. They are held out to you my friends who are now living Godless lives; and the only reason why you are not enjoying them, is because you will not accept them; come now, become the children of God, and Divine guidance, Heavenly peace, eternal joy, present and eternal safety and an all-sustaining hope will be yours. And may those who know by heartfelt experience the preciousness of the privileges of the Godly, continue to live in the enjoyment of them and endeavor to persuade others to become possessors of them too.

S. A. COBURN.

Haverhill Sept. 1862.

From Sister Mary Everett.

DEAR BROTHER BLISS: The near approach of another year brings to remembrance the wants of the editor, and I cheerfully forward you \$3, (the amount of my subscription two dollars), and wish my paper continued as usual. It may be the last I can do, for I feel that I am now standing very near the brink of the river of death,—waiting the summons to cross; and while my Saviour is at the helm I can launch my frail bark without a fear! Hoping to reach that shore where the sound of war shall cease, and where we shall know but one commander, one union, and one blissful eternity of peace.

Yours in the bonds of Christian kindness.

MRS. MARY EVERETT.

Pawtucket, Dec. 13 1862.

From Sister Anna W. Young.

December 9th 1862.

BROTHER BLISS: I would say stop my subscription but I dare not—for I look upon the Herald as one of the watchmen upon the walls of Zion.

Yours respectfully,

ANNA YOUNG.

From Dea. John Mudgett.

BRO. S. BLISS. The Herald is a paper that I have taken now about 20 years. It is the best religious paper I ever read, and I mean to take it so long as I am able to pay for it. But I have almost done with this world. I am more than 80 years old; but, thank God, I soon expect to be at

rest where trials cannot come. O, brother, I hope you and I and all the brethren will hold out faithful till Jesus comes; which I think will be soon.

Yours truly,
JOHN MUGGETT.
Meredith, Dec. 15 1862.

From Bro. Moses Cheney.

DEAR BRO. BLISS: I think the "signs of the times" indicate very clearly that the great change will soon come, when all earthly kingdoms and governments must give place to the glorious Kingdom of Christ; when the people of God redeemed by the precious blood of the Saviour, will be called to inherit "the kingdom" forever. A glorious hope is that of the true Christian. I hope through grace to be one of the saved of the Lord in that day.

Yours in Gospel hope.
MOSES CHENEY,
Holderness, N. H. Dec.

From Sister L. Mathison.

DEAR BROTHER BLISS: My soul is still striving to keep the world under, and Christ uppermost in my heart; which holds the advent cause still dear. I love to hear from brothers and sisters through the Herald, especially brother Chapman, he being an acquaintance.

Laura Mathison.

From Bro. and Sr. Norris.

DEAR BRO. BLISS:—We would address you through the medium of the pen, and by you through the Herald to the scattered flock over which the Holy Ghost has made you overseer.

Dear brethren and sisters in Christ: We need no inform you that we are in the time of trial; for yourselves are witnesses; but we would exhort you to look to Jesus, the Captain of our salvation. Take to yourselves the whole armor of God, that you may be able to stand, gird it on anew. Stand fast in the liberty wherewith Christ has made you free. Keep from the bondage of the world, the flesh, and the devil. Our enemies are strong, but we will go on. Our Deliverer will come and then our bondage will have an end.

We have not attended an Advent meeting since our conference at Waterloo, C. E. last June. We have no advent preaching within seventeen miles; and sickness and death in our family have prevented our going that distance. But we have the Word of God, and the Advent Herald which comforts us on our way; and we trust if faithful to the grace given us, to meet the brethren and sisters who have long been looking for Jesus on the other shore, where our union will be sweet beneath the dear Redeemer's feet.

We hope the Advent Herald will be sustained,

with those who from week to week enrich its columns with meat in due season. Enclosed you will find, &c. Yours truly, waiting for J

CHAUNCEY and N. NORRIS.

South Patten.

From Bro. Gustus Geer.

BRO. BLISS:—There have been so many distracted views on the scriptures sent to you to analyze that I admire your patience. Much has been written on the 24th chapter of Matt. and I think some very erroneous interpretations. After a little conversation betwixt Jesus and his disciples the 14th verse finishes up a short, but complete history from that time down to the end, as the trials of God's people would vary in character. Our Lord then divided in to three lessons, more minutely. The first lesson is, to instruct his disciples when and how to leave for the mountain; and is furnished with the 20th verse. The 21st verse commences trials of a different character.

And the 28 verse bring us down to the end of Daniel 1200 days or years which end the second lesson. The 29th verse to the end of the chapter, is the third and last lesson. Where do we stand to day? I think verses 45, 46, 47, 48, 49 will tell us. By ten virgins our Lord undoubtedly refers to the fulfillment of the last verse of the 24th chap. of Matt. G. GEER.

West Eau Claire, Wis Dec. 8 1862.

OBITUARY.

Died in Lake Village, N. H., Nov. 22, 1862, of Diphtheria ORRIN F. son of Br. E. H. Wheeler, aged nineteen years. Orrin enlisted in the 15th Regiment N. H. V. and remained in camp at Concord about five weeks, where he was overtaken by disease and returned home to die in the arms of his affectionate parents. Soon after his return home, he manifested much seriousness of mind, and expressed great sorrow for his past sinfulness in profaning God's name and in neglecting his great salvation. He sent for Christians to visit and pray with him, and manifested deep penitence of heart and earnest solicitations for reconciliation to God, until deliverance came, and he seemed to rest confidently in the Savior, expecting to share in the glorious "First Resurrection."

J. COUCH.

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Eruptions, Pimples, Blotches, Pustules, Ulcers, Sores, and all Diseases of the Skin.

From Rev. Robt. Stratton, Bristol, England.

"I only do my duty to you and the public, when I add my testimony to that you publish of the medicinal virtues of your SARSAPARILLA. My daughter, aged ten, had an afflicting humor in her ears, eyes, and hair for years, which we were unable to cure until we tried your SARSAPARILLA. She has been well for some months."

From Mrs. Jane E. Rice, a well-known and much-esteemed lady of Dennisville, Cape May Co., N. J.

"My daughter has suffered for a year past with a scrofulous eruption, which was very troublesome. Nothing afforded any relief until we tried your SARSAPARILLA, which soon completely cured her."

From Charles P. Gage, Esq., of the widely-known firm of Gage, Murray, & Co., manufacturers of enamelled persons in Nashua, N. H.

"I had for several years a very troublesome humor in my face, which grew constantly worse until it disfigured my features and became an intolerable affliction. I tried almost everything a man could of both advice and medicine, but without any relief whatever, until I took your SARSAPARILLA. It immediately made my face worse, as you told me it might for a time; but in a few weeks the new skin began to form under the blotches, and continued until my face is as smooth as anybody's, and I am without any symptoms of the disease that I know of. I enjoy perfect health, and without a doubt owe it to your SARSAPARILLA."

Erysipelas—General Debility—Purify the Blood.

From Dr. Robt. Savin, Houston St., N. Y.

DR. AYER: I seldom fail to remove Eruptions and Scrofulous Sores by the persevering use of your SARSAPARILLA. And I have just now cured an attack of Maligant Erysipelas with it. No alternative we possess equals the SARSAPARILLA you have supplied to the profession as well as to the people."

From J. E. Johnston, Esq., Wakeman, Ohio.

"For twelve years I had the yellow Erysipelas on my right arm, during which time I tried all the celebrated physicians I could reach, and took hundreds of dollars' worth of medicines. The ulcers were so bad that the cords became visible, and the doctors decided that my arm must be amputated. I began taking your SARSAPARILLA. Took two bottles, and some of your PILLS. Together they have cured me. I am now as well and sound as anybody. Being in a public place, my case is known to everybody in this community, and excites the wonder of all."

From Hon. Henry Monroe, M. P. P. of Newcastle, C. W., a leading member of the Canadian Parliament.

"I have used your SARSAPARILLA in my family, for general debility, and for purifying the blood, with very beneficial results, and feel confidence in commanding it to the afflicted."

St. Anthony's Fire, Rose, Salt Rheum, Scald Head, Sore Eyes.

From Harvey Sickler, Esq., the able editor of the Tunk-hannock Democrat, Pennsylvania.

"Our only child, about three years of age, was attacked by pimples on his forehead. They rapidly spread until they formed a loathsome and virulent sore, which covered his face, and actually blinded his eyes for some days. A skillful physician applied nitrate of silver and other remedies, without any apparent effect. For fifteen days we guarded his hands, lest with them he should tear open the festering and corrupt wound which covered his whole face. Having tried every thing else we had any hope from, we began giving your SARSAPARILLA, and applying the iodide of potash lotion, as you direct. The sore began to heal when we had given the first bottle, and was well when we had finished the second. The child's eyelashes, which had come out, grew again, and he is now as healthy and fair as any other. The whole neighborhood predicted that the child must die."

Syphilis and Mercurial Disease.

From Dr. Hiram Sloat, of St. Louis, Missouri.

"I find your SARSAPARILLA a more effectual remedy for the secondary symptoms of Syphilis, and for syphilitic disease than any other we possess. The profession are in debt to you for some of the best medicines we have."

From A. J. French, M. D., an eminent physician of Lawrence, Mass., who is a prominent member of the Legislature of Massachusetts.

"Dr. AYER—My dear Sir: I have found your SARSAPARILLA an excellent remedy for Syphilis, both of the primary and secondary type, and effectual in some cases that were too obstinate to yield to other remedies. I do not know what we can employ with more certainty of success, where a powerful alternative is required."

Mr. Chas. S. Van Lieu, of New Brunswick, N. J., had dreadful ulcers on his legs, caused by the abuse of mercury, or mercurial disease, which grew more and more aggravated for years, in spite of every remedy or treatment that could be applied, until the persevering use of AYER'S SARSAPARILLA relieved him. Few cases can be found more inverterate and distressing than this, and it took several dozen bottles to cure him.

Leucorrhœa, Whites, Female Weakness, are generally produced by internal Scrofulous Ulceration, and are very often cured by the alterative effect of this SARSAPARILLA. Some cases require, however, in aid of the SARSAPARILLA, the skilful application of local remedies.

From the well-known and widely-celebrated Dr. Jacob Morrill, of Cincinnati.

"I have found your SARSAPARILLA an excellent alternative in diseases of females. Many cases of irregularity, Leucorrhœa, Internal Ulceration, and local debility, arising from the scrofulous diathesis, have yielded to it, and there are few that do not, when its effect is properly aided by local treatment."

A lady, unwilling to allow the publication of her name, writes:

"My daughter and myself have been cured of a very debilitating Leucorrhœa of long standing, by two bottles of your SARSAPARILLA."

Rheumatism Gout. Liver Complaint, Dyspepsia Heart Disease Neuralgia, when caused by Scrofula in the system, are rapidly cured by this EXT SARSAPARILLA.

AYER'S CATHARTIC PILLS

possess so many advantages over the other purgatives in the market, and their superior virtues are so universally known, that we need not do more than to assure the public their quality is maintained equal to the best it ever has been and that they may be depended on to do all that they have ever done.

Prepared by J. C. AYER, M. D., & Co., Lowell, Mass., and sold by

Sold by WEEKS & POTTER, and dealers everywhere.

A Volume for the Times.

"THE TIME OF THE END."

This volume of over 400 pages, compiled by the present editor of the Advent Herald and published in 1856, treats "the time of the end," (Dan. 12: 9,) as a prophetic period preceding the end; during which there was predicted to be a wonderful increase of knowledge respecting the prophecies and periods that fill up the future of this world's duration, to the final consummation.

It is for sale at this office and will be sent by mail, post paid, for 75cts—to those who do not wish to give \$1. its former retail price.

Opinions of the press:

"This is one of the most elaborate books ever issued on the subject of the Second Advent."—Boston Daily Traveler.

"This book is of real value, as a history of opinions, as a chronological instructor, and as a compilation of able articles on prophecy."—Hartford Religious Herald.

"A striking work; and we would recommend all Protestants to read it."—Phil. Daily News.

"The book is a complete digest of prophetic interpretation, and should be the companion of every Bible student."—Detroit Free Press.

"The book is valuable as containing a compendium of millenarian views, from the early ages to the present time; and the author discovers great research and untiring labor."—Religious Intelligencer.

"The authors here enumerated are a pledge of ability in the treatment of subjects of so much interest to the church and world."—New York Chronicle.

"We like this work, and therefore commend it to our readers."—Niagara Democrat.

"A condensed view is presented of the entire history of prophetic interpretation, and of the computations of the prophetic periods."—Missouri Republican.

"The enquiring Christian will find much to engage his attention."—Due West Telescope.

"He quotes from most of the authors, who have written and fixed dates for the expected event, during the past two hundred years."—Christian Secretary.

"We have been pleased with its spirit, interested in its statements, and have received valuable information; and we commend it to all who feel an interest in this subject."—Richmond Religious Herald.

"It cannot but awaken in the church a new interest in the predictions relative to which she now displays so great and alarming indifference."—Albany Spectator.

"On so momentous a subject, and with an array of such distinguished writers, this work will command attention."—Providence Daily Journal.

"The index of authors referred to is large and shows that the writer has intended to give a thorough treatment of the subject."—Star of the West.

"This is a remarkable volume."—International Journal.

"It teaches essentially the same important doctrines so ably advocated in the Advent Herald."—American Baptist.

"The writer shows that he has studied his subject, and evinces much ability in the treatment of it."—Boston Evening Telegraph.

"We know of no book which contains, in so little space, so much interesting matter on this subject."—St. Johnsbury Caledonian.

Memoirs of William Miller.

By the author of the Time of the End—excepting the first three chapters, which were by the pen of another. pp. 426. Price, post paid, 75 cts.

Few men have been more diversely regarded than William Miller. While those who knew him, esteemed him as a man of more than ordinary mental power, as a cool, sagacious and honest reasoner, an humble and devoted Christian, a kind and affectionate friend, and a man of great moral and social worth; thousands, who knew him not, formed opinions of him anything but complimentary to his intelligence and sanity. It was therefore the design of this volume to show him to the world as he was—to present him as he appeared in his daily walk and conversation, to trace the manner in which he arrived at his conclusions, to follow him into his closet and places of retirement, to unfold the workings of his mind through a long series of years, and scan closely his motives. These things are shown of him by large extracts from his unstudied private correspondence, by his published writings, by narrations of interviews with him, accounts of his public labors in the various places he visited, a full presentation of his views, with the manner of their conception, and various reminiscences of interest in connection with his life.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best ointment of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore feet on cows. It cures felonies. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

We like your Golden Salve very much in this place. Among other things I know a lady who was cured of a very bad case of sore eyes. Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer

in Lowell was relieved of piles which had afflicted her for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrell, of East Kingston, N. H., says: I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

CHILDREN'S DEPARTMENT.

"FEED MY LAMBS."—John 21:15.

BOSTON, DECEMBER 30, 1862.

A Child's Faith.

How sweet it is my child,
To live by simple faith;
Just to believe that God will do
Exactly as He saith.

Does faith mean to believe
That God will surely do
Exactly what He says, mamma?
Just as I know that you

Will give me what I ask,
Because you love me well,
And listen patiently to hear
Whatever I may tell?"

"Yes, you may trust in God,
Just as you trust in me;
Believe, dear child, He loves you
well,
And will your Father be.

For when you sought His love,
Your Father up in heaven
Looked kindly down for Jesus' sake,
And has your sins forgiven,

To pray in faith, my child,
Is humbly to believe
That what you ask in Jesus' name
You surely shall receive.

Go with your simple wants,
And tell Him all you need;
Go, put your trust in Christ alone:
Such faith is sweet indeed."

Honesty.

One evening a poor man and his son, a little boy, sat by the wayside, near the gate of an old town in Germany. The father took a loaf of bread which he had bought in town and broke it, and gave half to his son.

"Not so, father," said the boy; "I shall not eat until after you. You have been working all day, for small wages, to support me, and you must be hungry, I can wait."

"You speak kindly, my son," replied his father. "Your love to me does more good to me than my food; but now I have eaten the first morsel to please you, do you now eat!"

"Thank you, father; but break this loaf in two pieces, and give me the smallest half."

"I shall divide the loaf for you, my son, but eat it I shall not. Let us thank God for his goodness in giving us cheerful and contented hearts."

The father and son thanked God, and they began to cut the loaf in pieces, to begin their frugal meal. But as they cut one portion of the loaf, there fell out several pieces of gold.

The little boy gave a shout of joy, and was springing forward to grasp the gold, when he was suddenly seized by his father.

"My son, touch not that money. It is not ours."

"But whose is it, father, if it is not ours?"

"I know not as to whom it belongs, but probably it was put there by the baker through some mistake. We must inquire. Run ———"

"But, father, you are poor and needy, and you have bought the loaf," said the boy.

"I will not listen to you my boy; I bought the loaf; but I did not buy the gold in it. If the baker sent it to me in ignorance, I shall not be so dishonest as to take advantage of him; besides, our Savior has said, 'Whatsoever ye would

have others do unto you, that do ye also to them.'"

Our little readers will remember this, and strive to let the Bible standard of honesty have a constant influence over all their actions.

But to resume our story. The father, after some reflection, called his son, and said:

"Run to the baker, and bring him here instantly."

"O father, we are very poor, and destitute."

"Silence, my child! You must obey me."

The boy went after the baker.

The baker had been gazing alternately at the honest father and the eager boy, while this little scene was being enacted, from his shop, just over the way, and he immediately came over with the boy, at his request.

"Thou art indeed an honest man," said the baker; "and now I shall tell thee about the gold. A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply or give it to the most honest poor man whom I knew in the city. I sold it to thee, because thou wouldest not take the loaf for nothing, and the loaf, with all its treasure is thine, and may God bless and prosper you now and forever.

The poor man bent his head to the ground, while the tears fell from his eyes. His boy ran and put his arms around his neck and said, "I shall always, like you, trust God, and do what is right."

ILLUSTRATED SCIENTIFIC AMERICAN.—The best Mechanical Paper in the World. Eighteenth year. Vol. 7. New series.

A new volume of this popular Journal commences on the 1st of January. It is published WEEKLY, and every number contains sixteen pages of useful information, and from five to ten original engravings of new inventions and discoveries, all of which are prepared expressly for its columns.

TO THE MECHANIC AND MANUFACTURER.—No person engaged in any of the mechanical or manufacturing pursuits should think of "doing without" the "Scientific American." It costs but six cents per week; every number contains from six to ten engravings of new machines and inventions, which cannot be found in any other publication.

TO THE INVENTOR. The Scientific American is indispensable to every inventor, as it not only contains illustrated descriptions of nearly all the best inventions as they come out, but each number contains an official list of the claims of all the patents issued from the United States Patent Office during the week previous; thus giving a correct history of the progress of inventions in this country. We are also receiving every week the best scientific journals of Great Britain, France, and Germany, thus placing in our possession all that is transpiring in mechanical science and art in those old countries. We shall continue to transfer to our columns copious extracts from these journals of whatever we may deem of interest to our readers.

A pamphlet of instruction as to the best mode of obtaining Letters Patent on new inventions, is furnished free on application.

Messrs. MUNN & CO. have acted as Patent Solicitors for more than seventeen years, in connection with the publication of the "Scientific American," and they refer to 20,000 patentees, for whom they have done business.

No charge is made for examining sketches and models of new inventions and for advising inventors as to their patentability.

CHEMISTS, ARCHITECTS, MILLWRIGHTS AND FARMERS.—The "Scientific American" will be found a most useful journal to them. All the new discoveries in the science of Chemistry are given in its columns, and the interests of the architect and carpenter are not overlooked; all the new inventions and discoveries appertaining to these pursuits being published from week to week. Useful and practical information pertaining to the interests of millwrights and mill-owners will be found in the Scientific American, with information they cannot possibly obtain from any other source. Subjects in which farmers are interested will be found discussed in the Scientific American; most of the improvements in agricultural implements being illustrated in our columns.

TERMS.—To mail subscribers. Three Dollars a year, or one dollar for four months. The volumes commence on the first of January and July. Specimen copies will be sent gratis to any part of the country.

Western and Canadian money, or Post Office stamps taken at par for subscriptions. Canadian subscribers will please to remit 25 cents extra on each year's subscription to prepay postage. MUNN & CO., publishers, 37 Park Row, N. Y.

BUSINESS NOTES.

A. W. Copeland. \$1 10. Sent the 26th.
J. S. Bliss. Sent you 25 each of the two last Heralds

—\$2.
J. D. Boyer. You were credited, Nov. 20, \$1 on Herald to No. 1053—July 1, '63. G. W. to whom you refer is indebted \$3.

APPOINTMENTS.

NOTICE.
A brother in an adjacent State makes the inquiry of me in substance as follows: "Whether I would attend a funeral at that distance, providing information be sent to me in due time, and my expenses be paid?" As others, under similar affliction, might be desirous to know whether I could arrange to attend on funeral occasions in the country, I would thus publicly reply, as I did to him in a private letter. Yes, and would most gladly endeavor to comfort bereaved friends in their sorrow, and as they mourn over their dead, with the words and hope the Scriptures afford. Telegrams or letters sent to me should be directed "O. R. FASSETT, No. 1 Lincoln street, Boston," or 46 1-2 Kneeland st. O. C. FASSETT.

APPOINTMENT.

I will preach (D. V.) in Dunham, C. E., as Bro. Feller may arrange, Jan. 20 and 21st; Clarenceville and Ash Island the 22d and 23d, as Brn. Colton and Schutt may appoint; and in Roxham the 24th, and Sunday, 25th, as Bro. Miller may deem best. Week-day appointments will be at 6 o'clock.

J. M. ORROCK.

NOTICE.

BROTHER BLISS. I shall be in Massena the first and second Sundays in January—the 4th and 11th, 1863.

M. BATCHELDER.

A. M. ASSOCIATION.

The Standing Committee of the "American Millennial Association" will hold their regular quarterly meeting on Tuesday, Jan. 6, 1863, at 10 A. M., at the Advent Herald office, 46 1-2 Kneeland street, Boston, Mass. J. LITCH, Pres't.

F. GUNNER, Rec. Sec.

MESSIAH'S CHURCH in New York worship temporarily in Room No. 20 Cooper's Institute, entrance on Eighth St., between Third and Fourth Avenues. Preaching on the Sabbath, at 10 1-2 A. M. and 3 P. M. The prayerful support and co-operation of all Christians is solicited.

NOTICE.

Rev. O. R. Fassett has commenced his pastoral labors with the Hudson street church in this city, corner of Hudson and Kneeland streets. Brethren and sisters, and friends coming into the city are invited to attend service at the Chapel, and make themselves at home. His Post Office address for the present is care of S. Bliss, 46 1-2 Kneeland street, Boston Mass.

ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior, Yardleyville, Pa. 5.00
Stephen Sherwin, Grafton, 1.00
Martin L. Jackson, Milesburg, Pa. 2.00
Mill. Aid Society in Providence, R. I. 16.30
Millennium Aid Society in Shiremanstown, Pa. 9.00

" " " " New Kingstown, Pa. 4.50

S. Blanchard, Barre, Vt. 1.00

Lloyd N. Watkins, Toronto, C. W. 1.00

Church in Newburyport 9.00

Pardon Ryon, Smith's Landing N. J. 2.00

Josiah Vose, Westford, Mass. ("or more") 2.00

Henry Lunt, Jr., Newburyport, Mass. 2.00

Church in Stanstead, C. E. 4.00

Joel Cowee, Gardner, Mass. 1.00

Joseph Barker, Kincardine, C. W. 5.00

H. B. Eaton, M. D., Rockport, Me. 5.00

Edward Matthews, Middlebury, O. 1.00

Jos. F. Beckwith, Cleveland, Ohio. 1.00

Mrs. Mary Jane Yoder, Harrisburg, Pa. 5.00

Miss O. W. Allen, Johnson, Vt. 1.25

Mrs. Mary Ann Doud, New Haven, Vt. 3.00

Alexander Wattles, Troy, Mich. 1.00

James Penniman, Milford, Mass. 1.00

Philadelphia, no name \$5.00

Mieajah C. Butman, Lynn, Mass. 1.00

Mrs. Boardman, Seneca Falls, New York. 1.00

M. B. Woolson, Milford, N. H. 2.00

William B. Schermerhorn, Schenectady, N. Y. \$1.00

Mrs. Sarah A. Coburn, Haverhill, Mass. 2.00

Edwin Howard, St. Johnsbury, Vt. 1.00

Mrs. Mary Hopkins, E. Brookfield, Vt. 1.00

Helon Nichols, E. Warren, Vt. 1.00

Charles Merriman, Akron, O. 1.00

Mrs. M. A. Swartz, Coopers, Pennsylvania. 1.00

We leave a blank space here, which it is desirable to be filled with names and amounts, of pledges of annual payments.

Daniel G. Stone 1153; Z. W. Hoyt 1116; R. Jackson 1153; S. I. Hamlin 1153; Joseph F. Brewster 1153; Mrs. Ann Hill 1166; Mrs. H. Coolidge 1153; N. Peck 1127; Ed. Levi Dudley 1179; W. O. Parsons 1049; D. Bosworth 1166; A. Wattles 1153; H. P. Buttrick 1153; Samuel Jackson 1153; D. B. Curtis 1153; G. H. Gould 1127; Leonard Wait 1153, each \$1.

Geo. R. Wilmet 1101; J. W. Reed 1198; J. Seelye 1153; Mrs. Joan Chamberlain 1179; Mrs. Ellen P. Lum 1179; L. D. Mansfield, Sen., 1127; Miss A. Morey 1179; Mrs. S. S. Tobias 1166; M. B. Corby 1127; L. Joslyn 1162; N. Perkins 1132; D. Prescott 1158; E. Rowell 1158; Samuel Smith 1179 and \$1 for donation; were received March 7th, '62, paying to No. 1127; Mrs. R. Bloss 1179; Wm. White 1174, each \$2.

L. Clark 1153; J. C. Merrick 1140—to March 1, 1863, each \$3.

J. B. Atwell 1127; Martin Reynolds 1153; Wm. Holman 1179, each \$4.

R. Atkinson 1244; Kendall Parker 1153, each \$5.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

DONATIONS.

ACKNOWLEDGMENT OF RECEIPTS UP TO TUESDAY, DEC. 30.		
Edwin P. Burdett, Terre Haute, Ill.	.....	\$20.00
George J. Colby, Waterbury, Vermont	.....	10.00
Mrs. M. A. Swartz, Coopers, Pa.	.....	1.00
James Aleksander, Sandy Hill, N. Y.	.....	1.00
William Holman, Fort Ann, N. Y.	.....	1.00
Samuel Smith, Baltimore, Md.	1.00
Joseph E. Clapp, Homer, New York,	1.00
Mary L. A. Gorton, Haverhill, Mass.	1.00

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